

# Analysis of Production Ethics from an Islamic Economic Perspective

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## Abstract

This study aims to analyze production ethics from an Islamic economic perspective and examine its relevance as a solution to the problems of modern production, which tends to be solely profit-oriented. The method used is a qualitative approach with library research. Data were obtained from various written sources such as scientific journals, articles, and relevant books, then analyzed by systematically summarizing, categorizing, and understanding the information. The results show that production in conventional economics places more emphasis on achieving profit, while production in Islamic economics has a broader goal, namely achieving blessings and benefits. Production ethics in Islam emphasizes values such as honesty, justice, responsibility, and concern for the environment and society. This principle is also in line with the maqasid (Islamic principle). Sharia aims to maintain a balance between material and spiritual aspects. Thus, the application of production ethics in Islamic economics can provide a solution to address various modern production problems, such as resource exploitation, social inequality, and environmental degradation, and can create a more just, sustainable, and beneficial production system for all parties.

Keywords: Islamic economics, production ethics, maqashid sharia, sustainability

## INTRODUCTION

In the modern economic system, production activities often focus solely on achieving profit. Many businesses compete to increase production without considering the social, environmental, or moral impacts associated with doing so. As a result, various problems arise, such as overexploitation of natural resources, inequality in welfare, and unethical production practices. This situation demonstrates that excessive profit-orientation can neglect humanitarian values and sustainability.

Data and reality show that various reports demonstrate environmental damage caused by industrial activity, as well as a growing economic gap between large producers and the lower classes. Furthermore, production practices are still found to disregard the halal (permissible) and goodness (*thayyib*) of products, which should be a primary concern from an Islamic economic

perspective. This indicates that the current production system is not fully aligned with ethical principles that prioritize social and spiritual responsibility.

Unlike conventional systems, Islamic economics views production not only as an economic activity but also as an act of worship that must be based on ethical values. The goal of production in Islam is not merely to generate profit, but also to achieve blessings (*barakah*), meaning sustainable goodness that brings benefits to many parties. Therefore, Islamic production ethics emphasize honesty, justice, responsibility, and concern for the environment and society.

Based on this background, this article aims to analyze how production ethics from an Islamic economic perspective can provide a solution to the problems of modern production, which is overly profit-oriented. Furthermore, this article aims to explain the concept of production that goes beyond profit-seeking but also prioritizes blessings as the primary goal of economic activity. Thus, it is hoped that it will provide an understanding that ethical production can create a balance between economic profit and moral values.

## **METHODOLOGY**

This study employed a qualitative approach and was conducted through *library research*. The data used in this study came from various written sources, such as scientific journals, articles, and other references relevant to the topic of production from an Islamic economic perspective. These data sources were obtained through searches on academic platforms such as Google Scholar. Data collection techniques included searching, collecting, and selecting journals or articles relevant to the research topic.

Next, the author read each selected source and comprehended its contents to obtain accurate and correct information. Data analysis techniques were employed by summarizing, categorizing, and interpreting information from various sources. The author then re-explained the information in simpler terms for easier comprehension, without altering its original meaning. Thus, the results of this study are expected to provide a clear understanding of the goals, factors, and ethics of the production process from an Islamic economic perspective.

## **RESULTS AND DISCUSSION**

### **Production in Islamic Economics**

According to Monzer Kahf, production activities are human efforts to improve their physical and spiritual condition. They are used as a means to achieve predetermined life goals. In Islamic teachings, there is happiness that can be experienced in this world and also in

the afterlife. Meanwhile, Siddiqi explains that production is the process of providing goods and services with prioritizing the principles of justice and benefits for society (Wibawa et al., 2025)

Furthermore, production in Islamic economics is an activity that produces goods and services with the aim of fulfilling human needs while remaining based on sharia principles. A key difference between sharia and conventional production is the rejection of interest (*riba*) and its replacement with a profit-sharing system (*mudharabah*).

