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9 **ISLAMIC ECONOMIC PRINCIPLES AND PRODUCTION ACTIVITIES
THOUGHT OF IMAM AL-GHAZALI FROM HIS BOOK "IHYA' ULUM
AL-DIN"**

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1 **Abstract:** This article describes the relevance of Imam Al Ghazali's thoughts to the context of the current consumption needs of Islam. The presence of Islam with its beliefs and principles in it, this belief is built on the foundation of God with the consequences of the birth of the principles of Nubuwwah, Khuluqiyah, Justice, Insaniah, Help and Cooperation. All of these principles in reality affect economic activity, both distribution, production and consumption. Imam AL Ghazali as one of the Islamic economic thinkers participated in providing related ideas about Production in Islam that presents Allah swt in every production activity. On the other hand, according to Imam AL Ghazali, the factors of production include land, labor, technology, production management, technology and raw materials. Furthermore, regarding the classification of production, namely a discussion of the types of production, namely 1) basic industry, textiles for clothing, construction for housing, and state activities, 2) supporting industries (steel industry development, and forest resources), 3) complementary activities related to milling and burning of agricultural products. Finally, regarding the stages of production, Al Ghazali acknowledged that there are stages of production that require division of labor, coordination and cooperation. Regarding its relevance to production activities according to Imam Al Ghazali's view. Many phenomena are related to Imam Al Ghazali's thinking, such as the increase in UMKMs which are factors supporting the success of economic activities including production activities, but some phenomena that are not in line with Imam Al Ghazali's thinking are producers who do not heed the values of virtue and justice in their production activities.

1 **Keywords:** Islamic economic, Prinsiples, Production, Imam al-Ghazali

INTRODUCTION

Economic activity is a human step to meet and complete the needs of his life, the taste for art, greed, and the nature of showing off, all of these factors become a role in choosing happiness or real outward human physical needs. For people who have not developed or rural communities, consumption is still simple because their needs are still very few, but today's life has eroded the simplicity of that need little by little.(Kadir, 2014). Based on the stages to meet human needs, humans cannot carry out their activities on their own, humans are interdependent, need each other. Due to the large number of human needs, economic activities emerged, namely production, distribution and consumption. Islam places the economy in the middle and is balanced in the economic field. Equality is determined in every condition, between traders and buyers, between the rich and the poor and some groups of people. The basic needs of production are the pillars for the fulfillment and maintenance of one's survival. Basically, production is born from the mixing of humans with natural resources. Allah swt commands humans as leaders on earth in other words, the earth is a land for activities while humans are the cultivators(Kadir, 2014).

Allah swt has freed humans to use the earth because humans are mandated to be caliphs on earth. But to meet needs, humans are also limited by Allah swt so that they are not excessive when using natural resources, they are not used for individual interests and temporary interests. Basically the principles of Islamic economics aim to maintain and improve the welfare of the community through the understanding of sharia, including the achievement and objectives of maqashid sharia, namely educating human personality, upholding justice and improving welfare. The production process is carried out as well as possible with the aim of increasing profits, therefore the profit target, the pleasure of consumers must be achieved with the pleasure of Allah swt as well. Currently, human needs are very diverse in using natural resources when meeting their needs, many events occur related to production that only cares about individual interests, arbitrarily even harming others. Producers who do not heed ethics in their production activities that can have a negative impact on others.

Production activities so far have been a problematic issue that often has a negative impact, such as the production that is also carried out by sauce traders, for the sake of pursuing profit only to the point of being willing to do harm / injustice that can damage and harm other people. Producing sauces that are unhealthy and harmful to human health because in the production process it is very unhygienic using raw materials from lombok, tomatoes, papaya to onions in a damaged and rotten state and is mashed not using a machine but by being trampled and adding chemicals and preservatives. dangerous and then packaged using used bottles, so they can sell it at a low price that attracts consumers. Such an act is very despicable in the view of the Islamic religion.

Production of clothes with tight and transparent models, the habit of using such clothes can harm the health of the body, and is not good for Muslim women to wear. The production of goods that affect the destruction of human morals and the real purpose of the process, namely the production of instilling benefits for human life, if production activities damage it can be seen as the cause of the misunderstanding and true use of the concept of production in Islam.(Wigati, 2011)

The process of utilizing what is on earth must continue to be monitored according to moral values regarding the concept of production in Islam, before producing goods, producers should pay attention to the goods to be produced, whether they bring *maslahah* (benefits) or harm, whether in terms of *halal* or *haram*, feasible. and inappropriate, so that what is done is not focused solely on seeking and pursuing profit, behavior when producing must be considered, both individually and in groups. The work done does not exceed what is forbidden. Islam reminds people to seek profit from the results of lawful work. which consists of material aspects, *halal* steps of discovery, as well as good use or processing.

Imam Al Ghazali advised not to be too ambitious (greedy) in achieving big profits and to only take profits that are considered reasonable according to prevailing habits. And advice for business people in the fields of industry and trade, there are fields that are important and not really needed, so it is hoped that important industries prioritize being able to meet what is needed in people's lives. if there is something that is not so important that only adds to worldly pleasures it should be shunned. Al Ghazali's meaning is that something that is not needed and is recommended, namely creating men's clothing from silk, creating gold/silver ceramics, and using gold for men, all of which are *haram* and the wages received are *haram*.(Miftahus Surur, 2021). Islam recommends striving in a path that Allah is pleased with, namely the path that takes the good and lawful. Allah swt has ordered living beings not only Muslims to produce only what is lawful and good from economic activity, not to follow in the footsteps of Satan by taking what is not lawful and destructive, *Halal* consists of the material side, how to get it, and it must be *halal* in its management.(Yusanto & Yunus, 2011)

Based on this, the researcher considers it important to examine problems regarding the production process. The Islamic scholar who has contributed a lot of attention to research on the concept of production is Al Ghazali. Al Ghazali in the book *Ihya 'Ulumuddin* explains in depth the factors and goals of production for human life. He describes the theory based on his observations of various forms of production activity that occur in the midst of society.(Faizal, 2015). Therefore, the researcher hopes that Al Ghazali's thoughts can help in fixing problems regarding activities in producing goods, especially for producers, in order to minimize events that have occurred and anticipate producers in producing to avoid prohibited things.

