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## PRODUCTION ACTIVITIES IN ISLAMIC ECONOMICS FROM AL-GHAZALI'S PERSPECTIVE

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### **ABSTRAK**

This research aims to describe the production activities according to AlGhazali. He explained that Al-Ghazali's economic thought can be divided into four main categories, namely the concept of voluntarism and market evolution, production activities, the barter system and the development of money, as well as the role of the state in public financial management. Using a qualitative research method based on literature study, this research analyzes various major literatures such as the book of Ihya Ulumuddin. The results show that in Al-Ghazali's view, production activities must be carried out in stages, involving coordination and cooperation in order to run effectively and efficiently. Production in Islam is not only oriented towards material profit, but also must pay attention to sharia principles, such as justice, honesty, and community welfare. Al-Ghazali divided production into several main sectors, including agriculture, industry and services, and emphasized the importance of managing factors of production such as land, labor, capital, technology and management. Healthy competition is allowed to encourage innovation by avoiding usury, fraud and injustice, and the principles of sharia for the welfare of society and the pleasure of Allah.

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## A. INTRODUCTION

Islamic economics is a science that discusses economic problems based on Islamic values, there are several Muslim scholars who have developed Islamic economic ideas to carry out economic activities in accordance with Islamic law. Economic activity is divided into 3 namely production, distribution and consumption. These three types of economic activities must run together to achieve community welfare. One of the most important is production activities. Production is an activity that can create benefits both in the present and the future. In the economic system, production is the base of the economic chain until it leads to consumption. Therefore, without production activities, economic activities will not run. This will lead to worsening economic activities.

In the conventional economic system, production activities are focused on creating benefits with the main objective of obtaining maximum profits. However, there are other reasons that go beyond the pursuit of maximum profit. While Islam does not prohibit the motive of worldly gain, it emphasizes sincerity and reward in the hereafter. In Islamic economics, a producer does not only seek profit, but seeks to achieve *mashlahah*. The expression of *mashlahah* in production is profit with blessings, so producers will determine the combination of blessings and profit to achieve optimal *mashlahah*. Thus, the producer's goal is not limited to profit alone.

Islam strongly encourages its followers to actively participate in various production activities, such as agriculture, plantations, fisheries, industry and trade. The Qur'an has provided a solid foundation regarding the importance of production. Allah SWT commands humans to work hard to seek His bounty to sustain life on earth. For this reason, production activities in Islam aim to meet the needs of human life. The purpose of production in Islam includes four things, namely (Suminto, 2020) : 1) to fulfill the needs of life. 2) to build and prosper the earth. 3) the benefit of society and 4) family welfare. These four objectives show how important production is in Islam to support human survival. As the ideas of famous Muslim scholars Al-Ghazali, a Muslim scholar who is widely known as a figure in the field of Sufism and philosophy. In addition, he also has deep thoughts in the field of *muamalah fiqh*. Al-Ghazali's thoughts are very broad and relevant, not only for his time, but also able to provide solutions to various contemporary problems. One of his monumental works in the field of economics is *Ihya' 'Ulum al-Din*, in which he conveys various ideas and views on economics.

As Furqonul Haq's research (Haq, 2023) that Islamic economic thought from Al-Ghazali is generally contained in nine aspects, namely: The evolution of markets, the evolution of money and barter problems, usury and money exchange, hoarding and counterfeiting, production activities, public sector regulation, and the role of the state and public finance. Al-Ghazali greatly contributed to the treasures of Islamic economics. This is reinforced by research by Vita Ditya Wardani and Nurwahidin (2023) (Wardani & Nurwahidin, 2023) explains that Al-Ghazali, an Islamic economic thinker, highlighted the concept of fair prices, supply-demand balance, and market ethics. He emphasized the importance of the state meeting people's basic needs if no one is able to. Al-Ghazali also criticized the inefficient barter system and opposed the practices of money hoarding, counterfeiting, and usury. In addition, he emphasized the role of the state in maintaining justice, economic stability, monitoring disputes, and the importance of state revenue based on welfare with wise debt management and spending. According to (Turmudi, 2017), all production activities must be based on Islamic values so that in producing goods/services it must not conflict with the maintenance of religion, soul, mind, offspring and property (*Maqashid sharia*). Production priorities must be in accordance with the priority of *Dharuriyah hajiyah* and *tahsiniyah* needs. Production activities must pay attention to

