

AN INTRODUCTION TO PRODUCTION IN ISLAMIC ECONOMIC: A SYSTEMATIC LITERATURE REVIEW APPROACH

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Abstract

The problem of production is that goods and services must be available to meet human needs. To fulfill this, producers must know what goods and services the community needs. This research intends to explain production from an Islamic economic perspective in a literature review. This research method uses a qualitative approach and a systematic literature review approach. The results of this study conclude that in Islamic economics, production is an activity carried out to realize benefits or add to them by exploring the economic resources provided by Allah SWT so that they help meet human needs. According to the Islamic economic perspective, production is the provision or realization of goods and services to benefit humans. In Islam, productive work is not only recommended but made obligatory. The benefits of production in Islamic economics are that it does not contain elements of harm (loss) for other people and carries out beneficial economics in this world and the hereafter. Production is prohibited in Islam if it does not meet the principles of Islamic economics.

Keywords: production, Islamic economics, and systematic literature review.

1. INTRODUCTION

The basic principle of economics in Islam is the belief in Allah SWT as the Rabb of the universe (Janah & Ghofur, 2018). This pledge of faith is the opening of the Islamic holy book (Eftekhari et al., 2014). Allah has determined that humans play the role of the caliphate; the earth is the field and field, while humans are the managers of everything that lies on the planet to maximize its function and usefulness (Ghorbani et al., 2007).

Spirituality is an economic concept contained in Islamic teachings that cannot be separated, so the idea of production aims to make a profit, meet community needs, create benefits, and not cause environmental damage (Meyers et al., 2019). Therefore, in a series of production activities, the benefit of the community is prioritized above individual interests and profits. It remains halal tayyib and blessings for the community (Adinugraha, Ud Din, et al., 2021).

This view is very different from the conventional economic system, which only aims to maximize productivity and efficiency in production activities (Adinugraha, 2018). The traditional financial system highly prioritizes productivity and efficiency in production activities (Altundere & Ersoy, 2019). This attitude often makes them ignore external problems

or the detrimental impacts of the production process that can affect people who are not involved in the production process itself, either as consumers or as part of the production factors—for example, there is an impact of pollution on the environment around the production site (Purwanto & Siswahadi, 2021).

The Sharia should practice production from an Islamic economic perspective. This means that all financial activities carried out by humans in this world, including production activities, must apply Islamic values normatively and be relevant to economic activities for human welfare and prosperity (Adinugraha, 2013). Therefore, maximizing satisfaction and profit in two dimensions, namely the world and the hereafter, is the basis for simultaneous production decisions.

2. METHOD

This research method applies a qualitative type through a literature study systematic literature review approach. The research stage was carried out by collecting primary and secondary literature sources. This research classifies data based on the research formula. In the next stage, data processing and or reference quotations were carried out to be displayed as research findings, abstracted to obtain complete information, and interpreted to produce knowledge for the conclusion. At the interpretation stage, an in-depth analysis or interpretation approach is used to describe production from an Islamic economic point of view.

3. RESULT AND DISCUSSION

Literature Review on Production in Islam

Some economic activities that cannot be separated are production, distribution, and consumption (Ayob & Saiyed, 2020). Production is the fulcrum of economic activity, and the three influence each other (Adinugraha, Sartika, et al., 2023). There is no consumption without production, while production activities are the initial stage of economic activities towards distribution activities or vice versa. Production is the activity of processing raw goods into finished goods. Production from an Islamic perspective does not only maximize profits, even though there is no prohibition on this in Islamic law (Izzuddin & Adinugraha, 2022). Linguistically, the word production comes from the word “production.” In Islamic economic literature, the equivalent of production is “intaj” (انتج) from the root word “nataja” (نتج) (Adinugraha, Effendi, et al., 2021).

