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## **Production in the Perspective of Islamic Economics: Between Economic Efficiency and Moral Responsibility**

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### **Abstract**

Production constitutes one of the fundamental activities within an economic system, playing a pivotal role in fulfilling human needs and stimulating economic growth. In contemporary economic practice, production activities are frequently oriented toward achieving efficiency and maximizing profit, thereby potentially neglecting moral, social, and environmental considerations. This study aims to analyze the concept of production from the perspective of Islamic economics, which conceptualizes economic efficiency and moral responsibility as an integrated and inseparable unity. The research employs a library-based method by examining relevant literature, including scholarly books, peer-reviewed journal articles, and other academic sources addressing Islamic economics and production theory. The findings indicate that production in Islamic economics not only emphasizes the optimization of factors of production and the enhancement of output, but also prioritizes the principles of halal (lawful) production, justice, public welfare (maslahah), as well as social and environmental responsibility. Producers are regarded as trustees (amanah) who bear the obligation to generate goods and services that are beneficial and aligned with Islamic values. Accordingly, Islamic economics offers a balanced production framework that integrates economic objectives with moral values, thereby holding the potential to foster a more equitable and sustainable system of production

**Keywords:** *Production, Islamic Economics, Economic Efficiency, Moral Responsibility*

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## INTRODUCTION

Production constitutes a core activity within any economic system, as it transforms resources into goods and services that are beneficial to human life. In conventional economic systems, production is generally understood as a technical and economic process aimed at achieving maximum efficiency and optimal profit. This approach positions economic rationality as the primary basis for production decision-making, whereby success is often measured by the magnitude of output, cost minimization, and profit maximization. However, such an orientation frequently marginalizes moral, social, and environmental dimensions, ultimately contributing to various structural problems within the economy (Imtinan, 2021).

In contrast to the conventional approach, Islamic economics conceptualizes production not merely as an economic activity, but as an integral component of human responsibility as *khalifah* (vicegerent) on earth. Within the Islamic economic framework, production is grounded in Islamic values, such that its objectives extend beyond profit maximization to encompass the attainment of public welfare (*maslahah*) and social justice. This fundamental difference in perspective raises critical questions regarding how the concept of production in Islamic economics compares to that of conventional systems, particularly in terms of defining the objectives and processes of production.

In practice, production activities in Islamic economics are guided by several foundational principles, including lawfulness (*halal*), justice, balance, and social responsibility. These principles function as normative guidelines to ensure that production activities do not generate harm to individuals or society. However, within the context of a competitive modern economy, the implementation of Sharia principles in production often encounters challenges related to efficiency. This gives rise to important questions concerning how economic efficiency is conceptualized within the framework of Islamic economics and to what extent such efficiency can be achieved without compromising the moral values that constitute the defining characteristics of the Islamic economic system (Safira et al., 2022).

Beyond efficiency considerations, Islamic economics places strong emphasis on the moral responsibility of producers. Producers are accountable not only for the quality and quantity of their outputs, but also for the social and environmental consequences arising from the production process. This moral responsibility encompasses fair treatment of labor, prudent and sustainable utilization of natural resources, and the provision of goods and services that generate tangible benefits for society. Accordingly, production within Islamic economics requires a balanced integration of economic interests with environmental stewardship and social welfare.

Conceptually, this balance is articulated through the framework of *maqashid al-shariah*, which underscores the protection and preservation of the fundamental dimensions of human life. In the context of production, *maqashid al-shariah* functions as a normative foundation guiding producers to integrate economic efficiency with moral responsibility. By grounding production activities in this framework, the process is expected not only to achieve economic efficiency but also to contribute to justice, sustainability, and long-term societal well-being. (Pratiwi et al., 2025).

Based on the foregoing discussion, this study aims to comprehensively examine the concept of production within the framework of Islamic economics by analyzing its distinctions from the conventional system, the foundational principles underpinning it, the meaning of

economic efficiency, the forms of producers' moral responsibility, and the role of *maqashid al-shariah* in harmonizing these dimensions. This research is expected to contribute theoretically to the advancement of Islamic economic scholarship and to serve as a practical reference for business practitioners in implementing a production system that is just, ethical, and sustainable.

