

Ethics Behind The Process: Production Analysis From An Islamic Perspective That Is Just In Modern Industry

Ferdinand Akbar Faisal ¹, Naufal Atha Rafi ², Widari Eka Putri ³

af0430336@gmail.com ¹, naufalatharafi68@gmail.com ²,

widariekaputri03@gmail.com ³

¹²³ Faculty of Islamic Economics and Business Raden Intan State Islamic University of Lampung

Abstract

This study was initiated due to the swift expansion of contemporary industry influenced by globalization and advancements in technology, which frequently neglects the ethical and fairness elements in the manufacturing process. The emphasis on productivity and maximizing profits results in several issues, including the mistreatment of workers, uneven distribution of wealth, and harm to the environment. This scenario reveals a disconnect between today's production methods and the moral teachings of Islam. Consequently, this research seeks to explore the notion of production from the viewpoint of Islam and evaluate how justice values apply to contemporary production practices. The primary inquiries are: what does ethical production mean in Islam, how well do modern methods match these values, and how can justice be implemented in the present industrial landscape? The study uses a qualitative approach with a design that relies on literature, gathering information from academic articles, books, and scholarly papers. The analysis is performed in a descriptive, qualitative, and normative manner, employing maqasid al-shariah and comparison methods. The outcomes indicate that current production methods do not fully embody Islamic ideals of justice, integrity, and accountability, particularly concerning labor rights, product clarity, and environmental care. This ethics indicates that the principles of Islamic production are still very pertinent as a guide for establishing a more equitable and sustainable system. This research concludes that it is essential to incorporate Islamic ethical principles into production and suggests that future studies should utilize empirical methods based on real-world data.

Keywords : Islamic Production Ethics, Justice, Modern Industry, Maqasid Al-Shariah, Islamic Economics

INTRODUCTION

Production is one of the primary activities in an economic system because it plays a role in creating goods and services to meet human needs. In conventional economics, production is often understood as the process of transforming inputs into outputs with the goal of increasing efficiency, productivity, and profits. However, from an Islamic economic perspective, production is viewed not only as a technical-economic activity but also as a moral activity that must adhere to the values of sharia, justice, and welfare (Chapra, 2000; Mannan, 1986; Naqvi, 1994).

Islam places economic activity within the framework of monotheism, namely the belief that all resources are essentially a trust from Allah SWT. Humans act as caliphs responsible for managing resources fairly, productively, and non-destructively. Therefore, production should not be solely oriented toward material profit, but must also consider blessings, social benefits, environmental protection, and the well-being of all parties involved (Al-Ghazali, 1993; Ibn Ashur, 2006; Kamali, 2008).

In the context of modern industry, the issue of production ethics is becoming increasingly important. Globalization and technological advances have indeed accelerated production and expanded market access, but they have also given rise to various problems, such as worker exploitation, environmental pollution, product information manipulation, and inequality between capital owners and workers. The Nike case in the 1990s, for example, is often associated with criticism of sweatshop practices and poor working conditions in global supply chains. Meanwhile, the Volkswagen emissions scandal demonstrated how technological manipulation can harm consumers, regulators, and the environment (Locke, 2003; Scherer & Palazzo, 2011; EPA, 2015). The EPA noted that Volkswagen used software to circumvent emissions standards in certain diesel vehicles.

This phenomenon demonstrates that modern production systems do not always align with ethical and fair principles. An over-focus on efficiency and profit maximization often leads companies to neglect workers' rights, consumer safety, and environmental sustainability. From an Islamic perspective, such practices contradict the principles of 'adl, amanah, shiddiq, ihsan, and la dharar, which prohibits causing harm to others (Beekun, 1997; Rice, 1999; Dusuki, 2008).