LITERATURE REVIEW

Definition of Production

All economists assume that production is a tool to achieve wealth by using human resources by its workforce, namely humans or the creation of goods needed in human life, directly or indirectly. According to al-Sadr, production is an effort to explore natural resources so that they are useful for human life. (Qomar, 2016) MM, Metwally stated that the allegation of production must be done for something halal with the production process and after production that does not cause problems/damage. Each creature is entrusted with managing the mini model, and Muhammad Abdul Mannan thinks that the review of production activities is not free based on market demand. Islamic economics sees that production is all forms of activity carried out by humans for the purpose of providing usefulness and adding to the benefits of an item by exploring available economic resources that are useful for meeting needs.

All production activities that are carried out and carried out by humans to improve their property, both originating from natural resources and assets and are invested so that they can be used for future generations. The word of God in QS Al-Mulk/15:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

The translation:

Allah swt has created the earth so that it is easy for you to trace, so search in every corner of the earth and take half of His sustenance. And only to Him you (return after) resurrected.

According to Al Ghazali, Production Activities describe social interests and emphasize the need for cooperation and interconnectedness, communication, and prioritizing activities based on Islamic ethos. (Faizal, 2015). Based on the above understanding, the researcher concludes that production is a human activity related to the management and production of goods/services that provide benefits for the needs of human life according to sharia rules.

Production Principles

Based on Islamic Economics in short, the principle of production is a guideline carried out by adhering to the principles of production when going into production. The principles include:

- a. Producing in a halal circle

The principle of production that must be applied by Muslims, whether individually or in groups, is based on what Allah swt allows and does not go beyond what is the limit in Islam. In general, producers in the conventional economy do not pay attention to the boundaries of halal and haram. Those who only prioritize efforts to fulfill one's desires by seeking profit, wealth, and money. He doesn't see what impact it has in a production that

is not good or bad or even unethical. The behavior of Muslims is certainly much different from the conventional economic system. Avoid everything that is forbidden. A Muslim must not produce anything that can harm and damage human life.

Muslims forbid producing haram goods, haram when used or haram to collect. For example, creating ornaments (statues) from gold or silver, making gold jewelry to be worn by men, Islam also prohibits creating anything that destroys human behavior and ethics. Examples are items related to porn and psychopaths in the form of music, films, and operas (Waharini & Purwantini, 2018)

b. Justice to production

Based on justice and equality of production principles in Islamic economics, namely based on expertise in any field without oppressing other parties or harming the wider community. The Qur'an recommends cooperation or mutual cooperation, so that it is always profitable by being honest, equal, and prohibiting steps that only benefit one's interests, which become inequality and harm on the other hand or the achievements obtained are detrimental to the public interest. Every human being is given a mandate in relationships to behave honestly and regularly and to protect themselves from what is not good. (sari widya,2014) as stated in the QS An Nisa ' ; 29 "

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

4 The translation:

O you who believe! Do not eat each other's property in a way that is not right (bathil) except in buying and selling which is based on mutual consent between you. And don't kill yourself. Indeed, Allah is Most Merciful to you.

The explanation of the verse above is emphasized to stay away from unfair behavior and warns of the bad effects that dishonest and unfair actors get, if a person tries to acquire wealth with unfair behavior then the impact on his own business, as well as the impact on the wider community around him which will destroy his brotherhood.

c. Production activities must review the social aspect in society.

production activities must maintain the values of balance and harmonious kinship in the social and living environment in society. In addition, the community has the right to taste the produce sufficiently. Therefore, production is not only related to the interests of producers but also to the interests of the wider community/stakeholders. Equitable distribution of the production produced for the entire community and carried out efficiently is the main goal of economic activity(Waharini & Purwantini, 2018)

Factors of Production

Production processes and adds usefulness to an item, which can help the production process, there are 4 factors, namely:

a. Land, Islam has said that as a factor of production is land but it is not the same in the

modern sense. The classical view of land is that land is an important factor in production because it includes all the natural resources needed in production. Islamic economics stipulates land as an important factor in production, land owners are advised to work on their land to increase their income, because the condition of the owner of the land is a social duty from Allah on His property. Examples such as Agriculture. If the land owner is unable to fertilize the land, then it should be left to someone else to cultivate it. Don't let the production land be left idle. As the Messenger of Allah said:

الرَّابَّةُ الْاَلِ لُ اللهُ لِي اللهُ لِيهِ اَلَهُ لِيَزَّ اَلِيْمَنْحُهَا اَهُ فَاِيْمِسِيكَ
اَلِيَّ اَلْحُ لُو اِنِّي اَدَا اَوِيَةُ

It means :

Has told us Husayn bin Ali Al Hulwani has told us Abu Taubah told us Mu'awiyah from Yahya bin Abi Katsair from [Abu Salamah bin Abdurrahman from Abu Hurairah he said; The Prophet sallallahu 'alaihi wa sallam said: "Whoever has a piece of land, let him cultivate it, or give it to his brother (to plant it), but if he does not want, let him guard it". Based on the hadith statement above, the writer concludes that the use of the production factor in the form of land, if humans are not able to work on the land to generate profits for human needs, it is advisable to cultivate it by planting plants in order to produce something useful. it is advisable to give permission to work on the land to someone else instead of renting it out as it is now.(Riyani,2017)

- b. Manpower (HR), Labor is an important factor after land, because with human labor all existing processes obtain results from agriculture and increase the production of goods and services that can be a source of community wealth. Economists generally assume that labor is the basis for the productivity of every other factor of production. Natural resources and land cannot produce anything without labor(Sudin,2020)

If work is an important point of production, then the element of a Muslim is obligated to produce at halal limits. A true believer is committed not to exceed the limits that are prohibited by religion and stay away from everything that is forbidden. important behavior during production is to preserve natural resources. Because humans must be grateful and maintain its sustainability in order to avoid pollution, negligence in maintaining it so that it is neglected. Allah swt says in QS Al-A'raf/7:85:

اِلَى اَخَاهُمْ اَلْ اَعْبُدُوا اللهَ اَلَكُمْ اِلَيْهِ قَدْ اَعْتَكُم اَوْفُوا الْكَيْلَ لِاَلْمِيْرَانَ اِحْهَ النَّاسِ اَلَا

The translation:

And for the people of Madyan, We sent Shuaib, their own brother. He said, "O my people! Worship Allah. There is no god to be worshiped but Him. Verily, there has come to you clear evidence from your Lord. Perfect the measure and the scales, and do not cheat on people. Do not do mischief on the earth after it was created well. That is better for you if you are believers.