## RESEARCH METHODOLOGY

This study employs a qualitative approach utilizing a library research design. The qualitative approach was selected because the study seeks to develop an in-depth understanding of the concept of production within the framework of Islamic economics, particularly in examining the relationship between economic efficiency and moral responsibility. The focus of the research is not directed toward quantitative measurement, but rather toward interpreting the concepts, principles, and values underlying production practices in Islamic economics. Accordingly, this study adopts a descriptive-analytical orientation, aiming to describe and critically analyze the phenomenon of production based on relevant theoretical frameworks and scholarly literature (Sugiyono, 2020a).

The research design is structured to systematically examine the conceptual distinctions between production in Islamic economics and conventional economics, the foundational principles of production in Islam, the meaning of economic efficiency from a Sharia perspective, and the forms of producers' moral responsibility toward society and the environment. In addition, this study explores the role of *maqashid al-shariah* as a normative framework that integrates economic and ethical dimensions within production activities. This design enables the researcher to construct a comprehensive understanding of production as both an economic activity and a morally and spiritually grounded endeavor.

The object of analysis in this study does not consist of a statistical population and sample, but rather of scholarly sources relevant to the research topic. The data sources comprise primary and secondary materials. Primary data include core literature such as textbooks on Islamic economics, classical works of Islamic economic thought, and peer-reviewed journal articles specifically addressing production, economic efficiency, Islamic business ethics, and *maqashid al-shariah*. Secondary data are obtained from supporting academic articles, conference proceedings, research reports, and other scholarly documents related to the research theme. The selection of data sources is conducted purposively, taking into account their credibility, relevance to the research questions, and contribution to the enrichment of the analytical discussion (Sugiyono, 2020b).

Data were collected through a systematic literature review utilizing both printed and digital sources. The data collection process began with the identification of relevant keywords, such as production in Islamic economics, economic efficiency, moral responsibility, and *maqashid al-shariah*. Subsequently, the researcher selected the literature based on thematic relevance and academic rigor. The collected data were then documented and classified according to the specific focus of the study. The primary research instrument was the researcher, who actively interpreted and analyzed the data, supported by data-recording guidelines in the form of tables or literature analysis matrices to facilitate the organization of information.

Data analysis was conducted qualitatively using a descriptive-analytical approach. The analytical stages included data reduction, data presentation, and conclusion drawing. During the data reduction phase, the collected information was carefully selected and refined to focus on aspects relevant to the research questions. The data were then presented in a systematic and

logically structured narrative to clarify the relationship between economic efficiency and moral responsibility in production from the perspective of Islamic economics. The final stage involved synthesizing various theoretical perspectives to develop a comprehensive understanding of the implications of implementing Sharia-based production principles for the realization of a just and sustainable economic system.

To ensure the credibility of the findings, data verification was conducted through source triangulation by comparing diverse scholarly works and expert perspectives from multiple sources. This step was undertaken to maintain consistency, validity, and objectivity in the research outcomes. Through this methodological framework, the study is expected to contribute scholarly insights by providing an in-depth conceptual understanding of production within Islamic economics and to serve as a reference for developing production practices that are not only economically efficient but also morally and socially responsible.

## RESULTS AND DISCUSSION

### 1. Comparative Analysis of the Concept of Production in Islamic and Conventional Economic Perspectives

The review of the literature indicates that the concept of production in Islamic economics differs fundamentally from that in the conventional economic system, particularly in terms of objectives, value foundations, and practical orientation. In conventional economics, production is generally understood as a technical-economic process aimed at transforming inputs into outputs efficiently in order to maximize profit. Economic rationality serves as the primary basis for production decision-making, and the success of production is typically assessed through quantitative indicators such as productivity levels, cost efficiency, and profit generation (Eza Okhy Awalia Br Nasution, Listika Putri Lestari Nasution, Minda Agustina, 2023).