Islamic production ethics are highly relevant in addressing these issues. The principles of halal and thayyib, for example, emphasize not only the legal permissibility of a product but also the quality, safety, cleanliness, and socio-environmental impact of its production process (Wilson & Liu, 2010; Tieman, 2011). Furthermore, the maqasid al-shariah framework provides a normative basis for assessing whether a production process safeguards religion, life, intellect, posterity, property, and the environment as part of human well-being (Auda, 2008; Kamali, 2008).

Based on this background, this study aims to analyze the concept of production from an Islamic economic perspective, examine the principle of justice in the production process, and assess the relevance of Islamic production ethics to addressing the challenges of modern industry. This study is expected to strengthen the literature on Islamic economics and provide a practical framework for industrial actors to build a just, ethical, and sustainable production system.

RESEARCH METHODS AND ANALYSIS

This study employed a qualitative approach with library research. This approach was chosen because the focus of the study was not on statistical measurements, but rather on the analysis of concepts, values, and principles of production ethics from an Islamic perspective. The data used were secondary data in the form of books, journal articles, institutional reports, and academic documents related to Islamic economics, business ethics, the maqasid al-shariah (obligatory principles of sharia), the halal industry, and ethical issues in modern industry.

Data collection was conducted through a literature review, selecting relevant, credible, and relevant literature relevant to the focus of the study. The literature used included classical and contemporary sources on Islamic economics, such as the works of Mannan, Chapra, Naqvi, Beekun, Dusuki, Kamali, and Auda. Furthermore, this study also utilized literature related to modern business ethics, corporate social responsibility, environmental sustainability, and cases of industrial ethics violations.

The analytical techniques used are descriptive-qualitative and normative analysis. Descriptive analysis is used to explain the concept of production and production ethics in Islam. Normative analysis is used to assess the conformity of modern production practices with Islamic principles, such as justice, trustworthiness, shiddiq, ihsan, halal-thayyib, and la dharar. The maqashid al-shariah framework is used as an analytical tool to assess whether production activities are able to maintain human welfare, especially in the aspects of protecting life, property, intellect, descendants, religion, and the environment (Auda, 2008; Kamali, 2008).

RESULTS AND DISCUSSION

The Concept of Production in an Islamic Economic Perspective

Production in Islamic economics is understood not only as a technical process for producing goods and services, but also as a moral, social, and spiritual activity. Within the Islamic framework, humans are not positioned as absolute owners of resources, but rather as caliphs entrusted with managing the earth fairly and responsibly. Therefore, production activities must be inseparable from the principle of monotheism, namely the awareness that all economic activities are under the supervision of Allah SWT and must be directed towards achieving human welfare (Chapra, 2000; Mannan, 1986).

Unlike conventional economic approaches, which often place efficiency and profit as the primary measures of production success, Islamic economics assesses production from its process, purpose, and impact. Production is considered valuable if it fulfills human needs in a lawful manner, provides social benefits, maintains justice, and avoids harm. Thus, profit remains a vital component of economic activity, but it should not be obtained through exploitation, fraud, monopoly, or environmental destruction (Naqvi, 1994; Siddiqi, 1992).

In Islam, production is also closely linked to the concept of *falah*, namely, well-being encompassing happiness in this world and the hereafter. *Falah* is not only measured through economic growth or increased income, but also through the creation of social justice, equal opportunities, protection of human rights, and sustainability of life. Therefore, production activities must be directed towards creating value that benefits society at large, not simply fulfilling the interests of capital owners or specific groups (Chapra, 2000; Dusuki, 2008).

The concept of production in Islam also emphasizes the importance of *halal* (permissible) and *thayyib* (good). *Halal* means that the goods or services produced do not violate Sharia law, while *thayyib* indicates that the product is good, safe, clean, high-quality, and beneficial. A product must not only be *halal* in terms of ingredients; it must also be produced through ethical processes. For example, food that uses *halal* ingredients but is produced in a way that pollutes the environment or exploits workers cannot be considered fully compliant with Islamic production ethics (Wilson & Liu, 2010; Tieman, 2011).