aspects of justice, social, alms, zakat, infaq and waqf, manage nature and resources optimally, not wasteful, not excessive and not damaging the environment and fair profit distribution between owners and managers, management and employees. Meanwhile, the research conducted (Mahfuz, 2020) only discusses and explains production theory related to production factors, production functions and characteristics of the production function and production theory only. Production cannot be separated from production factors such as natural factors / land, labor factors, capital factors, management factors, technology and raw materials.

Therefore, this study aims to elaborate the concept of production according to AlGhazali. He explained that Al-Ghazali's economic thought can be divided into four main categories, namely the concept of voluntary and market evolution, production activities, the barter system and the development of money, and the role of the state in managing public finances. Of the four thoughts of al-Ghazali on the economy, this paper will take a more detailed discussion of al-Ghazali's thoughts on production activities that can be useful and contribute to the concept of the theory of maintaining the sustainability of domestic production that brings benefits to other creatures for sustainable prosperity.

## **B. METHODS**

This article uses a qualitative research method with a library research approach. This research relies on data sources from the library, by analyzing various books and other references relevant to the topic of study without the need to conduct field research (Murdiyanto, 2020). Data sources are secondary literature that includes Al-Ghazali's main works, such as *Ihya Ulumuddin* as well as books, journal articles, and other scientific research relevant to the topic of production activities in Islamic economics.

Data collection techniques are carried out through in-depth and systematic literature review to explore the concepts of Al-Ghazali's thought and contemporary understanding related to production economics. Data validity in this study using source triangulation, namely comparing and validating information from various credible references and prioritizing literature that has scientific authority. The collected data is analyzed using a descriptive-qualitative approach with content analysis techniques to identify and explore the meaning contained in the concept of production according to Al-Ghazali. Through this method, the research is expected to provide an in-depth understanding of the relevance of Al-Ghazali's views on production activities in Islamic economics.

## **C. RESULTS AND DISCUSSION**

### **Biography of Al-Ghazali**

Imam Al-Ghazali has the real name Abu Hamid Muhammad bin Muhammad Al Tusi. Al-Ghazali was born in the city of Tus in Khurasan, Iran in 450 AH (1058 AD). He is famous for *Hujjah al-Islam* (argument or proof of Islam), he is also famous as one of the great Islamic thinkers in the West as al-Ghazali. The title *Hujjah al-Islam* means the defender of Islam. This nickname was given by Imam Ghazali because of his enormous contribution in defending the authenticity of Islamic teachings and the strength in defending religion from the influence of the teachings of Greek rationalism (Safina & Azizah, 2021).

Imam Al-Ghazali was enthusiastic about science from a young age. He studied Arabic and fiqh and went to Jurjan to study *ushul fiqh* for the first time. In addition, he also studied with Haramain Ma'ali Al-Juwaini in the Naisabur area. Later, he went to Baghdad where he gained great respect and was appointed as a teacher at the Nizhamiyah Madrasah. In his teaching was considered successful so that it was used as the main 139 reference at

that time (Utami & Janah, 2022).