The definition of production from an Islamic perspective, as Qutub Abdus Salam Duaib put forward, is an effort to produce economic benefits from exploiting resources (Mahmud et al., 2020). In Islamic economics, the essential key to economic activity is production, which aims to benefit the individual (self-interest) and society (social interest) in a balanced way. In terms of terminology, the word production produces and adds value to an item (Adinugraha & Ulama'i, 2020). The usefulness of an item will increase if it provides new or more benefits than the original. In general, production is the creation of utility, which means the ability of a good or service to satisfy the needs of a particular object (Nurani & Adinugraha, 2022). This definition is too broad to have much specific content, but on the other hand, it clearly shows that production includes all activities and not just the manufacture of material materials. Some economic literature notes that production is an activity that adds value to the use of goods and services. Meanwhile, lexically, production produces manufactured goods, generating income (Izzuddin & Adinugraha, 2022).

Based on the explanation of this definition, it can be understood that production activities cannot be separated from human activities (Jailani & Adinugraha, 2022). However, discussions about production in conventional economics always maximize profits as the primary motive. The traditional economic system places a high value on productivity and efficiency when

producing, so this attitude causes the production process to ignore external problems or detrimental impacts of the products being made. Meanwhile, in the Islamic economic perspective, there is belief in the existence of Allah SWT so that the role and ownership are absolute in Islamic economics, so the concept of production in Islamic economics is not solely motivated by maximizing world profits but is more critical to achieving the maximization of profits in the afterlife. The basis of production in the Islamic economic system is 1) Economic justice, 2) Social security, and 3) Efficient utilization of various productive economic resources. Therefore, the benefits of production activities in an Islamic economy include the following: Supports sharia, where Islam requires that benefits resulting from economic activities must be permitted in sharia; Must be halal *thayyiban mubarakan*; The broad scope of benefits in Islamic economics, which includes benefits in the world and benefits in the afterlife (Rofilah et al., 2023).

The production concept in the Islamic economic system must be distinct from its social function. Every Muslim's property always includes the rights of the needy and needy or those who are underprivileged (Alinda & Adinugraha, 2022). As Allah SWT says: "Believe in Allah and His Messenger and spend part of your wealth which Allah has made you control. So those among you who believe and spend (some) of their wealth will receive a great reward" (QS. Al-Hadid 7).

To carry out social functions as optimally as possible, production activities must exceed surplus to meet consumer needs and achieve financial profits to contribute to social life. Through this concept, production activities must move along two lines of optimization. The first optimization line is achieving full employment conditions by striving for the functioning of human resources, where everyone works and produces work except those who are "*uzur syar'i*," such as sick and paralyzed. The second optimization line is in terms of producing primary needs (*dharuriyyat*), secondary needs (*hajiyyat*), and tertiary needs (*tahshiniyyat*) proportionally. Of course, Islam must ensure that it only produces things that are halal and beneficial to society (*thayyib*). Adequacy for each individual is a target that must be achieved gradually, as well as the people's economic self-sufficiency and contribution (Adinugraha & Muhtarom, 2021).

In principle, Islam also supports production to meet the needs of many people, not just to meet the few people with power and money so they have better purchasing power (Ayu et al., 2021). Because production that is surplus and growing both quantitatively and qualitatively does not in itself indicate prosperity for society. What's the point of mountains of products if they can only be distributed to people with a lot of money? As the basis for productive capital, Allah has provided the earth and its contents for humans to be processed for the common benefit of all humanity (Mukarromah & Adinugraha, 2022). This is contained in Surah al-Baqarah verse 22: "It is He who made the earth a bed for you and the sky a roof, and He sent down water (rain) from the sky, then He produced with that rain all fruits as sustenance for you; Therefore, do not set up partners with Allah, even though you know."

Production activity in Islam is worship; as a Muslim, producing means actualizing the existence of God's guidance that has been given to humans (Rifqi & Nihayah, 2020). Allah's guidance for a Muslim helps regulate how he manages production for good, and whatever Allah gives to humans is a means that makes him aware of his function as caliph. Muslim entrepreneurs must avoid practices that contain elements of haram, usury, black markets, and speculation so that the business continues to adhere to Islamic law and always obtains the blessings and pleasure of Allah SWT (Adinugraha & Mujaddid, 2021).

Thus, the theory of production in the Islamic view is *mashallah* maximization; that is, seeking profits through production and other business activities is permitted as long as these activities are within the frame and objectives of Islamic law.