Therefore, production in Islam has a broader scope than production in a purely economic sense. Production is not only an activity that creates utility, but also a means of worship, a social mandate, and an instrument for creating welfare. With this perspective, Islam provides a normative basis that production activities must be carried out responsibly to God, humanity, society, and the environment (Beekun, 1997; Kamali, 2008).

Ethical Principles in the Production Process

Islamic production ethics are built on several interrelated core principles. The first principle is monotheism. Monotheism is fundamental because every economic activity must be conducted with the awareness that humans are accountable to Allah SWT. This awareness encourages producers to pursue not only worldly profits but also to consider the moral values and afterlife consequences of their actions. In the context of production, the principle of monotheism requires producers to refrain from cheating, manipulating, or otherwise harming others (Beekun, 1997; Naqvi, 1994).

The second principle is justice, or *'adl*. Justice is a central value in Islamic economics. In the production process, justice is not only related to the distribution of profits, but also encompasses the relationship between capital owners, workers, consumers, society, and the environment. Workers must be treated humanely and receive fair wages. Consumers have the right to obtain safe products that meet the information provided. The environment must also be protected from becoming a victim of excessive production activities (Chapra, 2000; Dusuki, 2008).

The third principle is trustworthiness. Trustworthiness refers to moral responsibility in carrying out production activities. Manufacturers are mandated to maintain product quality, consumer safety, worker welfare, and environmental sustainability. Trustworthiness also means that companies must not conceal important product-related information, such as the materials used, risks of use, or environmental impacts. In modern business, the principle of trustworthiness is crucial because consumers are often unaware of the entire production process behind a product (Beekun & Badawi, 2005; Rice, 1999).

The fourth principle is shiddiq, or honesty. Honesty in production includes transparency of raw materials, clarity of quality, accuracy of measurements, truthfulness of product claims, and openness of information to consumers. Manipulating quality, falsifying labels, using hazardous materials without proper information, and making false claims in advertising are violations of the principle of shiddiq. In Islam, economic transactions must be built on honesty because trust is the primary foundation of economic relationships (Beekun, 1997; Rice, 1999).

The fifth principle is ihsan. Ihsan means doing something to the best of one's ability. In production, ihsan encourages producers to produce goods and services that are high-quality, safe, and beneficial, and not simply meet minimum standards. This principle encourages professionalism, innovation, and quality responsibility. Producers who practice ihsan not only ask whether their products are acceptable for sale, but also whether they are truly good, safe, and beneficial to users (Kamali, 2008; Dusuki, 2008).

The sixth principle is la dharar wa la dhirar, which means not causing harm or loss to oneself or others. This principle is highly relevant in modern industry because production processes can generate negative impacts, such as hazardous waste, air pollution, water pollution, worker health problems, and consumer losses. Based on this principle, companies are required to ensure that their production activities do not harm humans or the environment (Kamali, 2008; Auda, 2008).

Justice in Production

Justice in production is one of the most important aspects of Islamic economics. Justice not only means distributing profits equally, but also ensuring that the entire production process is conducted ethically and without harm to any party. Justice in production encompasses fairness towards workers, consumers, capital owners, society, and the environment. Thus, just production is production that balances economic interests and social responsibility (Chapra, 2000; Mannan, 1986).

Justice for workers is realized through the provision of fair wages, safe working conditions, humane working hours, and treatment that respects human dignity. In modern industry, workers are often viewed as a production cost that must be kept as

low as possible. This view contradicts Islam, as workers are not merely factors of production but human beings with rights and necessities of life. Therefore, labor exploitation, low wages, and neglect of occupational safety constitute forms of injustice in production (Beekun, 1997; Locke, 2003).