In contrast, from the perspective of Islamic economics, production is not merely regarded as an economic activity but also as a moral and spiritual endeavor. It is situated within an Islamic value framework that emphasizes all economic activities as part of humanity's trust (*amanah*) in fulfilling its role as *khalifah* (vicegerent) on earth. Consequently, the objective of production in Islamic economics extends beyond profit maximization to encompass the realization of public welfare (*maslahah*), justice, and broad societal well-being. These findings reinforce the view that Islamic economics integrates material and ethical dimensions into a unified economic system (Amsah Hendri Doni, Fifa Alfiona, Wira Andespa, 2023).

These differences are also evident in the way each system conceptualizes the factors of production. In conventional economics, factors of production are treated as economic resources whose utilization may be maximized insofar as they generate financial returns. By contrast, Islamic economics regards factors of production as a trust (*amanah*) whose use must be governed by the norms of lawfulness (*halal*), justice, and social responsibility. Accordingly, the exploitation of natural resources or labor solely for the sake of efficiency is considered inconsistent with the principles of Sharia-based production.

To further clarify these comparative findings, the following section presents a summary of the key differences in the concept of production between the two economic systems.

**Table 1. Comparison of the Concept of Production in Islamic and Conventional Economics**

Comparative Aspect	Conventional Economics	Islamic Economics
Objective of Production	Profit maximization and efficiency	Public welfare ( <i>maslahah</i> ) and societal well-being
Value Foundation	Economic rationality	Moral values and Sharia principles
Production Orientation	Profit-oriented	Profit and ethics ( <i>maslahah</i> -oriented)
View of Factors of Production	Economic resources	A trust ( <i>amanah</i> ) that must be safeguarded
Moral Dimension	Value-neutral	An integral component of production

Based on Table 1, it is evident that Islamic economics does not reject efficiency or profit; rather, it situates them within the boundaries of moral and ethical values. This indicates that production in Islamic economics is both normative and rational in character. This finding is consistent with Siddiqi (2004), who argues that production activities in Islam must adhere to the principle of justice and must not inflict harm upon others.

Accordingly, the results of this study explicitly conclude that the concept of production in Islamic economics differs fundamentally from that of conventional economics. The distinction lies in the integration of economic objectives with moral values. Production in Islamic economics is not merely a means of generating profit, but also an instrument for realizing social justice and economic sustainability. These findings enrich the discourse on production theory by demonstrating that economic efficiency can operate in harmony with moral responsibility within a value-based economic system (Hidayah et al., 2023).

## 2. Fundamental Principles of Islamic Economics as the Foundation of Production Activities

Production activities are not understood merely as technical processes for generating goods and services, but rather as economic endeavors imbued with moral values and social responsibility. Within the framework of Islamic economics, production is directed toward achieving a balance between economic efficiency and the fulfillment of ethical values grounded in Islamic teachings. In this context, several fundamental principles serve as the primary foundation for the implementation of production activities (Utami, 2020).

### a. The Principle of Tawhid as the Foundation of Production Activities

The principle of tawhid constitutes the primary foundation of all economic activities in Islamic economics, including the production process. Tawhid affirms that Allah SWT is the absolute owner of all resources, while human beings act as trustees entrusted with their management. Consequently, the utilization of the factors of

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production cannot be exercised without limitation; rather, it must conform to Sharia provisions and ethical values.

Within this perspective, production is not solely intended to fulfill economic needs but also serves as a means of devotion to Allah SWT. An awareness grounded in tawhid encourages producers to ensure that the goods and services generated are halal, not only in terms of materials but also in processes and impacts. Thus, the principle of tawhid shapes a production orientation that emphasizes not only outcomes but also the methods and purposes through which they are achieved.