An Introduction to Goals of Production in Islam

Creating optimum mashlahah for consumers or humans is the production goal in Islam (Soaduan Pohan, 2021). So, the ultimate goal of economic activity and the goal of human life will be achieved if there is optimum mashlahah in it. According to the economic fiqh perspective of Caliph Umar bin Khatab, the production objectives are as follows: 1) Realize optimal profits as possible. In capitalist understanding, we try to achieve maximum profits, but when producing, we pay attention to the realization of profits in the sense of not just routine production or random production; 2) Realizing individual and family adequacy. A Muslim must carry out activities to realize his adequacy and the adequacy of the people whose livelihood he is responsible for; 3) Don't rely on other people. Umar r.a did not allow someone who could work to put his hands down to beg and depend on other people for his life; 4) Protecting assets and developing them. In the economic fiqh of Umar r.a., there is a lot of narration about wealth, which is needed to deal with various world and religious problems. In the world, wealth is a form of glory and honor, as well as protecting one's religion. So, without wealth, people cannot be steadfast in their religion and cannot be calm in their lives. Therefore, Umar r.a called on humans to maintain wealth and develop it by exploring it in production activities; 5) Exploring economic resources and preparing them for utilization. Allah SWT has arranged Fortune. Rizki is not only wealth that a person gets in his hands to fulfill his needs and pleasures but includes everything that Allah Ta'ala has entrusted on this earth in the path and contents of that fortune. Allah has created everything complete with everything in it; humans only need to explore and use economic resources; 6) Liberation from the shackles of economic dependence. Production is the most important means of realizing economic independence. A nation that produces its needs is a nation that is independent and free from the shackles of economic dependence on other countries (Habibi Mohammad, 2022).

Meanwhile, nations that rely solely on consumption will always be captive to the economic shackles of other countries. A nation's political independence and civilization will only be complete with financial freedom. 7) Taqarrub to Allah SWT. A Muslim producer will gain rewards from Allah SWT due to his production activities, whether to gain profit, realize stability, protect property and develop it, or achieve other goals, as long as he makes his activities an aid in obeying Allah SWT (Adinugraha, 2023).

Thus, production objectives can be divided into two main objectives, namely:

Table 1. Production objectives

Objective	Literature explanation
Primary needs of each individual	Every Muslim prioritizes needs over desires. Not fulfilling primary needs can cause fundamental problems for other humans in daily life and can affect a person's worship, as stated in the Qur'an An-Nisa: 5, which means: "And do not leave it to people who are not yet perfect reason, wealth (those in your power) that Allah has made the basis of life. Give them shopping and clothes (from the proceeds of the wealth) and speak to them good words." Islam provides legal means to guarantee the fulfillment of primary needs for every individual by allowing private property rights and requiring work for those who can take action to produce commodities, both goods, and services, which is called production from economic sources such as agriculture, industry, and trade.
Primary needs for all people	In this case, the State must guarantee, regulate, and operate it. Included in the primary needs of the people as a whole are security, medical treatment, and education, as the Prophet SAW said in a hadith, which means: "... Whoever when entering the morning finds his group safe, healthy in

	body, has food for that day then it is as if -as if he already owned the world.”
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Source: Adinugraha, Effendi, et al., (2021)

Currently, quite a bit of modern Islamic literature discusses his view of production as a human effort to improve not only his material conditions but also his morals and as a means to achieve goals on the Day of Judgment. Kafh states this has three significant implications. First, products that distance humans from their moral values are stipulated in the Koran. Second, the social aspects of production are emphasized and strictly linked to the production process. Third, economic problems are not problems that rarely occur about various necessities of life but arise because of human laziness and negligence in their efforts to take maximum advantage of the gifts of Allah SWT, both in the form of human and natural resources (Sholehuddin et al., 2021).