Consumer justice is demonstrated through the provision of safe, high-quality products that align with the information provided. Consumers have the right to know the ingredients, quality, benefits, risks, and halal status of a product. If a manufacturer conceals product defects or provides misleading information, this constitutes a violation of consumer justice. From an Islamic perspective, consumers should not be manipulated for corporate gain (Rice, 1999; Wilson & Liu, 2010).

Environmental justice is achieved through the wise use of resources and the prevention of ecological damage. Islam forbids waste and destruction, as both contradict the principle of balance. Production that produces hazardous waste, pollutes the air, or destroys ecosystems cannot be considered ethical, even if it generates substantial profits. In the context of the maqasid al-shariah (Islamic principles), environmental protection is closely linked to the protection of life, property, and descendants, as environmental damage will impact the lives of present and future generations (Auda, 2008; Kamali, 2008).

Justice also relates to the distribution of economic benefits. A production system that only benefits capital owners and neglects workers and the surrounding community is inconsistent with Islamic values. Islamic economics demands that the benefits of production be distributed more equitably. Therefore, monopolistic practices, hoarding, price manipulation, and unfair market domination must be avoided, as they can harm the wider community (Naqvi, 1994; Siddiqi, 1992).

Analysis of Maqashid al-Shariah in Production

Maqasid al-Shariah is an important framework for assessing whether an economic activity brings benefits or causes harm. In the context of production, maqasid can be used to evaluate the impact of production on religion, life, intellect, descendants, wealth, and the environment. With this approach, production is assessed not only from an economic perspective, but also from a moral and social perspective (Auda, 2008; Kamali, 2008).

First, production must uphold religion, or *hifz al-din*. Products and services produced must not harm the moral and spiritual values of society. Goods that encourage sin, deception, or moral decay are inconsistent with the objectives of sharia. Muslim producers must ensure that their production activities do not conflict with halal principles and Islamic values (Al-Ghazali, 1993; Kamali, 2008).

Second, production must safeguard the soul or *hifz al-nafs*. This principle requires that products be safe for consumers and that the production process does not endanger workers. Food, medicines, cosmetics, vehicles, and other consumer products must meet safety standards. Similarly, workplaces must have adequate safety protection to prevent workers' health from being endangered (Auda, 2008; Dusuki, 2008).

Third, production must safeguard reason, or *hifz al-'aql*. Products that corrupt reason, spread misleading information, or encourage harmful addictions are contrary to the objectives of Sharia. In the digital age, this principle is also relevant to the media, technology, and advertising industries, as information products can influence people's thinking (Kamali, 2008; Chapra, 2000).

Fourth, production must protect descendants or *hifz al-nasl*. Production that uses hazardous materials, pollutes the environment, or exploits child labor can harm future generations. Therefore, producers must consider the long-term impact of their production activities on families, communities, and future generations (Auda, 2008; Kamali, 2008).

Fifth, production must safeguard wealth or *hifz al-mal*. This principle requires that production activities be free from fraud, manipulation, monopoly, or actions that harm the economic rights of others. Consumers should not be disadvantaged through defective products or false information. Workers should not be disadvantaged through inadequate wages. Investors and the public should also be protected from opaque business practices (Mannan, 1986; Naqvi, 1994).

Sixth, production must protect the environment. Although environmental protection is often discussed in contemporary *maqasid* (Islamic principles), its importance is paramount because the environment is fundamental to human survival. Environmentally damaging production can threaten lives, property, and descendants. Therefore, protecting the environment is an integral part of Islamic production ethics (Auda, 2008; Kamali, 2008).

Critique of Modern Industry

Modern industry has brought significant advances in productivity, technology, and the distribution of goods. However, these advances have also raised serious ethical issues. Many companies prioritize efficiency and profit, often neglecting aspects of social justice, worker safety, consumer rights, and environmental sustainability. From an Islamic economic perspective, this situation demonstrates an imbalance between economic goals and moral responsibility (Chapra, 2000; Scherer & Palazzo, 2011).