### b. The Principle of Justice in the Production Process

The findings of this study further indicate that justice represents a fundamental principle in Sharia-based production activities. Justice in production entails fair and proportional treatment of all stakeholders involved, including laborers, consumers, business partners, and the surrounding community. Producers are required to avoid exploitative practices, whether directed toward human beings or natural resources (Gunawan, 2020).

In its implementation, the principle of justice is reflected in the provision of fair wages, humane division of labor, and the management of resources in a manner that does not harm the environment. This principle affirms that economic efficiency must not be achieved at the expense of the rights and well-being of others. Accordingly, production in Islamic economics seeks to establish a balance between the individual interests of producers and the broader social interest.

### c. The Principle of Responsible Freedom

The findings further indicate that Islamic economics grants producers the freedom to create, innovate, and develop their enterprises. However, such freedom is not absolute; it is circumscribed by Sharia norms and moral values. Producers are free to determine the type of products, production methods, and business strategies, provided that these do not contravene halal provisions and do not generate adverse effects on society.

This principle of responsible freedom underscores that economic liberty in Islam is invariably accompanied by ethical accountability. Freedom must not be exercised to produce goods that undermine moral values, endanger public health, or damage the environment. In this respect, Islamic economics integrates economic freedom with moral regulation derived from Islamic ethical teachings.

### d. The Principle of Maslahah as the Orientation of Production

The study also reveals that the principle of maslahah constitutes a central orientation in Sharia-based production activities. Production is directed not solely toward profit generation but also toward creating benefits for the wider community. Consequently, production activities must take into account their social and environmental impacts, both in the short and long term. Production that yields financial gains while causing environmental degradation, social inequality, or other negative consequences is considered inconsistent with the principles of Islamic economics. The principle of maslahah encourages producers to generate goods and services that promote welfare, security, and the sustainability of human life (Hasniati, Ridha Nurul Mutia, 2020).

### e. The Principle of Accountability and Moral Responsibility

The findings of this study further indicate that accountability constitutes a central principle in Sharia-based production activities. Producers recognize that their production activities are not only subject to social and legal accountability but also to moral and spiritual responsibility. This principle encourages producers to uphold honesty, transparency, and trustworthiness (*amanah*) in conducting their business operations.

Moral accountability functions as an internal regulatory mechanism that shapes ethical conduct without relying solely on external supervision. Awareness of such responsibility fosters greater prudence in production-related decision-making, including the selection of raw materials, waste management practices, and the determination of product quality and pricing (Alimuddin, 2020).

Based on the foregoing results and discussion, it can be concluded that the foundational principles of Islamic economics underpinning production activities include the principles of *tawhid*, justice, responsible freedom, *maslahah* orientation, and moral accountability. These principles are interrelated and collectively form a production framework that not only pursues economic efficiency but also upholds ethical values and social responsibility.

Accordingly, production from the perspective of Islamic economics possesses a distinctive character that seeks to balance economic objectives with moral values in order to foster a just and sustainable economic system.

### **3. The Meaning and Concept of Economic Efficiency in Production from the Perspective of Islamic Economics**

#### **a. The Meaning of Economic Efficiency in Production Activities from the Perspective of Islamic Economics**

Based on the results of the conceptual review and qualitative analysis of the Islamic economics literature, economic efficiency in production activities encompasses a broader meaning than the conventional understanding of efficiency within mainstream economic systems. Efficiency is not solely interpreted as the producer's ability to minimize costs and maximize output or profit; it also includes adherence to moral values, sustainability considerations, and the promotion of social welfare (*maslahah*). Accordingly, efficiency in Islamic economics is multidimensional in nature, integrating economic, ethical, and spiritual dimensions into a coherent and unified framework (Habibi, 2022).