Principles of Production in Islam

Production activities that comply with Islamic law must align with consumption goals. Production is carried out to provide goods and services to obtain *falah* (happiness in this world and the hereafter) (Tartila & Tahiyati, 2023). The Al-Qur'an and Hadith of Rasulullah SAW provide direction regarding the principles of production as follows:

- 1) Humans, as caliphs of Allah, are leaders who rule the earth with their knowledge and deeds. Allah has the qualities of mercy and the womb, so Allah created the heavens and the earth for humans. The nature of Rahman and Rahim must underlie human activities in using the earth and sky.
- 2) Islam supports economic progress in production. It is based on the Al-Qur'an and Islamic Hadith and allows the wide use of scientific methods, such as experiments and calculations.
- 3) Human desires and abilities influence production techniques. The Prophet once said, “You know the affairs of your world better.”
- 4) Islam likes convenience, avoiding harm, and maximizing benefits through innovation and experimentation (Try Astuti et al., 2022).

The principles of production in Islamic economics can be explained in detail in the following discussion:

1. Production is carried out in a halal manner

There are two ways of classifying goods or commodities (Moh. Nasuka, 2023); the first is that goods called Al-Qur'an Thabiyat are goods that are haram for consumption and production, as confirmed by the QS. Al-A'raf verse 157: Meaning: “(namely) Those who follow the Messenger, the Ummi Prophet (whose name) they find written in the Torah and the Gospel which is with them, which commands them to do what is right and forbids them from doing what is wrong and making lawful for them everything that is good and forbidding them everything bad and removing from them the burdens and constraints that were on them. So those who believe in him. They are the lucky ones, glorifying, helping, and following the bright light revealed to him (the Qur'an).” Producers must pay attention to more than whether the production is halal. They must also ensure their suggestions and production methods are permissible, as they must avoid production activities that harm society (Muhammad Umar Andreanto et al., 2023).

2. Fairness in production

Carrying out production activities that lead to injustice, such as usury, can eliminate Islamic economic justice. Moderates or damage caused by usurious economic work can harm personal, household, and company economies. In financial matters, what is prohibited is the hoarding of goods needed by the community. As Al-Mubarra explains, the Messenger of Allah appointed Said Al-As, considered credible as a mujtahid, to control and supervise business

activities in Mecca. The Prophet himself checked the condition of trade in the Medina market, as reported by Imam Muslim in a hadith, which means: “The Prophet was walking in front of the pile of food, suddenly his fingers got wet (because the food was damp underneath). Then he said: What is this, O food seller? The man answered because it was raining. O Messenger of Allah, the Messenger said: don’t you put it on top so that people can see it. Remember, whoever cheats is not among us” (Adinugraha, Shulthoni, et al., 2023).

3. Environmentally friendly production

The way to prevent damage to the earth is to limit pollution and maintain harmony so that the availability of natural resources is maintained. Maintaining a harmonious relationship with the natural surroundings is essential for every individual. Damaging the environment is unjustified because humans also need clear river water and clean air (Sibyani et al., 2022).

4. Production orientation and targets

The Islamic economic system is more related to the welfare of society. For Z. A. Maulani, this is “subject to social welfare.” Subordinating the economy to the law of community interests is a principle that is enforced based on the principle of Allah’s instructions (Shulthoni et al., 2023). The target is to achieve self-sufficiency in the commodity sector or self-sufficiency in services, which in turn creates a decent life for humans, as recommended by Islam. For this reason, production has main goals, namely individual self-sufficiency targets and community and ummah self-sufficiency targets (Shepherd et al., 2023).

5. Production by community needs

Production is intended to meet individual and societal needs and achieve prosperity. The needs must be met based on priorities set by religion, the preservation of life, intelligence, lineage or honor, and material prosperity. For this reason, the community needs all forms of hoarding of goods. According to Yusuf Kamal, the perpetrators of hoarding, reducing production levels to dominate the market is not very beneficial for consumers and society because of reduced supply and soaring prices of goods (Funder et al., 2021).

4. CONCLUSION

Based on the results and discussion above, this literature research concludes that in more detail, Islamic values in production include the following things: Oriented to the goals of the afterlife; Keeping promises and contracts, both internal and external; Fulfilling measure, accuracy, straightforwardness, and truth; Adhering to discipline and dynamic; Glorifying achievement/productivity; Encouraging brotherhood between fellow economic actors; Respect individual property rights; Follow the legal and harmonious terms of the contract/transaction; Fairness in transactions; Have social insight; Timely and decent payment of wages; and Avoiding types and production processes that are forbidden in Islam.

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