One of the main criticisms of modern industry is the exploitation of labor. In global supply chains, large corporations often move production to developing countries to

achieve lower labor costs. This practice can be unethical if workers receive low wages, work in unsafe conditions, or are denied basic rights. The sweatshop case associated with Nike illustrates how cost efficiency can be achieved through production practices that compromise worker well-being (Locke, 2003; Zadek, 2004).

The second criticism concerns the manipulation of product information. Intense market competition can encourage companies to hide product weaknesses, falsify quality standards, or make exaggerated claims. The Volkswagen emissions scandal is an example of how companies used technology to manipulate emissions test results to make products appear more environmentally friendly than they actually are. This practice contradicts the principles of shiddiq (good faith) and amanah (trustworthiness) because it undermines the trust of consumers and regulators (Rhodes, 2016; EPA, 2015).

The third criticism concerns environmental damage. Modern industry often produces waste, emissions, and exploits natural resources on a large scale. When companies fail to manage their environmental impacts responsibly, society suffers the consequences in the form of pollution, disease, and ecosystem degradation. In Islam, acts of environmental damage contradict humanity's mandate as caliphs on earth (Auda, 2008; Kamali, 2008).

The fourth criticism concerns economic inequality. Modern production systems often widen the gap between capital owners and workers, large corporations and small businesses, and developed and developing countries. This inequality arises because the benefits of production are not always distributed fairly. In Islamic economics, production activities should create social balance, not strengthen the dominance of one group over another (Naqvi, 1994; Siddiqi, 1992).

The fifth criticism concerns the culture of overconsumption. Mass production, supported by aggressive advertising, often creates false needs in society. Consumers are encouraged to purchase goods not out of genuine need, but rather out of lifestyle influences and status symbols. In Islam, excessive consumption, or israf, is prohibited because it can lead to waste and environmental damage. Therefore, production systems that encourage consumerism need to be criticized from an Islamic ethical perspective (Chapra, 2000; Rice, 1999).

Nike Sweatshop Case Study

The Nike case of the 1990s serves as a prominent example of ethical production violations. Nike was criticized for its supply chain in several developing countries, which was associated with poor working conditions, low wages, long hours, and weak worker protections. Although production was carried out through subcontractors, moral responsibility remained with the parent company because the global brand profited from this production system (Locke, 2003; Zadek, 2004).

From an Islamic perspective, this case demonstrates a violation of the principle of 'adl. Workers, as a vital part of the production process, should receive fair rights. When companies earn substantial profits, but workers live in vulnerable conditions, an imbalance exists that contradicts the principle of justice. Islam rejects the exploitation of humans for economic gain, as every human being has a dignity that must be protected (Beekun, 1997; Chapra, 2000).

The Nike case also reflects the weakness of the principle of trustworthiness in global supply chains. Companies must not only ensure that products are marketable but also ensure that they are manufactured through processes that do not abuse workers. In Islamic ethics, producer responsibility encompasses the entire production process, including those working under contract or subcontracting systems (Dusuki, 2008; Rice, 1999).

From the perspective of maqasid al-shariah, worker exploitation is contrary to hifz al-nafs (obligatory rights of the self) because poor working conditions can endanger workers' health and safety. Furthermore, low wages are also related to hifz al-mal (obligatory rights of the self) because workers have the right to receive fair compensation for their labor. Thus, sweatshop practices are not only socially problematic but also contrary to the objectives of sharia (Auda, 2008; Kamali, 2008).

This case demonstrates how the globalization of production can create a moral distance between consumers, companies, and workers. Consumers enjoy brand-name products, while workers in developing countries bear the burden of production with low welfare standards. Islamic production ethics demand greater transparency in supply chains so that consumers and companies understand the social impact of the products they consume (Locke, 2003; Scherer & Palazzo, 2011).

