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**UNDERSTANDING VERSES AND HADITH CONCERNING
PRODUCTION AND LABOR**

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This research aims to deepen the understanding of verses and hadiths in the context of production and labor in Islam. In this research, researchers try to explore the wisdom and guidance provided by Islam related to aspects of production and labor management. In Islam, production and labor are two important things in human life. The Qur'an and hadith provide guidance regarding the principles of production and labor. The main focus is understanding the ethical values and principles that govern the relationship between business owners, workers, and society in the context of Islamic economics. Then, in the context of production, the aim is not only for personal consumption or sales on the market, but also emphasizes that every production activity must have a social function. In Islamic economics, there is belief in the existence of Allah SWT, so that roles and ownership in the economy are considered the responsibility of Allah SWT. This aims to achieve individual and societal welfare. Man's duty as caliph is a mandate given by Allah to use his full potential in building civilization in this world.

Key words: *Production, Labor, Al-Qur'an and Hadith*

INTRODUCTION

Production and consumption activities often occur separately and someone produces to meet their own needs. However, when needs become diverse and resources become limited, it becomes impossible for one person to produce what is needed. It is up to a person whether he wants to earn Allah's pleasure in whatever he does or whether he wants to do things according to his own wishes. They all received their respective rewards. This document explains how humans can manage natural resources according to God's provisions. Production in Islam cannot be separated from the goal of independence for the people. Therefore, society needs to be equipped with various skills, abilities and infrastructure to live in a world that meets their needs.

Methods

Systematic Literature Review is a term used to refer to research methodology or specific research and development carried out to collect and evaluate research related to a particular topic focus. Systematic Literature Review (SLR) is a systematic way to collect, critically evaluate, integrate and present findings from various research studies on a research question or topic of interest. The SLR provides a way to assess the level of quality of existing evidence on a question or topic of interest. SLR provides a broader and more accurate level of understanding than traditional

literature reviews. SLR requires a more rigorous and well-defined approach, more comprehensive and setting out in detail the time period over which the literature is selected.

The data and research materials used in this research come from library sources, such as books, journals, newspapers, magazines, encyclopedias and other sources. The data collection technique in this research uses the documentation method. The documentation method is used by researchers to obtain data and information in the form of books, documents, archives, written numbers and images, as well as reports and information that can support research. So that the data that has been collected and reviewed can be used as a reference in this research

Result

1. Understanding Production and Labor

The word "production" has become an Indonesian word, after being absorbed into economic thought along with the word "distribution". In the Indonesian English dictionary, the word "production" linguistically means income. Production is an activity carried out by humans to produce a product, either goods or services which is then used by consumers. At a time when human needs were still few and still simple, production. In this sense, production was essentially the creation or addition of benefits or form, time and place to production factors so that they were more useful for human needs.¹

Therefore, production focuses on efforts to create more uses for goods and services to meet the needs of many people. In general, the company's goal with production is to obtain maximum profits. So it is necessary to plan and calculate carefully the quality and quality of production results. Production theory assumes that the company or producer will maximize profits with the lowest production costs (least cost combination). Maximum profit the producer can get

measured in monetary value, so are production costs. However, the concept of maximization is difficult to apply in markets or equilibrium conditions where consumers and producers interact. Consumers will buy products that provide maximum satisfaction (maximum utility), which cannot be measured because of its non-monetary nature.

Product quality can be determined by several things, such as mastery of technology, quality of input, and the ability and quality of the workforce. In production theory, it is not determined how to determine quality, but only on quantity. Therefore, the value approach in production theory cannot be included in the model. Suppose there are two companies or producers with exactly the same resources, which will produce different output, both in quantity and quality. This is due to the endowment factors that exist in each of these resources. The same brush, canvas and paint will not produce the same painting, regardless of price and artistic value. Likewise with bread, it won't taste the same even if the composition and ingredients are exactly the same.²

Inequalities in production results will definitely occur in production that involves humans as a production factor. Basically, humans are a place of change, dynamic and not static. This means that at one time he is productive, at other times his productivity decreases for some reason. This is of course different from production factors which are mechanical, technological and equipment in nature, so they can be standardized. Human input is only a complement or operator, indeed there is no production without humans, only their function has now changed.