#### **b. Efficiency as the Optimization of Resources Entrusted as *Amanah***

The findings indicate that economic efficiency from the perspective of Islamic economics is grounded in the view that all resources employed in the production process constitute a trust (*amanah*) that must be managed responsibly. Accordingly, efficiency is not interpreted as the unrestricted maximization or exploitation of resources, but rather as the prudent and proportional optimization of their utilization. Producers are required to employ raw materials, labor, capital, and technology appropriately, to avoid wastefulness, and to prevent environmentally destructive production practices. In this context, efficiency signifies the ability to generate beneficial outputs through the reasonable, balanced, and sustainable use of resources. Thus, Islamic economic efficiency emphasizes prudence and responsibility at every stage of production.

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c. Efficiency in Alignment with *Halal* Values and Ethical Standards

The study further demonstrates that efficiency in Islamic economics cannot be separated from considerations of lawfulness (*halal*) and production ethics. A production process cannot be deemed efficient if it violates *halal* principles, whether in terms of raw materials, processing methods, or the impacts of the resulting products. Consequently, Islamic economic efficiency is bounded by clear normative limits; it does not justify any means to reduce costs or increase profits.

In practice, Sharia-compliant producers are still expected to attain productivity and competitiveness, yet such efficiency must be achieved through ethical and morally sound means. This indicates that efficiency in Islamic economics is selective in nature, recognizing only forms of efficiency that are consistent with Sharia values and human dignity.

d. Efficiency and the Balance between Profit and *Maslahah*

The analysis reveals that economic efficiency in production, from the Islamic economic perspective, is consistently linked to the objective of *maslahah* (public welfare). Efficiency is not measured solely by the magnitude of financial returns obtained by producers, but also by the extent to which production activities benefit society and avoid generating negative social or environmental consequences.

Accordingly, efficiency in Islamic economics requires a balance between the individual interests of producers and the public interest. Efficient production is defined as that which generates reasonable profit while simultaneously contributing to social welfare, employment creation, and environmental preservation. This perspective expands the meaning of efficiency beyond a purely economic indicator to encompass social and moral dimensions (Siti Amelia, 2022).

e. Efficiency as a Means Rather than an Ultimate End

Another significant finding indicates that Islamic economics positions efficiency as a means to achieve broader objectives, rather than as the ultimate goal of production activities. The primary objective of production in Islamic economics is the realization of just and sustainable welfare in accordance with Islamic values. Therefore, efficiency functions as an instrument to support this objective, rather than as the sole measure of production success.

This interpretation contrasts with conventional economic approaches, which tend to regard efficiency and profit as primary ends. Within Islamic economics, if economic efficiency compromises justice, human dignity, or environmental sustainability, such efficiency is considered morally invalid and inconsistent with Sharia principles.

f. Interpretation and Synthesis of the Discussion

Economic efficiency in production, from the perspective of Islamic economics, is understood as the responsible, ethical, and welfare-oriented optimization of resources. It is evaluated not only in technical and financial terms, but also in relation to compliance with *halal* values, social justice, and long-term impacts on the environment and society.

Islamic economics thus offers a more comprehensive and balanced conception of efficiency, capable of addressing contemporary challenges without neglecting moral and spiritual dimensions. Economic efficiency is not treated as an absolute objective;

rather, it is regarded as an instrument that must be guided and constrained by ethical values in order to realize a production system that is just, sustainable, and dignified.

#### 4. The Moral Responsibility of Producers in Islamic Economics toward Society and the Environment

Production activities are not merely regarded as economic endeavors aimed at generating goods and services, but also as a moral trust (*amanah*) with social and ecological implications. Producers are not positioned solely as profit-seeking agents; rather, they are viewed as responsible actors entrusted with maintaining a balance between economic interests, societal welfare, and environmental sustainability. Accordingly, moral responsibility constitutes an integral and inseparable component of the production process within the framework of Islamic economics.

##### a. Moral Responsibility toward Society

The research indicates that producers' moral responsibility toward society is reflected in their commitment to delivering products that are beneficial, safe, and suitable for consumption. Producers are required to ensure product quality, provide accurate and honest information, and establish fair pricing practices. Production practices involving deception, deliberate quality reduction, or exploitation of consumer ignorance are regarded as inconsistent with the principles of Islamic economics (Putra et al., 2024).