Volkswagen Emission Scandal Case Study

The 2015 Volkswagen emissions scandal is an example of ethical production violations related to the manipulation of technology and information. Volkswagen was found to have used software to manipulate the results of diesel vehicle emissions tests. The vehicles appeared to meet environmental standards when tested, but under normal use, they produced higher emissions. This case garnered global attention because it demonstrated how large corporations can use technology to circumvent environmental regulations (EPA, 2015; Rhodes, 2016).

From an Islamic perspective, Volkswagen's actions contradict the principle of shiddiq (truthfulness). Manufacturers are obliged to provide accurate information about the products they sell to consumers. The manipulation of emissions test results indicates that the information provided to regulators and consumers is not in accordance with reality. This constitutes dishonesty that undermines public trust (Beekun, 1997; Rice, 1999).

This case also violates the principle of trust. Consumers purchase products with the belief that the vehicle meets environmental standards. Regulators also grant permits based on data they believe to be accurate. When companies manipulate data, they betray the trust of consumers, the government, and society. In Islamic economics, betrayal of trust is a serious ethical violation (Beekun & Badawi, 2005; Dusuki, 2008).

From a *maqasid al-shariah* perspective, excessive emissions have the potential to threaten the basic needs of the human being (*hifz al-nafs*) because air pollution can impact public health. Furthermore, environmental damage caused by emissions also contradicts the principles of environmental protection. This scandal demonstrates that violations of production ethics not only harm consumers financially but can also have ecological and public health impacts (Auda, 2008; Kamali, 2008).

The Volkswagen case also demonstrates that technology is not always morally neutral. It can be used to improve product quality and safety, but it can also be used to deceive regulatory systems. Therefore, Islamic production ethics demands that technology be used for public benefit, transparency, and responsibility, rather than for manipulation or concealment of violations (Rhodes, 2016; Scherer & Palazzo, 2011).

The Relevance of Islamic Production Ethics in the Modern Era

Islamic production ethics are highly relevant in addressing the challenges of modern industry. The world currently faces various issues, such as environmental crises, economic inequality, worker exploitation, and declining consumer trust in companies. These issues demonstrate that technological progress and economic growth are insufficient without a strong moral foundation (Chapra, 2000; Dusuki, 2008).

First, Islamic production ethics are relevant to improving the relationship between companies and workers. In modern production systems, workers are often viewed as a cost of production. Islam offers a different perspective by viewing workers as human beings with rights and dignity. Therefore, companies must provide decent wages, workplace safety, and humane treatment (Beekun, 1997; Mannan, 1986).

Second, Islamic production ethics are relevant to enhancing consumer trust. Modern markets are characterized by information asymmetry, a situation where producers know more about a product than consumers. In such conditions, producers have the opportunity to withhold information or make misleading claims. The principles of *shiddiq* and *amanah* require producers to be honest, open, and responsible towards consumers (Rice, 1999; Wilson & Liu, 2010).

Third, Islamic production ethics are relevant in addressing the environmental crisis. The principles of prohibiting destruction and excessive consumption encourage producers to use resources wisely. Production must consider its impact on air, water, soil, and ecosystems. Thus, Islamic ethics aligns with the concept of sustainable

development, which emphasizes a balance between economic growth, social welfare, and environmental protection (Auda, 2008; Kamali, 2008).

Fourth, Islamic production ethics are relevant to the development of the halal industry. The halal industry is not only concerned with halal ingredients, but also with clean, safe, transparent, and responsible processes. The halal-thayyib principle can serve as a standard for production ethics encompassing product quality, consumer safety, supply chain integrity, and corporate social responsibility (Tieman, 2011; Wilson & Liu, 2010).

Fifth, Islamic production ethics are relevant in the industrial era 4.0. Digitalization, artificial intelligence, automation and supply chain tracking technologies can be used to increase production transparency and efficiency. However, this technology must be controlled by ethical values so that it is not used for manipulation, exploitation, or excessive supervision of workers. Thus, Islam does not reject technology, but demands that technology be used for the benefit (Scherer & Palazzo, 2011; Dusuki, 2008).