Despite being a great teacher, he still felt a sense of emptiness and restlessness. Therefore, he claimed that the path of tawasuf and the Sufistic life could fulfill his spiritual needs. In 488 Al-Ghazali left Baghdad and traveled to Syria to contemplate, read, and write for more than two years. The same activities were carried out when he moved to Palestine and lived in Baitul Maqdis. After that, he performed the Hajj and stayed in Iskandariyah, Egypt for some time. Then returned to his home region for worship and seclusion in 499 H. In his 12-year exile he managed to create many works, one of which was the Book of Ihya Ulumuddin. On the 14th of Jumadil Akhir Year 505 H or December 19, 1111 AD AlGhazali breathed his last and died at the age of 53 years

### **Al-Ghazali's Works**

Besides being known as a Sufi scholar, Al-Ghazali is also known as a very productive scientist. His various works have attracted the attention of the world both among Muslims and non-Muslims. He has approximately 300 works consisting of disciplines such as logic, philosophy, morals, tafsir, fiqh, Quranic sciences, Sufism, politics, administration and economic actors (Muafi Thohir, 2016) . But currently there are only 84 pieces including Ihya Ulumuddin (discussing religious sciences), Tahaful al- Falasifah (explaining the opinions of philosophers in terms of religion), (Al-Iqtishod al-i'tiqod (the core of kalam science), al-Munqidz min al-Dhalal, Qawa'id Al-'Aqaid, al Mushtasfamin 'Ilm al-Ushul, Mizan al-'Amal, Misykat al-Anwar, Kimia al Sa'adah, al-Wajiz, Syifa al-Ghalil, and al-Tibr al-Masbuk fi Nasihat al-Muluk and others (Rahmawati, 2012).

### **Production Activities from Al-Ghazali's Perspective**

Islam regulates every aspect of human life by teaching the importance of putting social interests first, both in behavior and economics. In the economic context, one of the manifestations of Islamic teachings is production activities. Production aims to add use value or process raw materials into ready-to-use products. However, in the Islamic view, production is not just about producing goods or pursuing profits; it must also pay attention to the halal-haram aspects of the product. In addition, the factors of honesty and justice are also a major concern to avoid actions that could harm consumers or producers. Production activities in Islam are based on the principle of producing goods or something that is beneficial to society, while paying attention to the values of utility so that the product provides real benefits to its consumers

#### **a. Fields and Factors of Production**

Al-Ghazali argues that the field of production is the utilization of land in all respects. He calls it the term Ishlah. The definition is a real effort made by humans and change the existing resources to be more useful for them in the purpose of fulfilling life. According to Al-Ghazali, resources are utilized into 3 parts, namely mining, agriculture, animals / animals that are used to meet human needs. as expressed by Al-Ghazali (Nirmala Ramli, 2021) :

*As for plants, man must seek them out for food and medicine; as for mines, man seeks them out for gold and silver; and as for animals, their flesh can be used for food, jewelry, and vehicles."*

From the above statement, it can be concluded that the scope of the production field includes:

1. The field of agriculture, which includes the management of plants or crops by humans, the results of which can be processed into food or medicine.
2. Industrial fields, which involve the utilization of mining materials such as tin, gold and silver, which are processed into materials or equipment.
3. Services, which include the use of animals for meat, jewelry, and transportation.

Natural resources do not directly fulfill human needs, so there is a need for human direction to manage and develop these natural resources. Al-Al-Ghazali also argues that in addition to human involvement in the production process, they also need to use readymade tools to meet the needs of life. as for the statement expressed by Al-Ghazali is *"Every industry must have workers to create iron/steel where iron and steel can be used in agriculture and weaving by providing tools, tools in the language of economics are called goods or capital"*

From the statement above, it can be concluded that production activities are influenced by several factors including:

1. Land or Nature

Nature is a fundamental element in the production process. What is meant by nature here includes the earth and everything on its surface and hidden in it (ZAHRO, 2023) . In the context of production, all of it is classified as natural resources that are utilized for human welfare. The Messenger of Allah (saw) strongly emphasized the importance of reviving unused land (ihya almawat) to increase the prosperity of society. Islam supports the ownership of natural resources with the principle of wise utilization and preservation, considering that natural resources are an important part of the production process (Syarifuddin & Saputra, 2020).