Furthermore, moral responsibility toward society is manifested through fair treatment of labor. Producers bear a moral obligation to provide just wages, humane working conditions, and to safeguard the safety and well-being of employees. From this perspective, labor exploitation for the purpose of reducing production costs cannot be justified, even if it appears economically efficient. Islamic economics therefore affirms that profit generation must be aligned with respect for human dignity.

##### b. Social Responsibility in the Distribution of Production Benefits

The analysis further demonstrates that Islamic economics encourages producers to ensure that the benefits of production are not concentrated within a particular group. Producers' moral responsibility includes contributing to social welfare through job creation, community empowerment, and active engagement in socially beneficial initiatives. Production in Islamic economics is not intended to exacerbate social inequality, but rather to promote a more equitable distribution of benefits. Accordingly, producers are expected to evaluate not only financial returns but also the social consequences of their production decisions. This underscores that moral responsibility constitutes a critical indicator of production success, alongside purely economic measures (Hutabarat et al., 2024).

##### c. Moral Responsibility toward the Environment

The review further indicates that producers' moral responsibility in Islamic economics encompasses the obligation to preserve environmental sustainability. The environment is regarded as part of the trust (*amanah*) that must be safeguarded for both present and future generations. Accordingly, production practices that degrade nature, cause environmental pollution, or excessively deplete natural resources are considered inconsistent with Sharia principles.

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Producers are therefore required to adopt environmentally responsible production patterns, including proper waste management, the reduction of hazardous materials, and the optimization of energy and natural resource efficiency. This responsibility is not merely technical in nature but fundamentally moral, as environmental degradation has far-reaching consequences for societal well-being and ecological balance.

### d. The Integration of Moral Responsibility in Production Decision-Making

Further analysis demonstrates that, within Islamic economics, moral responsibility is not treated as an ancillary obligation but as a core component of production decision-making. Decisions related to raw materials, production processes, technology, and distribution must take into account their moral and social consequences. This approach affirms that production success is assessed not only by efficiency and profitability, but also by the extent to which producers maintain a balance between economic interests and moral responsibility. In other words, Islamic economics integrates ethics into the very mechanism of production, rather than positioning it as an external constraint (Siti Amelia, 2022).

Based on the results and discussion, it can be concluded that the moral responsibility of producers in Islamic economics simultaneously encompasses obligations toward society and the environment. Producers are accountable for ensuring social justice, labor welfare, product quality and safety, as well as environmental sustainability. This responsibility constitutes a fundamental basis for evaluating the legitimacy and ethical soundness of production activities. Through this approach, Islamic economics offers a model of production that is not only economically efficient but also oriented toward human values and sustainability. Moral responsibility thus functions as a guiding mechanism to prevent economic efficiency from devolving into practices detrimental to society and the environment, thereby enabling a production system that operates in a just, balanced, and sustainable manner.

## 5. The Role of *Maqashid al-Shariah* in Balancing Economic Efficiency and Moral Responsibility in Production

*Maqashid al-shariah* plays a strategic role as a value-based framework that guides production activities so they do not become confined solely to an orientation toward economic efficiency. Within Islamic economics, efficiency is recognized as an essential requirement for sustaining business viability; however, its attainment must remain within moral boundaries consistent with the higher objectives of Sharia. Accordingly, *maqashid al-shariah* functions as a balancing mechanism that harmonizes economic interests with the ethical responsibilities of producers.

### a. *Maqashid al-Shariah* as the Foundational Value Framework of Production

*Maqashid al-Shariah* provides a normative foundation for assessing whether a given production activity is legitimate and justifiable. The principal objectives of *maqashid al-Shariah* namely the protection of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) serve as essential parameters in production-related decision-making processes. Any productive activity that potentially undermines one or more of these foundational elements is considered

inconsistent with the principles of Islamic economics, even if it is deemed economically efficient or financially profitable.