There is an important part of production, namely management, where the management used aims to create goods and services efficiently. However, we need to note that in Islamic management, production is not only inclined towards economic or technical aspects, but also closely balances production activities with Islamic values and Sharia principles, of course, also in harmony with the values contained therein, such as morality and responsibility to Allah SWT (Fiqri, 2025).

In production costs, Islam recognizes explicit and implicit costs that must be managed fairly. Production is conducted with consideration for halal and haram (permissible) and haram (forbidden), added value, and social benefits. Unlike conventional economic systems, which tend to be profit-oriented, Islamic production emphasizes a balance between material and spiritual aspects. Production activities are viewed not merely as economic activities but also as a form of worship to Allah SWT.

This is also in line with the objectives of maqashid sharia as an effort to be achieved by sharia in controlling and regulating human life in an Islamic perspective. As stated by Al-Ghazali and continued to be developed by contemporary scholars such as Jasser Auda, where the main objectives of maqashid sharia consist of five, namely: maintaining religion (*din*), soul (*nafs*), reason (*‘aql*), descendants (*nasl*), and property (*mal*). Of course, with the context of production, the existence of maqashid sharia causes a basis for an ethical and normative framework in assessing whether this production activity is in accordance with Islamic values (Dwi Shintia et al., 2025).

### **Comparison of Conventional Production and Islamic Production**

Production in conventional systems is generally profit-oriented. The success of a business is measured by the amount of profit generated. In this system, moral aspects are often a secondary consideration, as long as the activity is still considered legal. In contrast, production in Islamic economics has a broader orientation. Beyond profit, it aims to achieve blessings and well-being. The production process must not violate Sharia principles, such as avoiding usury, fraud, and exploitation.

In terms of process, conventional production tends to be value-free, while Islamic production is constrained by ethical values. In terms of impact, Islamic production places greater emphasis on balancing economic profit and social welfare. This distinction demonstrates that Islamic economics offers a more holistic approach to production activities (Ramadhani et al., 2025) .

According to Islam, production ethics is a set of rules and values that guide the process of creating goods and services to ensure they comply with Islamic law. Islam states that all aspects of life, including production, must comply with religious laws and values. Therefore, from initial planning and raw material selection to product distribution, everything must be done honestly, fairly, and in accordance with Islamic teachings. Production in Islam is not only about meeting material needs but also contributing to community well-being and protecting the environment. Essentially, this economic activity must be financially profitable, but also beneficial to many people and not damaging the environment (Afandi, 2024) .

Islamic production emphasizes the integration of halal inputs, processes, and outputs. Not only must materials be halal, but also their procurement, workers' rights, and distribution must comply with Sharia principles. The core values underlying this process include: a. *Shidq* (honesty), b. *Amanah* (responsibility), and c. *'Adalah* (justice) (Zulkarnaen et al., 2025) . Production in Islam is based on several key principles. First, the principle of monotheism, which emphasizes the awareness that all human activity is overseen by God. This encourages business actors to act honestly and responsibly. Second, the principle of justice, which demands fair treatment of all parties, including workers, consumers, and the environment. Third, the principle of social responsibility, which requires producers to consider the impact of their production activities on society.

Furthermore, honesty and trustworthiness are crucial values for maintaining trust. Products must meet the promised quality and not harm consumers. Implementing these ethics will have positive impacts, such as building trust, business sustainability, and equitable prosperity. Thus, production will not only generate profits but also bring blessings.

### **Current Production Problems and Challenges**

In practice, current production activities still face a variety of complex issues. One major issue is the continued dominance of profit-oriented behavior. Many businesses focus on increasing output and cost efficiency without considering social and environmental impacts. As a result, unethical production practices have emerged, such as the use of hazardous materials, labor exploitation, and environmental damage. Furthermore, increasingly fierce market competition presents a challenge. Under these conditions, companies are often forced to reduce production

costs to remain competitive. This sometimes leads to a disregard for product quality and worker welfare. If left unchecked, this can be detrimental to consumers and society at large.