In production that uses humans as a production factor, there will always be inequality in production results. Basically humans can change, not static, but dynamic. This means that there are times when productivity is high, there are times when productivity decreases for some reason. This is of course different from production factors which can be standardized because they are mechanical, technical and equipment in nature. Human input is only a complement or operator, even though without humans there would be no production, only human function would change.

¹ Idris, Economic Hadith "Economics in the Perspective of Prophetic Hadith", (Jakarta: Prenadamedia Group, 2015), p. 51

² Syafe'i Rachmat, M.A, Fikih Muamalah, (Bandung: Pustaka Setia, 2001), p. 121-124.

By Overall, there is no contradiction or difference between Islamic production theory and conventional production theory. Both qualitatively and quantitatively are equivalent and even Islam provides confirmation and assumptions in this regard. However, there are several things that can be called differences or updates. Islam does not allow the production of contraband or prohibited goods. This is actually implicit in the traditional economy. Things are not only created to satisfy needs, but also to create new needs. Those who have been given all the advantages by God Almighty continue to innovate using reason. A product can provide benefits to one party and harm another party. This tug-of-war usually occurs before and after production, and Islam prioritizes its role there. However, I think the production process for both systems is the same.

In Islam, the classification of goods or products, namely *thayyibaat* and *khabaait*, 'good halal' and 'bad haram'. Apart from production to meet needs, it must also be considered whether the product is permitted in religion. The two types of goods apply to input and output. This halal input will produce good output, but it can also produce goods that are prohibited by religion, and vice versa. The concept of substitution is also interesting to note, where in Islam the concept of substitution is different, humans or humans are irreplaceable. If that happens, it's called forced substitutes. This would be a very fundamental difference from conventional production theory.

Of course, the analysis becomes simpler, there is no need to bother looking for the optimal combination. The technology used is considered fixed. Work is an important activity for human life, and sometimes it is very dominant compared to other activities, especially in fulfilling life's needs. Work can be interpreted generally or specifically, in general work includes all forms of effort carried out by humans, whether in search of material or non-material, intellectual or physical, as well as matters relating to worldly and hereafter matters.

This theory uses the assumption that there are only things that replace each other (perfectly replaced). If one input is considered fixed (in this case people), then the product theory approach is one input variable. This is explained in standard production theory. The analysis only concerns human productivity (MPL), the working population is The lack of job opportunities means they are forced to remain unemployed. Employees are people who work for a salary or other compensation. Working as an active asset is one of the factors that makes the production process of a company or organization run smoothly. Employee performance must be supported by good and humane facilities, infrastructure and management methods so that employees can work successfully according to company expectations without feeling frustrated or dissatisfied and anxious, which are very important factors. Because everything will be useful if the people and workers who work on it also provide countless abundance, but without human effort everything is saved.

Many countries in East Asia, the Middle East, Africa and South America are rich in natural resources but because they have not been able to explore them, they remain poor and underdeveloped. Therefore, in addition to natural resources, there must also be people who work seriously, diligently and wisely to be able to take natural resources for their benefit. The Islamic religion encourages its people to work and produce, even making it an obligation for people who are capable, more than that, Allah will reward them in accordance with their deeds or work according to the word of Allah in the Qur'an.³

2. Production and Employment Objectives.

The goals of community development can, among other things, be measured by the level of welfare expressed in the amount of goods and services produced. Therefore, nationally the goal of production is to meet the needs to achieve community welfare. Therefore, the government always tries to encourage the business world to increase production through various policies. From a macro point of view, increasing output means increasing employment opportunities, increasing employment opportunities means increasing income. Rising income increases demand for

³ Huda Nurul, *Ekonomi Makro Islam*, (Jakarta Kencana, 2008), Hal. 22

productive output. If it continues like this, it will mean growth in the national economy and social welfare. Islam also teaches that the best people are those who provide great benefits to other people or society. The task of worship in this broad sense cannot be realized if someone does not work and try. Thus, work and endeavor have a very important position and role in Islam. It is very difficult to imagine that someone who does not work and try, whatever the form and type of work, can fulfill the duties of khalifatullah which brings rahmatan lil alamin, that is, producers certainly do not ignore external problems, such as. According to Islam, producing something is not only for one's own consumption or sale to the market. These two motives are not enough, because they are still limited to economic activities. Islam usually emphasizes that every productive activity must also fulfill a social mission.⁴