Furthermore, *maqashid al-Shariah* emphasizes that efficiency must not be attained through practices that endanger human safety, neglect consumer health, or disrupt social order. In this respect, *maqashid al-Shariah* operates as an ethical filter, constraining production practices within the boundaries of public welfare (*maslahah*) and ensuring that economic pursuits remain aligned with broader moral and social objectives (Analia et al., 2023).

b. Balancing Economic Efficiency with Public Welfare

The discussion indicates that *maqashid al-shariah* does not reject economic efficiency but rather directs it toward long-term benefit and societal welfare. Efficiency from this perspective is not solely measured by minimized costs and maximized output, but also by the ability of production to generate sustainable benefits for both society and the environment.

Through the *maqashid al-shariah* approach, producers are encouraged to optimize resource utilization without resorting to exploitation. For instance, cost reduction in production is deemed unacceptable if it compromises product quality, labor welfare, or environmental sustainability. In this way, *maqashid al-shariah* facilitates a balance between short-term economic interests and long-term public welfare (Herdiatna & Lingga, 2022).

c. Maqashid al-Shariah as a Regulatory Instrument for Moral Responsibility

The findings also indicate that *maqashid al-shariah* functions as a regulatory instrument in implementing the moral responsibility of producers. By positioning public welfare (*maslahah*) as the primary objective, producers are guided to consider the social and environmental impacts of every production decision. This responsibility encompasses consumers, labor, local communities, and natural ecosystems. Moral responsibility is not perceived as an additional burden that hampers efficiency; rather, it constitutes an integral part of production success. *Maqashid al-shariah* emphasizes that production neglecting moral values has the potential to generate social and environmental harm, which ultimately undermines overall economic efficiency.

d. Integration of Maqashid al-Shariah in Production Practices

The results demonstrate that applying *maqashid al-shariah* encourages producers to integrate ethical values across all stages of production, from planning and raw material selection to technology utilization and product distribution. This integration ensures that the production process is not only technically efficient but also morally responsible. The approach illustrates that *maqashid al-shariah* serves as a bridge between economic objectives and humanistic values. Economic efficiency achieved through this approach is inclusive and sustainable, as it balances profit, social justice, and environmental preservation.

e. Synthesis of Findings

Based on the results and discussion, it can be concluded that *maqashid al-shariah* plays a crucial role in balancing economic efficiency with moral responsibility in the production process. It ensures that efficiency does not evolve into harmful practices while simultaneously encouraging producers to generate broad and sustainable benefits. Accordingly, *maqashid al-shariah* reinforces the distinctive character of

production in Islamic economics as a system that is not only economically rational but also grounded in moral values and collective welfare.

## 6. Implications of Implementing Shariah Production Principles for Establishing a Just and Sustainable Economic System

The study indicates that the implementation of production principles in the Shariah economic framework carries significant implications for the establishment of an economic system that is not solely growth-oriented but also upholds social justice and environmental sustainability. Production in the context of Shariah economics is not merely understood as a technical process of generating goods and services; rather, it constitutes a moral activity grounded in the values of Tawhid, justice, public welfare, and social responsibility.

From the literature analysis, it is evident that producers within a Shariah-based economic system are guided to balance economic interests with ethical obligations. Principles such as halal compliance, prohibition of exploitation, and the duty to maintain environmental equilibrium serve as key differentiators from conventional production systems, which predominantly emphasize cost efficiency and profit maximization. Accordingly, the application of Shariah production principles fosters a more inclusive production model that is oriented toward long-term sustainability and societal well-being (Sofianti et al., 2025).

Moreover, the study indicates that the principles of Shariah-compliant production contribute to a more equitable distribution of economic benefits. Production activities not only generate profits for producers but also create added value for society through job creation, equitable fulfillment of needs, and the avoidance of practices that harm consumers or the environment. This underscores the significant potential of Shariah-based production in establishing a foundation for a just and sustainable economy.