Strategy for Implementing Islamic Production Ethics

Implementing Islamic production ethics requires the involvement of various parties. First, companies need to build an ethics-based organizational culture. Ethics should not be merely a slogan but should be the basis for decision-making. Profit targets must be balanced with responsibilities to workers, consumers, society, and the environment (Beekun & Badawi, 2005; Dusuki, 2008).

Second, companies need to implement ethical audits in their supply chains. These audits examine not only product quality but also working conditions, raw material sourcing, environmental impact, and adherence to halal and thayyib principles. With these audits, companies can prevent ethical violations from occurring in the first place (Tieman, 2011; Wilson & Liu, 2010).

Third, the government needs to strengthen regulations and oversight. Ethical production cannot simply rely on voluntary corporate action. Regulations regarding living wages, occupational safety, consumer protection, the environment, and halal certification must be consistently enforced. From an Islamic perspective, the state has a crucial role in preventing injustice and safeguarding the public interest (Chapra, 2000; Siddiqi, 1992).

Fourth, Islamic business ethics education needs to be strengthened. Students, businesspeople, and the public need to understand that production is not only a technical and economic issue, but also a moral one. Ethics education can shape industry players with spiritual, social, and ecological awareness (Beekun, 1997; Rice, 1999).

Fifth, consumers also play a crucial role. They can drive change through more ethical consumption choices. When consumers choose products that are halal, thayyib (good), environmentally friendly, and fairly produced, companies will be encouraged to improve their production practices. Thus, ethical production is a shared responsibility between producers, the government, and society (Wilson & Liu, 2010; Tieman, 2011).

CONCLUSION

Based on the research findings, it is concluded that production, according to Islam, is not solely focused on achieving financial profit but also encompasses ethical aspects and high moral responsibility. In the context of production, Islamic ethics emphasizes the values of honesty (shiddiq), justice ('adl), responsibility (amanah), and the prohibition of harming others (la dharar). These values form the basis of every stage of production, resulting not only in economically beneficial results but also in benefits for all parties, including workers, consumers, and the environment.

The application of the value of justice in production encompasses various elements, from the fair treatment of workers, the provision of safe and quality products for consumers, to responsibility for environmental sustainability. Furthermore, justice is also evident in the fair distribution of production results and equal access to economic resources. However, in current industrial practices, many violations of production ethics persist, such as worker exploitation, product information manipulation, and environmental damage. This demonstrates the disparity between the ideal values of Islamic production and the reality on the ground.

Analysis of case studies reveals that production practices in modern industry tend to focus more on efficiency and profit maximization, often neglecting ethical values and justice. From the perspective of the maqasid al-shariah (Islamic principles), these practices contradict the objectives of sharia, particularly in protecting life (hifz al-nafs), property (hifz al-mal), and the environment. Therefore, Islamic production ethics are highly relevant to addressing the various challenges facing modern industry and can be an alternative solution for creating a more just, transparent, and sustainable production system.

In terms of methodology, this study utilizes qualitative methods with library research utilizing secondary data such as scientific journals, books, and other academic documents. The applied approaches include normative, conceptual, and case study approaches to achieve in-depth understanding. Data collection was conducted through literature review, while data analysis utilized descriptive-qualitative analysis, normative analysis, and maqasid al-shariah-based and comparative analysis. This approach allows researchers to investigate in detail the

alignment between Islamic production concepts and current industrial production practices.

Thus, it can be emphasized that the application of production ethics from an Islamic perspective is essential in this modern era. Integrating ethical values with production practices will not only increase public trust but also encourage the creation of a more just and sustainable economic system. Therefore, a commitment from various parties, including industry players, the government, and the community, is essential to apply the principles of Islamic production ethics in economic activities, thereby achieving a balance between economic, social, and environmental interests.

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