2. Labor

Labor is the main asset for business success, because the effectiveness of production depends on the performance of human resources. Human resources, which include talented individuals with good work ethics, are the greatest capital for a company or organization. without a workforce, production activities will not occur. Labor also plays an important role in completing the process of processing raw materials into ready-to-use products according to organizational needs (Umam & Harahap, 2022) . Labor is the main foundation of productivity that affects all aspects of production. The quantity and quality of production depends largely on the contribution of labor. In the Islamic view, labor is closely related to morality and ethics, where every effort made should not harm others. They also have the right to a decent wage for the work done. Allah (swt) even warns that on the Day of Judgment, His protection will be withdrawn from those who do not fulfill the obligation to pay employees wages fairly, as stipulated in Islamic law. (Rosyid, 2023) .

3. Capital Factor

Capital is an important component in the production process, so producers cannot produce goods or services without capital (Turmudi, 2017) . Economists argue that capital includes machinery, means of production, equipment, buildings, office facilities, transportation, and other assets used in the manufacture of goods and services (Himami, 2014) . In the context of sharia, profit sharing can be applied if the capital provided is in the form of money, while if the investment is made in the form of machinery or equipment, then the rental fee for the equipment must be paid (Adesy, 2016).

4. Production Management Factors

Management is the knowledge and skills in managing human resources and various assets optimally and productively to achieve certain goals. Therefore, the production management factor includes everything that organizes the stages in the production 140 process in order to achieve good quality results. This management process requires special expertise, namely managerial skills, which are divided into two main aspects. (Tila et al., 2020) :

- a. Organizing skills This ability includes a manager's skill in devising the rules and concepts necessary to promote the development and growth of the company he leads.

- b. Leadership skills: This ability involves the skills to mobilize and ensure that the plan that has been developed runs well so that the set goals can be achieved. In leadership, there are five main elements, namely understanding the concept, conveying ideas, motivating, giving directions or instructions, and supervising and controlling the course of the plan.

#### 5. Technology Factors

In today's era of technological advancement, innovation plays an important role in the production industry. Many manufacturers are unable to survive because they lose out to competitors who offer superior products or benefits. With innovative technology, production can be scaled up faster and in larger quantities, allowing companies to meet high demand without sacrificing quality. In addition, with the support of technology, companies can create new products and innovate more easily according to market needs. This flexibility also allows for quick adjustments to changes in demand. Al-Ghazali used the term *آلات* *دا* *دع* *أب* *تاع* *اتلا* to refer to factories, machines, or equipment used in the production process.

#### 6. Raw Materials

A manufacturer must first focus on the raw material supply chain so that the production process can run smoothly without a hitch. Sometimes, the raw materials used are newly procured or delivered without replacement options, although some materials can be used as alternatives to replace the available materials. Procurement of raw materials should be done in a fair and ethical manner. Al-Ghazali revealed that there should be no exploitation in trade transactions or the supply of raw materials. For example, buyers and sellers should be honest in their transactions, avoiding fraud, price manipulation, or monopoly. In the context of using raw materials, producers should intend to produce products that are beneficial to society and of high quality. The selection of quality raw materials shows the moral responsibility of producers to consumers so that products produced with good intentions and good raw materials will get blessings from Allah (Azizah et al., 2024) .

Al-Ghazali emphasized the importance of compliance with sharia law in all aspects of life, including in the selection of raw materials. In Islamic economics, the raw materials used must be halal, both in terms of the source and the way they are obtained. The use of raw materials that come from haram sources, such as harmful or dangerous ingredients, is not permitted. According to Al-Ghazali, using halal raw materials is a form of obedience to Allah and maintaining product integrity and consumer safety. Al-Ghazali strongly emphasizes efficiency and avoidance of waste (*israf*) in every economic action, including in the use of raw materials. Waste is an action that is not in accordance with Islamic teachings because it ignores human responsibility as guardians of nature. Therefore, raw materials should be used as efficiently as possible to avoid wasting resources, and production residues should be managed properly so as not to pollute the environment.