The implications of implementing Shariah production principles for achieving a fair and sustainable economic system can be understood through the lens of the underlying values and objectives. In Shariah economics, production is inseparable from the overarching goals of Shariah (maqashid al-shariah), namely the protection of religion, life, intellect, lineage, and wealth. These principles encourage producers not merely to pursue economic efficiency but also to ensure that both the processes and outcomes of production do not inflict harm on individuals or society at large (Habibi, 2022).

From the perspective of economic justice, the implementation of Shariah production principles requires a balance between the rights of producers and those of other stakeholders, including workers, consumers, and the broader community. Production practices that avoid labor exploitation, product quality deception, and market monopolization reflect Shariah's aim to establish a more humane and equitable production structure. Consequently, justice is understood not only as the equitable distribution of outcomes but also as fairness in the production process itself.

Moreover, in the context of sustainability, Shariah production principles promote the prudent and responsible use of resources. The prohibition of israf (wastefulness) and the obligation to maintain environmental balance position ecological considerations as integral to production decisions. This aligns with the concept of sustainable development, which emphasizes meeting present needs without compromising the ability of future generations

to meet theirs. Therefore, production within the Shariah economic framework is strongly relevant to the global sustainability agenda.

Economic efficiency in the Shariah perspective also carries an expanded meaning. Efficiency is not merely measured by the ability to reduce costs or maximize output, but also by the extent to which production processes generate broad and sustainable benefits. In other words, efficiency in Shariah economics is holistic, encompassing economic, social, and moral dimensions. This view reinforces the notion that ethical production systems can enhance long-term economic stability (R, 2024).

These findings align with the perspectives of Islamic economic thinkers, who emphasize that Shariah economic systems aim to balance growth with equitable distribution and individual interests with societal welfare. By integrating moral values into production activities, Shariah economics offers not only an alternative economic system but also a normative framework for building a just and sustainable economic civilization.

The application of Shariah production principles has significant implications for creating an economic system that is more stable, equitable, and long-term oriented. These principles do not reject economic efficiency; rather, they guide it to align with moral responsibility. In this way, Shariah economics provides a framework capable of addressing the inequalities and environmental degradation that often arise in modern economic systems.

## CONCLUSION

Based on the discussion on production from the perspective of Shariah economics, it can be concluded that the concept of production in Shariah economics differs fundamentally from that of conventional economic systems. Production in Shariah economics is not solely aimed at achieving economic efficiency and profit but also integrates moral values, ethical principles, and social responsibility. In contrast, conventional economic systems tend to prioritize profit maximization and technical efficiency, with moral considerations treated as secondary.

Production activities in Shariah economics are grounded in fundamental principles such as justice, permissibility (halal), balance, public welfare (maslahah), and the prohibition of harmful practices. These principles ensure that production processes are conducted ethically and align with the broader goal of societal welfare. Consequently, production is viewed as an economic activity encompassing spiritual and social dimensions, rather than merely a commercial endeavor.

Economic efficiency within the Shariah framework is understood in a broader and more holistic sense. Efficiency is not only related to the optimal use of resources and cost reduction but also considers social and environmental impacts. True efficiency is the ability to generate economic value without compromising societal interests or environmental sustainability.

Moral responsibility of producers constitutes a crucial element in the Shariah-based production system. Producers are expected to be accountable for product quality, the welfare of workers, consumer interests, and environmental preservation. This responsibility underscores that economic gains must be achieved through fair and dignified means. The role of maqashid shariah is proven to serve as a central framework for balancing economic efficiency with moral responsibility. Guided by the objectives of Shariah, the production process is oriented toward promoting comprehensive human welfare across economic, social, and environmental

dimensions. Maqashid syariah functions as a normative guideline, ensuring that production activities do not deviate from the goals of justice and societal well-being.

The application of Shariah production principles has positive implications for the establishment of a just and sustainable economic system. By integrating economic efficiency with moral responsibility, Shariah economics presents an alternative production model capable of addressing social inequalities and environmental degradation while promoting long-term societal welfare.

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