- c. Capital, Capital is no less important than the previous factors of production without capital, producers will not be able to produce a good or service. In Islam, capital must be

capitalist producers cannot be applied just like that. The two production quantities will not be excessive, but only to a reasonable extent.

Excessive production of goods and services often leads to waste, but also leads to the rapid depletion of these economic resources. The depletion of the stock of raw materials from nature and make the earth damaged if the earth and its natural resources are in trouble it will have an impact on modern economic development today.

Production cost

Costs are expenses that must be incurred by producers to produce a product (Erlina,2015) Production costs are divided into two, namely:

- a. Explicit costs are costs that are clearly incurred to finance the factors of production, the expenditure is in the form of money to buy the factors of production or production equipment needed. Example: labor salaries, building costs, machine costs etc.
- b. Implicit costs are hidden costs, costs that are used but are not recorded in the company's financial statements because the assets used belong to the company itself, Examples of the use of buildings owned by the company itself.

Maslahah

The science of ushul fiqh maslahah is defined as giving benefits and avoiding harm. (Fadilla, 2017)while Munrokhim explained that the conclusion of maslahah from Islamic Economics is to maintain the goal of Islamic sharia maqashid itself, namely to achieve victory in the world and the hereafter (falah) through a safe and controlled life process, and the goal of Islamic law is to achieve the common good. Based on the above statement that in every production created by producers or entrepreneurs, it must run with a commitment from the goals of Islamic law, namely for the common good.

Based on the above statement, Maslahah is taking the benefits of goods and services obtained from production activities, where these uses can make society prosperous and far from everything that can be damaged. In the concept of maslahah Siddiqi has been quoted by Munrokhim that there are four specific maslahah in production activities in Islam, namely:

- a. Satisfaction of human needs at a moderate/sufficient level.
- b. Seeing what the community needs and how to get it
- c. Provide goods and services in the future and
- d. Fulfill facilities for social activities and worship to Allah swt.(emadwiandr, 2013)

The points of Islamic values contained in production activities are:

- a. Production activities must be guided by Islamic values and in accordance with maqashid sharia. Do not produce something that is contrary to the maintenance of religion, soul, mind, lineage and property.

- 1) The priority of production must be in accordance with the needs, namely primary needs are suggested to exist and be met if the primary needs are not met then human life is threatened. There are five types of primary needs, namely safeguarding religious safety, safety of life, safety of mind/mind, safety or continuity of generations, maintenance of one's soul and dignity, and safety of property.
 - 2) Secondary needs are needs that humans need, needs that can be met if the primary needs have been met. Secondary needs will arise if the primary needs have been met.
 - 3) Tertiary needs are the fulfillment of human desires that provide comfort in human life. Needs that follow human desires. Like wanting to have something that is not very important for life.
- b. Production activities must be considered in terms of justice, social, zakat, alms, infaq and waqf.
 - c. Managing natural resources as well as possible, not arbitrarily, not wasteful and not destructive.
 - d. Distribution of equal profits to owners and managers, management and employees/employees

Profit

The difference between income and expenses incurred is the notion of profit, profit is a reduction from income and capital. In his contemporary fatwa Yusuf Qardawi reveals that profit is the excess profit from the goods being traded between the price of the buyer and seller of the goods being traded.(Misbach, 1981) From that perspective profit is defined as the sum of the profits minus the total costs (capital).

Al Ghazali provides limits on profit taking by business actors in the amount of 5-10 percent of the price of goods, in order to consider the problems that are always encountered in trade, Al Ghazali gives such limits, if trading profits are not limited then traders are provoked to get big profits and triggering someone's urge to take ikhtikar steps, reducing the scales, being dishonest in notifying the mines of goods and so on that can keep people from the main purpose of doing muamalah. Practices like that are the steps of Satan to trick Muslims into forgetting the afterlife and falling for the world.

¹⁷ Al Ghazali argues that the profit of the hereafter should be the main goal of business actors, because the many profits that are obtained in the world will run out when the world also ends, and it will make humans neglect the obligation to worship Allah swt. The profit obtained from the sale and purchase that exceeds one-third of the expenditure is called a fraudulent act committed by the trader in the sale and purchase transaction.(Yusanto & Yunus, 2011)

Islam does not regulate business actors in taking profits in their trade, but this is applied if the terms and conditions between the seller and the buyer do not oppress each other in the sense that they are buying and selling for the same pleasure as in the word of Allah QS An-Nisa/4: 29:

أَيُّهَا الَّذِينَ آمَنُوا لَا لُؤَا أَمْوَالِكُمْ الْبَاطِلِ إِلَّا أَنْ ارَّهَ اضٍ
لَا لُؤَا أَنْفُسِكُمْ إِنَّ اللَّهَ أَنْ رَحِيمًا

The translation:

O you who believe! Do not eat each other's property in a way that is not true (bathil), except in buying and selling that is valid on the basis of consensual between you. And don't kill yourself. Indeed, Allah is Most Merciful to you.

Based on the verse above, the transaction must be free from elements of persecution, and must do justice so that it is far from usury.

Correlation

Correlation is the relationship between variables. Correlation is divided into two, namely correlational and causal. If the variable does not show cause and effect, it is said to be correlational, if it shows cause and effect, it can be said to be classic. The correlation in this study is the relationship between Maslahah and Profit. The researcher will analyze whether the relationship between the two shows the nature of cause and effect (correlation) and then analyze which shows the nature of cause and which shows the nature of the effect (classical).

RESEARCH METHODS

Research Type

Library research (Library research) This research is based on a study of literature, literature is a series of activities related to how to collect library data, understand and write and process research data. library research uses library resources to search and find research data. (Sugiyono, 2007) This type of research is a study of the thoughts of scholars/characters. By exploring the thoughts or ideas of scholars who have unique and important works. (Creswell, 2016) is work is in the form of a book, book or letter which is an illustration of his thoughts. This study will explain Al Ghazali's thoughts on Islamic Economics, especially on the Production Concept.