The workforce system is the most important part of human development. In the development planning system, where workforce planning is an important part of development planning, institutions are involved in the workforce planning process. The workforce planning process itself shows the steps that must be taken when implementing the workforce. In Islam, the aim of production is not only to fulfill material needs, but also to fulfill spiritual needs. This is as explained in the Al-Qur'an Surah Al-Baqarah verse 195, which reads:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

“Meaning: And spend (your possessions) in the way of Allah, and do not throw yourself into destruction, and do good, for indeed Allah loves those who do good.”

This verse explains that the purpose of production is to spend property in the way of Allah, namely to fulfill the needs of human life, both material and spiritual needs. Material needs include basic needs, such as food, clothing, shelter and health. Meanwhile, spiritual needs includes the need to worship Allah, such as the need to build mosques, madrasas, and Islamic educational institutions. Apart from that, the aim of production is also to avoid destruction. Destruction in this case can be interpreted as poverty, hunger and ignorance. Production carried out optimally will improve community welfare and prevent destruction.

Then, in Islam, labor is a very important factor of production. Quality workers will be able to produce quality products too. Therefore, Islam highly upholds the importance of labor and provides protection to workers. The purpose of labor in Islam is to fulfill human needs and to achieve prosperity. Quality workers will be able to produce quality products too. Quality products will be able to meet human needs and increase community prosperity. Apart from that, the purpose of labor is also to worship Allah. Labor used to fulfill human needs and to achieve prosperity is a form of worship to Allah.

3. Views of Hadith, Verses and Scholars

Based on this concept, production activities must move above the line of optimization. The first optimal level is to strive for the full function of human resources towards achieving a condition of full development, where every person works and produces their own work which is "uldzulf syar'i" despite sickness and death. Optimization of the product is in terms of producing primary kelbultulhan (dharulriyyat), then selkulndelr kelbultulhan (hajiyyat) and telersielr kelbultulhan (tahsiniyyat) in a proportional manner. Of course, Islam must ensure that it only produces products that are halal and beneficial to society (thayyib). The targets that must be achieved in stages are the inclusion of each individual, the economic self-sufficiency of the Muslim community and ultimate contribution to the community of the Islamic Community and other nations. In principle, Islam also promotes the development of the ultimate product through many people, rather than just a few people and a small number of people who own it, so that have better

⁴ Ministry of Religion of the Republic of Indonesia, Al-Qur'an & translation of 30 juz, (Solo: Qomari Prima Publisher, 2015), p.

purchasing power. Therefore, for Islam, continuous and developing production, both quantitatively and qualitatively, does not in itself indicate prosperity for society. What's the point of a successful product if it can only be distributed to a handful of people who have a lot of money?

Of course, for the growth of economics, it is absolutely necessary to pay attention to the growth of development. If the increase in the amount of production is greater than the increase in production, it can be said that the prosperity of society has increased, but on the contrary, if the increase in production is lower than the increase in production then the prosperity of society will experience an increase, because the amount of production will be consumed. by the increasingly large pelnduldulk. This production will be carried out because:

- a. The number of goods/services that have been consumed
- b. There are capital goods that must be replaced due to wear and tear in the production process. As a basis for production capital, Allah has provided the harvest of fruit and its contents for humans, to be processed for the mutual benefit of the human race. This is found in Sulrat Al-Baqarah verse 22:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Meaning: (It is He) who made the earth as an expanse for mul and the sky as a roof, and He is the one who made the water (hulruln) from the sky, then He produced the light (huljan) from it as the ultimate blessing. Therefore, do not be sure to set up rivalries for Allah, even though you know it. In principle, production activities are related entirely to the Shari'a.

Later this was emphasized again in the Hadith of the History of Bukhari Muslim as well:

وعن أبي هريرة رضي الله عنه قال: أنا استماع قول رسول الله صلى الله عليه وسلم:
"دع أحدكم... أنما الإثنان تغادران في الصباح الباكر مرة واحدة تبحث

Discussion

ACKNOWLEDGMENT

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