Al-Ghazali paid great attention in describing the various production activities in society, including the aspects of measure and form. He classified production activities based on social interests, emphasizing the importance of cooperation for the common good based on sharia principles. Al-Ghazali's views on production theory are very clear and detailed, in line with modern production theory. In carrying out economic activities, Al-Ghazali always involves the divine element, reminding humans of the great role of Allah Swt in the production process. Without His help and compassion, humans would not be able to produce anything well. He also warned that humans

should not be arrogant after achieving wealth, because all efforts are only possible with the help of Allah Swt.

b. Classification and Production Stages

Al-Ghazali emphasized that every individual has an obligation to work in order to meet economic needs, including being a player in production activities. In Islam, these activities have the value of worship. According to Al-Ghazali's production theory, the fulfillment of human needs must be arranged systematically, starting from primary, secondary, to tertiary needs. He emphasized the importance of cooperation and coordination in every stage of production activities. His discussion also focuses on production activities that are in line with the principles of work ethics in Islam (Widuri & Saripudin, 2022).

1. Production of Basic Needs Goods as a Social Obligation

In the book *Ihya' Ulumuddin*, Imam al-Ghazali explains that production activity is an obligation that must be carried out by humans, especially in producing basic goods to meet the needs of the community. This activity is categorized as social worship with its law *fardhu kifayah* (Al-Ghazali, 2011). This means that production is the responsibility of all Muslims, but the obligation is considered fulfilled if some of them have done it. (Mohammad, 2022).

According to Al-Ghazali, there are several reasons a person must carry out economic activities, namely: First, to fulfill the needs of the person concerned, such as clothing, food, shelter. to improve family welfare through marriage and building a household. Third, to provide assistance to those in need. (Haq, 2023). *Produksi Barang-Barang Kebutuhan Dasar sebagai Kewajiban Sosial*

2. Hierarki Produksi

Broadly speaking, Al-Ghazali divided production activities into three groups, namely:

- 1). Basic industries, These are industrial sectors that support basic human needs. This group includes four main types: agriculture for food, textiles for clothing, construction for housing, and government activities, including infrastructure provision. This infrastructure plays an important role in facilitating the production of essential goods vital to society and in strengthening cooperation and coordination between parties involved in the production process. (Karim, 2017).
- 2). Supporting activities, which are activities that are different from the basic industry or ancillary activities of the basic industry (Kumalasari et al., 2024). Examples: steel manufacturing, mining exploration and exploitation, forest resource utilization and others.
- 3). Complementary (supporting) activities: These are activities that complement the two main types of activities above. Examples include the milling and burning of agricultural products. (Karim, 2017).

According to al-Ghazali, the first group is the most important group in the role of government as a mediating force in this group is quite crucial (Wardani & Nurwahidin, 2023). Al-Ghazali argues that in order to maintain balance in the socioeconomic environment, the three groups of activities need to be actively encouraged. He emphasized that the fulfillment of all three is a social obligation. He stated (Daulay et al., 2024); "If people ignored it, people would not live and it is a blessing from God that people have skills <sup>142</sup> for different jobs."

From the above it can be concluded that if the three production activities are neglected, this will affect human survival. Allah has bestowed upon humans a variety of

skills and abilities, enabling them to produce various goods according to their respective capacities and expertise. This diversity allows them to complement each other to fulfill human needs. The division of production activities given by al-Ghazali is almost the same as the classification in contemporary studies, namely primary (agriculture), secondary (manufacturing), and tertiary (services) (Arrafi et al., 2022) . In his production theory, Imam al-Ghazali emphasized the importance of organizing human needs in a structured manner, starting from primary, secondary, to tertiary needs. Thus, the fulfillment of needs must be measured based on the level of priority, so that it can be distinguished which needs are urgent and must be met first, and which ones can be postponed.