Research Approach

The approach used in this research is an interpretative approach which is an attempt to think and culture based on the views and experiences of the characters being studied. (Sarifudin et al., 2020) Researchers will explore Al Ghazali's thoughts through his book 'Ihya Ulum al-din' which discusses the Concept of Production from Al Ghazali's perspective with the aim of knowing how Al Ghazali views and understands about Production. Research with an interpretive approach aims to develop theories and findings that are open to research. criticized or revised. The

interpretive approach is widely used in library research because it has a model that is relevant to the writing that should be explained.

Data Type

The types of data used to retrieve data and information in this study are primary data and secondary data.

a. Primary data

Primary data is data obtained directly from the object to be studied. (Sugiyono, 2012) The primary data in this study is sourced directly from the original book by Imam Al Ghazali, namely "Ihya Ulum Al-din" in Juz 2 (Rub'ul adat) which discusses economics, especially about Al Ghazali's Perspective Production on Maslahah and Profits.

b. Secondary Data

Secondary data is data obtained or collected from existing sources. (Hasan, 2020) The researcher used the translation book from Abdur Rohman, entitled "Economy Al-Ghazali (Exploring the Concept of Islamic Economics in Ihya'Ulum al-Din)" and the book by Abdul Azis entitled "The Sufistic Economy of the Al-Ghazali Model" and the book by Adi Warman Azwar Karim with the book title "History of Islamic Economic Thought" and a book by Abdul Rosyad Siddiq entitled "Summary of Ihya Ulumuddin" and several Journals/Thesis related to Research Researchers.

Method of collecting data

The data collection technique used is literature where it is written. (Juhanna, 2019) Literature study is carried out to find the views or perspectives of the thinkers whose thoughts will be researched. Literature studies are used to collect data on books and books, journals, theses, which are related to this research.

Data Processing Method

Data processing is to dissect the data by means and stages that already exist in the research. (Beni, 2008) If there is already data collected, the researcher uses data management techniques with the following steps:

a. Editing

Internal editing is re-examination of all data obtained for completeness of data information, clarity of understanding of data, conformity between existing data and their relationship to research.

b. Classification

Data classification is done by understanding all the data in detail and combining the data that has been summarized by the researcher. Classification of data is a combination of data presented in accordance with the needs and according to its own group systematically so that it is easy to analyze.

c. Data interpretation

Combining the results of the conclusions about the concepts studied with existing phenomena, which will answer the problems in the problem formulation.

Data analysis technique

To find valid conclusions, the technique used is content analysis technique. (Klaus Krippendorff, 1993) The method of this activity is to determine, compare, and combine data so that relevant data are selected.^C Drawing conclusions after all the data has been analyzed, to produce correct and valid data in analyzing the data the author uses content analysis techniques. This discussion is a special discussion of the contents of a written data and information. Whatever form of mass media you want to find data on, content analysis can be used because it is easy to understand by analyzing the truth. The author analyzes the Production Concept in general which is then more focused on discussing the Production Concept according to Al Ghazali's view which will also be used as a foothold in analyzing the characteristics of the Production concept, which results in detailed conclusions about what are the characteristics of Al Ghazali's production and critical analysis of the Islamic production concept.

FINDINGS AND DISCUSSION

The Urgency of Islamic Economic Principles As The Way of Life

As a Muslim, the belief that the Qur'an is a noble book with all its truths is a must. Likewise with the Sunnah which also regulates the way of life (the way of life). Indeed, it is emphasized that Allah swt has provided His resources and allowed humans to manage and develop the available resources as he said in Surah Al-Baqarah (2) verse 29:

لَّذِي لَقَّ لَكُمْ الْأَرْضَ ۖ اَسْتَوَىٰ اِلَىٰ لِسْمَاءِ سَبْعَ لَّيْمٍ (٢٩)

The translation:

“It is He (Allah) who created all that is on the earth for you, then He went to the heavens, then He perfected them into seven heavens. And He is All-Knowing of all things.”

Paragraph above confirms how the Universe was created by Allah swt for mankind. So as a Muslim, you should always follow Allah's commands as part of the worship of a servant. So studying the Islamic economic system in depth is absolute and then applied in activities. Islamic Economics is certainly different from Conventional Economics, where Islamic Economics is based on the Qur'an and As-Sunnah, where in the case of muamalah there are invitations and prohibitions whose purpose is to build spiritual and physical balance based on monotheism. Meanwhile, conventional economics was born based on human thought which continues to experience changes and developments so that it is not eternal, so that sometimes the changes that occur deny ethical and moral aspects depending on what and whose interests.

The principles contained in the Qur'an provide teachings about aqidah, morals, morals, rituals, rewards or other punishments that contain laws and regulations regarding the relationship

between God, humans, and the end of life. At the level of life, everything is integrated with principles based on basic Islamic values, namely:

1. Divine (Godhead) is the concept of monotheism which is the pinnacle of the value system and the principles of all life management both in this world and in the hereafter. Believing that there is only one God and that truth comes from Him.
2. Nubuwwah , Because of the nature of Allah's womb and wisdom, humans are not left alone in the world without getting guidance. Therefore, the Prophets and Apostles were sent to convey instructions from Allah swt to humans.
3. Khuluqiyyah (Moral-ethics): The principle that confirms the position of humans as creatures who always move on the basis of sharia rules.
4. Justice, namely the principle of balance between rights and obligations that are carried out proportionally.
5. Insaniyah (Humanity), namely the principle of upholding human honor as a servant of God on this earth.
6. Please help, namely the principle of economic empowerment of the lower class (mustadha'afin)
7. Kinship, namely the principle that establishes friendship between humans on the basis of faith and Islam.
8. Cooperation, namely the principle of implementing the community's economic development plan by trying to support each other, building community self-reliance, creating easy access to information, opportunities and resources with business development, developing integrated community social empowerment in the economic aspects of production and social welfare efforts in various groups Public.

Based on the above principles, it can be concluded that the basic principles of Islamic teachings are centered on the principle of monotheism which will be actualized in ethics in Islam so that it is able to realize the goals of sharia (maqashid as sharia) namely maintaining faith, life, reason, lineage and wealth. so that the economic system can be built starting from a belief/faith and ending with wealth/welfare. This will provide opportunities for poverty or welfare disparities to be alleviated as well as by alleviating economic behavior that is contrary to the principles of the Shari'a.