Another problem is the lack of understanding of the importance of ethics in production, particularly from an Islamic economic perspective. Many business owners remain unaware that production activities are not solely about material profit but also entail moral and spiritual responsibilities. As a result, values such as honesty, justice, and trustworthiness are not fully implemented. Furthermore, technological developments and industrialization also bring new challenges. While technology can increase production efficiency, its unwise use can have negative impacts, such as increased industrial waste and a reduction in the human workforce. Therefore, a balance is needed between technological advancement and the application of ethical values.

Given these various issues, it can be concluded that the primary challenge in today's production activities is how to balance achieving profit with the application of ethical values. This is crucial for production activities to be not only economically profitable but also provide sustainable benefits to society and the environment.

### **Solutions and Relevance of Islamic Production Ethics**

Islamic production ethics, based on the principles of *maqashid al-shariah*, emphasize the importance of a balance between profit-seeking, social responsibility, and environmental protection. By applying the principles of protecting religion (*hifz al-din*), life (*hifz al-nafs*), reason (*hifz al-aql*), descendants (*hifz al-nasl*), and wealth (*hifz al-mal*), production activities focus not only on efficiency and high yields, but also on the value of blessings and benefits for many people. The application of this ethic encourages halal, fair, and sustainable production, and avoids practices such as exploitation, usury, and environmental damage. (Kholil, 2025) .

To address the various problems in today's production activities, a shift in perspective is needed, from one solely focused on profit to one that balances profit and ethical values. In this regard, Islamic economics offers a solution through the application of ethical principles to every production process.

One key solution is to raise awareness among business actors that production activities are not solely aimed at profit, but must also provide broad benefits. Producers need to implement honesty in maintaining product quality, be fair to workers, and be responsible for environmental impact. By implementing these principles, production activities can be carried out in a healthier and more sustainable manner. Furthermore, the role of the government and related institutions is crucial. Regulations supporting ethical production need to be strengthened, such as those concerning environmental protection, product quality assurance, and worker welfare.

Education regarding Islamic economics also needs to be improved so that business actors and the public better understand the importance of ethical values in economic activities.

On the other hand, the application of technology must also be accompanied by moral responsibility. Technology should be used to increase efficiency without harming humans or the environment. Thus, technological progress can go hand in hand with the ethical values taught in Islam. The concept of production ethics in Islamic economics is highly relevant to current conditions. Amid various crises such as environmental damage and social inequality, an approach that emphasizes justice, responsibility, and sustainability is urgently needed. Islamic production ethics can provide direction so that economic activities are not only materially profitable but also bring broader benefits.

Thus, applying production ethics from an Islamic economic perspective can be a solution for creating a more just, balanced, and sustainable production system. This demonstrates that Islamic values were not only relevant in the past but are also crucial for addressing economic challenges in the modern era.

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## **CONCLUSION**

Based on the discussion above, it can be concluded that production ethics from an Islamic economic perspective can provide solutions to various problems in modern production, which currently tends to be solely profit-oriented. Conventional production systems, which focus too much on profit, often neglect moral, social, and environmental aspects, resulting in negative impacts such as resource exploitation, welfare inequality, and environmental damage.

Conversely, production in Islamic economics is not solely aimed at profit, but also at achieving blessings (*barakah*) and broader well-being. In Islam, production activities are viewed as part of worship, and therefore must be conducted in accordance with sharia values such as honesty, justice, responsibility, and trustworthiness. Furthermore, the concept of *maqasid sharia* is also an important foundation for ensuring that production activities maintain a balance between individual and societal interests.

By implementing Islamic production ethics, economic activities can be more balanced between economic, social, and spiritual aspects. Production not only provides material benefits but also provides sustainable benefits to society and preserves the environment.

Thus, the objective of this research has been achieved, demonstrating that production ethics in Islamic economics are highly relevant for application in addressing the economic challenges of the modern era. The application of these values can create a more just, ethical, and sustainable production system, thereby providing broader benefits to human life.

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