Characteristics of Al-Ghazali's Thought About the Concept of Production

Definition of Production

Tracing the concept of production according to Al Ghazali based on his statement as follows:

لِكُلِّ إِحْدَا الصَّنَائِعِ إِبَّهَاتِ إِلَهَاتِ الزَّرَائِعِ الصَّنَائِعِ بِأَدِ

It means :

"Every industry must have workers to create iron/steel, where iron/steel can be used in agriculture and weaving by providing the tools" (AL-Ghazali, 1957)

Based on Imam Al Ghazali's statement, it can be concluded that according to him production is an industrial activity that must include humans (labor) who make and manage raw materials to become useful goods. For example, the author has a clothing business before selling it, there will be several processes that must be passed, starting from buying materials, measuring them, sewing, to becoming the best dress model. So the author as his workforce manages cloth into clothing. Imam Al Ghazali gave an overview of the industry must require labor to regulate the process of production activities.

Fields and Factors of Production

Allah swt has given a lot of potential wealth to humans so that they can be used (produced) for the good of themselves and society. However, humans rarely or do not thank Allah and misuse His gifts solely for their own benefit. The field of production that Imam Al Ghazali mentioned is about land with all the benefits. In his description he uses the term *Ishlah*. The definition is a real effort that humans do and change existing resources to be more useful for them in fulfilling life goals. This is explained as follows:

إِغْلَمْ أَنَّ الدُّنْيَا أَرْضٌ لِّأُمَّةٍ لِأُمَّةٍ
إِصْلَاحًا

It means :

"Know that the world has advantages (profit and return) and humans are allowed to improve (use it for their survival).

Al Ghazali according to him, the natural resources utilized are divided into three parts: mining, agriculture, and animals/animals that are used as economic objects (production fields) that must be explored to meet their needs. This is expressed as follows:

أما انبات فيطلبه الأدمي الاقتيات والتداوي وأما الحادن فيطلبها للألات والأواني كالنحاس والرصاص ولنقدكا لذهب والفضة ولخير ذلك منالمقا صد وأما الحيوان فيقسم إلى الإنسان والبهائم فيطلب منها لحومها للماكل وظهورها للمركب والزينة

It means :

"As for plants, humans must look for plants, to be used as food and medicine, mining goods are sought by humans for making gold and silver and animals can be used for their meat for consumption and can be used as jewelry and vehicles. (AL-Ghazali, 1957)"

Based on Imam Al Ghazali's statement above, it can be concluded that the fields of production are:

1. In the field of agriculture includes plants/plants that must be cultivated by humans and the results can be produced into food or medicine.
2. In the industrial sector, namely mining materials that are processed by humans and used as materials / tools such as mines, tin and for processing gold and silver etc.
3. Service sector / Service, namely animals can be used for their meat (consumed) and can also be used as jewelry and vehicles.

Considering that natural resources do not directly meet human needs, it is necessary to have human direction to manage and develop these natural resources as stated in the word of Allah swt Qs. Al-Hadid/25: *"And We created iron in which there is great power and many benefits for mankind."*

The benefits of iron should be useful for life as well as the struggle to uphold religion. So that humans can process and seek the benefits contained in the use of existing natural resources for their daily needs.

Imam Al Ghazali also stated that in addition to the direct touch of human hands in the production process, they are also assisted with final tools and are ready to be consumed/used for human needs following his statement:

لِكُلِّ الصَّنَاعَاتِ إِذْ لَهَا أَلْحَدَاةٌ إِنَّهَا الزَّرَّاعَةُ الصَّنَا إِذْ لَاتِهَا الْإِ

It means :

"Every industry must have workers to create iron/steel, where iron/steel can be used in agriculture and weaving by providing the tools. equipment according to the language of economics is called goods or capital. (AL-Ghazali, 1957)

Some of the statements above can the author conclude, that the factors of production are:

1. Land, with all its uses will always be used in carrying out production activities
2. Labor, which is a means of production that greatly assists the process in managing all economic activities. And become a determinant of the results in the quantity and quality of a production.
3. Capital / Capital, a tool that is very influential and determines the results of production which is the implementation of all economic activities including production.
4. Production management, which manages all stages of production activities to produce good quality
5. Technology, Al-Ghazali uses the language *آلة الاداء الصناعات*, namely, factories / machines / tools involved in production activities.
6. Raw materials, which include mining, agriculture, and animal husbandry.

Imam Al Ghazali is quite concerned when describing the variety of production activities in a society, including the dose and form. Imam Al Ghazali classifies production activities according to the interests of society and emphasizes the need for cooperation for the common good, the most important goal of which is the form of economic activity based on sharia values. (Adiwarman,2016)

What Imam Al Ghazali said about the theory of production is very clear and detailed in accordance with modern production theory. Imam Al Ghazali always uses the touch of Allah swt

in carrying out economic activities, so that humans are aware of how great the role of humans is in the production process, but without the touch of help and love of Allah swt humans will not and will never create production properly and also warn humans to not arrogant after becoming rich. Humans must always be aware that there is no power and effort without the help of Allah swt.

Production Classification ²¹ According to Imam Al Ghazali

Imam Al Ghazali in *Ihya Ulumuddin* which was published 700 years before Adam Smith's monumental work "the wealth nation" said:

لَنْ نَنْظُرَ إِلَّا إِلَيْهِ الرَّأْيَ الْوَالِحَ لِأَنَّ لِقَاءَ الْبَدْرِ الْأَنْوَاعَ إِلَّا الْإِلَاحَ

It means :

"If you pay close attention, you will see that a loaf of bread will not be round and will not be eaten unless it has been through the touch of the hands of more than a thousand labors, starting from putting the seed in the ground. To plant seeds, you need plowed soil so that it can be planted properly. Then the oxen were used as plows. (AL-Ghazali, 1957)

Then continued by Imam Al-Ghazali:

إِلَّا آتَى لَهُ مِنَ اللَّبَا الَّذِي الْبُرْدُ لَا تَكْمُلُ إِلَّا إِلَى عَمَلٍ

It means :

"Even a needle whose function is to sew clothes will only be realized after going through the touch of twenty-five hands and each touch represents a job. (AL-Ghazali, 1957)"

Unlike the case with Adam Smith, Imam Al Ghazali in his thinking gives a touch of sharia principles that are sourced from Allah swt in every activity including production. Imam Al Ghazali likened the production of bread, he was the first to explain the role of Allah swt, His mercy and virtue when making the earth suitable for replanting and managing it to get the required production results.

According to Imam Al Ghazali's statements above, it can be concluded that the classification of production according to him is contained in contemporary discussions, namely, first, primary (agriculture), the most important field related to natural resource processing plants originating from the soil. The primary sector emphasizes the production process in planting or taking materials from the soil. but there are also those who think that the packaging and processing of raw materials is also included in the primary sector. For example, primary sector production is taking coal in mining, growing rice in agriculture, processing oil from the earth, exploiting fish in fisheries and growing trees in forestry.

The second is secondary (manufacturing) efforts that convert raw goods into semi-finished goods or finished goods that have a selling value. In the processing, the company

operates machinery, equipment, and labor in one medium. This field is closely related to the primary sector, because in the process of processing it requires raw materials from the primary sector.

The third tertiary/service sector is the sector providing services such as services. Although this field is not in the form of goods, but this field provides many advantages. Anyone can use the tertiary sector. usually this field is provided by private companies as well as the government. such as insurance companies and government-owned banks. For example, the production of the tertiary sector is the beauty sector which is engaged in services to care for and beautify its customers, banks serve money storage, savings and transactions, cinemas providing entertainment services, property services, public transportation (transportation), entertainment venues, health services, administration (administration), security and defense.

All fields or sectors described are interconnected with the . In fact, the tertiary sector actually links the two production results from the primary sector and the secondary sector, for example in financial institutions that provide money storage services. Of course, the equipment and facilities used by financial institutions were previously made by the secondary sector.

Broadly speaking, Imam Al Ghazali divides production activities into three groups(AL-Ghazali, 1957) that is :

1. Basic industry, which is the main field for maintaining the development of human life. There are four forms of activity in this field, namely agriculture which produces food, textiles which produces clothing, construction which produces residential buildings, and government activities to provide infrastructure, in order to facilitate the production of basic goods needs to enhance cooperative relations between the fields involved in production. .
2. Supporting industries, namely activities in the form of additions to the main industry, such as the steel industry, exploring mining and forestry.
3. Complementary activities are complementary and complementary activities related to the main industry, for example processing and burning agricultural products.

Al Ghazali said that the first and most important area of the government's role as a problem-solving power (mediation) in this field is quite complex. In the grouping of these fields, Imam Al Ghazali believes that in order to ensure the suitability of the socio-economic environment, the activities of these three groups must be developed properly. These three include needs that become social obligations. A “divine task” Imam Al Ghazali stated:

If humans neglect and do not fulfill these activities, humans cannot continue their lives. So it is required to meet all of them by working hard with the profession they have for different jobs.

Production Stage

The stages of production referred to by Imam Al Ghazali are the existence of a production chain that becomes a stage before being consumed, for example, farmers produce wheat, millers turn it into flour, then bakers make bread from that flour. These are interrelated and interdependent in production, Imam Al Ghazali stated:

فان الفلاح ربما يسكن قرية ليس فيها أفلأحة و اجداد و النجار يسكنان قرية لا يمكن فيها الزراعة فبالضرورة
يهتاج الفلاح البيهتا جان ال الفلاح فيهتا خ احد هما ان يبذل ما عنده للآخر حتى يا إلك المأخا

It means :

“Farmers can live in places where agricultural equipment is not available. Meanwhile blacksmiths and carpenters live where there is no agricultural land. This means that naturally, they will meet each other's needs. It can also happen that carpenters need food, but farmers do not need these tools and vice versa.” (AL-Ghazali, 1957)

The interdependence referred to by Imam Al Ghazali is inter-space dependence or it can be said that mutual need and dependence on one another among groups on this earth, such as production, distribution and consumption processes, are interrelated with one another. The production process cannot be carried out if there is no consumption activity, and vice versa. Meanwhile, the results of production will not reach consumers if there are no distribution activities.

Al Ghazali provide an overview of the division of labor, coordination, and cooperation. With the following statement:

إِعْلَمُ الَّذِي الْأَنْبِيَاءُ نُقُ الْحَيَوَانَا لَا يُمَكِّنُ إِلَّا لِكُلِّ لَأ فِي لَأ الْأَطِيخِ وَتَر كَيْبِ وَتَن ظِيْفِ بِإِلْقَاءِ الْبِحْضِ وَإِبْقَاءِ الْبِحْضِ إِلَى أُمُورٍ
خَر لَا تَحْصِي وَاسْتِقْصَاءِ ذَلِكَ فِي كُلِّ طَحَامٍ يَطْوُلُ فَلْنَحِينُ رَغِيْفًا وَاحِدًا وَنَنْظُرُ إِلَى مَا يَحْتَاجُ إِلَيْهِ الرِّغِيْفِ الْوَاحِدِ حَتَّى يَسْتَدِيرَ
وَيَصْلِحُ لِلْأَكْلِ مِنْ بَعْدِ إِبْقَاءِ الْبِذْرِ لِأَرْضِ لَأ إِلَيْهِ الْأَحَارِ لِيَزُ لِحِ الْأَرْضِ النَّوْرَ الَّذِي الْأَرْضُ الْقَدَا إِيهِ لِكُلِّ النَّوْرِ
الطحن ثم الحجين ثم الخير فتأمل عدد هته الافعال التي ذكرناها وما لم نذكره وعدد الاشخاص القا عمين بها وعدد اللت
التي يحتاج إليها من الحديد وضالخشب والخشب والحضر وغيره وانظر إلى أعمال الصناعات في إصلاح آلات الحراثة
والخبز من نجار وحداد وغيرهما ونظر إلى حجة الحداد لإلحد يد والأحجار والحادن وكيف خلق الله تحال الجبال الأرض
قطعا متجا ورات متجا ورات مختلفة فإن فتنت علمت أن رغيفا واحدا لا يستدير بحيث يصلح لأكلم أليه من أف

It means :

“See that plants and animals cannot be directly eaten and digested. They all require transformation, cleaning, mixing, and cooking before consumption. For example, bread started with farmers providing and managing the land, then cows and equipment were needed to plow the land. Then the land is irrigated, cleaned of weeds, then the produce is harvested, and the grains of wheat are cleaned and separated. Then the wheat is ground into flour before baking. Look at how much work is involved and we will only mention a few here. And imagine the number of people who do these diverse jobs, the number of various kinds of equipment used from iron, wood, stone and others. When we observe, (AL-Ghazali, 1957)

Al Ghazali's statement above discusses the stages that occur in production, generally all consumer goods have undergone a fairly long process, namely the production process. That is, can not be separated from the existence of a product. The stages of production are the sequence of the production process from start to finish. The production stages are generally divided into 3 stages, namely, the material stage, namely by preparing raw materials so that they are ready to be processed, the formation stage, which is carried out after the material process is complete, the assembly stage, which is the process of combining several component parts to form a desired construction, and finishing, namely final work is a very important part in the manufacturing process that gives an appearance to the selling value of the product, and is carried out before the product is included in the packaging.

Imam Al Ghazali acknowledged that there are various stages of production before the production is consumed, namely by requiring the division of labor, coordination and cooperation. Al Ghazali explains the parable of the needle. Here's his statement:

لِلْإِبْرَةِ لِأَلَىٰ الْإِي خَمْسًا أَلْ أَلَىٰ

It means :

"It is precisely the tiny needles that become useful after passing through the hands of the needle maker 25 times, each time going through a different process. (AL-Ghazali, 1957)"

Imam Al Ghazali has clearly studied the description of the concept of production. He considers work as part of one's worship, even specifically, he argues that the production of basic necessities is a social obligation (Fardlu kifayah). This means, if there are entrepreneurs/companies that produce these goods in sufficient quantities, then the obligations of the entire community have been completed and fulfilled. if no one includes himself in these activities then the community will be held accountable in the hereafter.

Imam Al Ghazali's Thoughts and Its Relevance to Current Production Activities

Production is a process that has existed since humans inhabited the earth. Initially it appeared when humans merged with this earth in the sense when humans had made this earth a necessity for their life. In order to unite the two elements, Allah swt elevates humans and is required to be a leader (khalifatullah fi al-ardh) (Fita,2012) on this earth.

Production is always defined as the creator of use, where use means the ability of goods and services to meet human needs. In conventional research, the concept of production aims to provide an understanding of the character of the company when it incurs costs and uses income. Production also provides an explanation of the company's behavior in maximizing its profits and optimizing its production efficiency(Adiwarman,2012) Production activities in the Islamic perspective are an effort to improve not only their material conditions, but also their morality as a way to achieve the goals of life as specified in our religion, namely the happiness of the world and the hereafter.(White Lay Karf,1992)

These various production views are clear that production activities in the Islamic perspective are converging on humans and their existence, even though these definitions are elaborated from different perspectives. Therefore, it can be interpreted that human interests that are in line with Islamic morals must be the main point in production activities. Creating something should not just be for own consumption or sale, but in every production it must have an impact on the welfare of society based on Islam.

Many thoughts have developed regarding the concept of production in Islamic economics, which has become common and the main thing is to prioritize basic needs for humans because the fulfillment of basic needs is seen as a social obligation (fadhlu kifayah) namely the need for all humans because its fulfillment is mandatory.

In the history of economics in the world there are several Islamic scholars and those who take the scientific theme of the concept of production, such as the thought of Al Ghazali. 90 Classical Muslim thinkers who have very advanced economic thinking even surpassing Western scientists, one of which is Imam Al Ghazali who received the honorary title Hujjat al-Islam because of his admirable defense of Islam, especially against the Bathiniyat and philosophers.

Imam Al Ghazali is known to have very broad thoughts in various scientific fields. His discussion of economics can be found in the monumental works of *Ihya Ulumuddin*, *al-Mustashfa Mizan*, *al-Amal* and *At-Tibr al-Masbuk fi al-Nasihah al-Muluk*. Imam Al-Ghazali's discussion of economics covers broad aspects including market exchange and evolution, production, barter and money evolution, and the role of the state and public finances.

In layman socio-economic terms, Imam Al Ghazali has its roots in the concept of function Islamic social welfare. The theme that became the starting point for all of his works is the concept of *maslahah*, which is a concept that includes all human activities and generate close links between individuals and citizens. Imam Al Ghazali has discovered a concept of social welfare function that is difficult to break down and has been missed by economists at this time

Based on Imam Al Ghazali's statement, the concept of community welfare depends on its needs and its maintenance of the five goals of sharia, namely, religion (al-din), life (nafs), offspring (nasl), property (mal), and logic (aql). In addition, Al Ghazali considers the economic field as a function of social welfare within the framework of a tripartite hierarchy of individual and social utilities, namely needs (daruri), pleasures (hajjat), and luxuries (tahsinaat). Imam Al Ghazali views that economic development is a part of

social obligations that have been set by Allah swt. If not fulfilled global life will collapse and humanism will perish, economic activity is mandatory carried out efficiently because it is part of the fulfillment of religious duties somebody. Various reasons why a person should carry out economic activities; First, to meet the needs of the person concerned. Second, for the welfare of the family. Third, to help others in need. According to him, the non-fulfillment of these three reasons can be blamed on religion.

As in the word of Allah Surah An Nahl 16 verse 5 regarding economic activities regarding production activities:

لَا تَأْكُلُ أَمْوَالَكُم بَيْنَكُم مِّن بَيْنِكُمْ وَمِمَّا كَسَبْتُمْ يَتَّقُوا اللَّهَ وَاللَّهُ يَتَّقُ الَّذِينَ كَانُوا يَافِقُونَ (٥)

The translation:

"And He has created livestock, for you there is (hair) that warms and various benefits, and some of it you eat."

Based on the verse above, it is stated that Allah swt has created livestock to be further processed by humans in order to get use from them. Like meat that can be managed and eaten, fur that can be woven into clothes and so on. That stage is called production. Sadr realized how important the role of production in human life, namely to meet the basic needs of all members of society, Islam requires society to produce commodities in sufficient quantities, so that each individual can meet basic needs, including: primary needs, secondary needs and tertiary needs.

Production thinking must have developed rapidly by now. Like Al Ghazali, he gave in-depth attention to discussing the concept of production, including definitions, sources of production, factors of production and production principles. Imam Al Ghazali and Muhammad Al Ghazali have the Shafi'i school of thought with a classical to contemporary paradigm that is based on maqashid sharia and is based on Sufism thinking.

Meanwhile, in formulating the production concept, Imam Al Ghazali has the meaning of thought, namely the exploitation of an item in order to increase its value so that it can be used to meet human needs. As for the benefits obtained by exploring natural resources efficiently with a mix of production factors, with the stages, and good management.

Imam Al Ghazali's statement relates to the current phenomenon of various production activities that use and utilize natural resources as factors and fields of production in order to meet human needs. Such as in agriculture that uses land/land to grow rice, plantations that grow vegetables and fruits, and livestock that uses land to raise animals whose meat can be used for consumption, jewelry and vehicles.

Humans will try to maximize the use of nature without doing any damage and trying to protect it, in contrast to those who try to over-exploit, instead destroying nature by only

prioritizing their interests, so that nature becomes unbalanced. Exploration that leads to unlimited exploitation will cause natural resources to run out, become extinct and rare. This will have a negative impact on the sustainability of the economy.

Therefore, in production activities, in line with what Imam Al Ghazali said regarding sharia rules when carrying out natural resources, they should always prioritize the values of virtue and justice to realize social interests and benefits. always use the touch of Allah swt in acting and realize that he is nothing without His strength.

As for the role of the Indonesian government to improve the welfare of the community, with the existence of production activities which are one of the factors to produce output that will increase people's income, the welfare of the community is expected to increase. It can be seen from the success of the government in economic development in the Pinrang Regency area from year to year and has been comprehensive and sustainable, while the success of economic development in Pinrang Regency cannot be separated from the cooperation between the government and the Pinrang community which of course requires a workforce that can also increase the output of a country. area.

It is the same with the development of the progress of UMKMs in Pinrang Regency, which carry out many production activities from creations in each region. The UMKM in Pinrang Regency also supports national economic growth, UMKM in South Sulawesi are dominated by the trade sector and the production sector with a total of 108,785 units.

With regard to production factors which include land, labor, capital, production management, technology, and raw materials, all of which are needed by humans in order to carry out production activities and Imam Al Ghazali's production principle is the economic welfare of the community through the use of human resources as labor. those who carry out production activities, as well as materials as raw materials in production in several fields of cultivation, namely the fields of industry, agriculture, mining, and animal husbandry are carried out to the maximum, with the fulfillment of basic needs of the community which become obligations (fardlu kifayah) in facilitating the community to fulfill their daily needs. while still paying attention to the guidance of Islamic injunctions regarding production.

Currently along with the times that make humans in their needs and desires increase. Various kinds of production activities are carried out, for the sake of seeking profit, they are willing to do injustice that brings harm to society. various phenomena related to production activities that are only concerned with personal interests, arbitrarily even justify immediately. Do not see whether the activities they do are within the limits of halal or haram, proper or not, so that what they do is not only for personal gain but there is a balance that can bring the community to benefit.

Based on the values contained in the production discussion concept, according to Imam Al Ghazali, maintaining Islamic economic values, namely the value of monotheism (divinity), the value of khuluqiyyah, and the value of justice in every economic activity, as well as promoting fair and responsible social interests. so that the ultimate goal of Islamic economics, namely prosperity, happiness (falah) in the world and the hereafter can be achieved properly. In the production cycle, happiness (falah) can be achieved by prioritizing maslahah or the common good. Then maslahah is achieved through production activities that are full of blessings and pleasure from Allah swt. Blessing is an important component in production activities, starting from the use of raw materials to distributing products (both goods and services) into the hands of people who become consumers.

It is not in line with what is happening in the modern era (currently), therefore it should seek business knowledge first as required by Imam Al Ghazali firmly stating that traders, entrepreneurs, and economists are obliged to know economics, because they know science. (Seeking Knowledge) is mandatory. Every Muslim who has a business (whatever its form is related to the world of business and economic activities) is obliged to study the science (economics) related to the validity of a transaction in order to know the limits of halal and haram and to avoid anything unwanted in doing business.

CONCLUSION

1. The principles of Islamic economics include; The principle of divinity, Nubuwwah (Prophecy), Khuluqiyyah (Moral-ethics), Justice, Insaniyah (Humanity), Please help, Family and Cooperation
2. The characteristics of Imam Al Ghazali's thought regarding the concept of production are, always carrying out economic activities by giving a touch of Allah swt or involving and remembering Allah in all our activities, considering that we are ordinary human beings without his help we have no power and effort. In production activities, the definition of production is stated, namely every industry must involve labor as raw material management so that it is more useful to meet human needs, then in the field of production, it includes agriculture, industry, livestock and mining. Furthermore, the factors of production include land, labor, technology, production management, technology and raw materials. Furthermore, regarding the classification of production, namely the incorporation of production discussions according to type, namely 1) basic industries (agriculture for food, textiles for clothing, construction for housing, and state activities, 2) supporting industries (steel industry development, and forest resources), 3) complementary activities related to the milling and burning of agricultural products. Finally, regarding the stages of production, Al Ghazali acknowledged that there are stages of production by requiring division of labor, coordination and cooperation.
3. Regarding its relevance to the production activities of Imam Al Ghazali's perspective. Many phenomena are related to Imam Al Ghazali's thinking, such as the increase in

UMKMs which are supporting factors for the success of economic activities including production activities, but some phenomena that are not in line with Imam Al Ghazali's thinking are producers who do not heed the values of virtue and justice in their production activities.

Seeing the phenomena that occur in economic activity, especially in production activities, business people are obliged to seek business knowledge first as required by Al Ghazali, firmly stating that traders, entrepreneurs, and economists are obliged to know economics, because they know knowledge (find knowledge). knowledge) is mandatory. Every Muslim who has a business (whatever its form is related to the world of business and economic activities) is obliged to study the science (economics) related to the validity of a transaction in order to know the limits of halal and haram and to avoid anything unwanted in doing business.

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