For example, a person has Rp. 1,000,000 that he wants to use to pay the rent for the day and replace the broken air conditioner freon. However, the funds are not enough to fulfill both needs at once. Therefore, a prioritization scale is needed to assess the level of urgency of each need. Primary needs should take precedence over secondary needs, and similarly, secondary needs need to be prioritized over tertiary needs. In this case, paying rent is a primary need that cannot be postponed or replaced, while the AC function can be temporarily replaced with a fan. If primary needs are not met immediately, then survival may be compromised. Without prioritization, many basic needs may not be met. If one focuses too much on secondary and tertiary needs, then primary needs are at risk of not being met properly.

### 3. Production Stages

In al-Ghazali's thinking, everything requires a process, including in production activities. For example, the process of making food starts from plants produced by the agricultural sector. Furthermore, the plants are processed in factories into raw materials, such as flour. Then, the flour is further processed into ready-to-eat products, such as bread. This bread is then sold directly to consumers as the end user. This illustration shows the workflow from the agricultural stage to the final product that is ready to be enjoyed by the public. The process must prioritize public interest over private interest, in line with the values and work ethics in Islam. (Anggryani et al., 2024) . In addition, the division of tasks for each individual is also adjusted to their respective abilities and expertise. The purpose of this division is to speed up the production process and increase efficiency in producing products. (Haq, 2023).

Economic theory states that the entire series of production processes are formulated in a production function, where the output level of a good is determined by the amount of capital, labor, natural resources, and technology used. (Widuri & Saripudin, 2022) . The number of production factors also affects the speed of the production process. For example, in ancient times farmers plowed their fields manually by utilizing the power of cows or buffaloes. But along with the development of the times that are increasingly developing, buffalo power is rarely used and replaced by machine power. Of course, this will simplify and speed up the production process. So it can be concluded that the more sophisticated the technology, the production process will run effectively and efficiently.

### 4. The importance of coordination and cooperation in production activities

Humans are social creatures who will always need the role of others in meeting their needs. Both have attachments and relationships in every production activity. Each production activity is interrelated, supports each other, and influences other production activities. For example, the agricultural industry is highly dependent on the iron and wood industry for the provision of agricultural tools. (Yuli et al., 2024) . From this example, it can be concluded that the three industries are interdependent and work together in production activities. Blacksmiths make tools for agricultural activities, carpenters produce equipment needed by blacksmiths, and the same applies to all parties involved in



the production of tools and equipment for food needs. The diversity of stages and interrelationships in this production process requires division of labor, coordination, and cooperation. (Rahmawati, 2012).

Coordination and cooperation are certainly needed to achieve goals in meeting the needs of living together. Without good coordination and cooperation, various needs will not be met. God created humans with their own strengths and weaknesses. Some excel in intellectual intelligence, some are physically strong and have endurance, and some are talented in creativity and art. All of these are gifts from God so that humans can work together, help each other, depend on each other, and complement each other.

#### 5. Competition in production

Competition is a human nature that cannot be avoided in humans, Al-Ghazali still recognizes this competition to realize the desires and goals of human life. However, al Ghazali emphasized the importance of maintaining balance and justice in competition. According to him, competition in production activities must be based on honesty and sportsmanship (Haq, 2023). This aims to create justice and prevent injustice. Awareness of fairness, honesty, and sportsmanship can make healthy competition an encouragement or motivation for producers to produce high-quality goods and services. In addition, it motivates producers to continuously improve and evaluate their production. Without competition in production activities, the quality of production will not develop, because there is no drive to improve quality.

As in the Al-Qur'an letter Al-Baqarah verse 148 which reads:

وَلِكُلِّ وِجْهَةً هُوَ مُوَلِّيهِهَا صِلْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"And for each ummah there is a qibla (of himself) that he faces him. So compete (in making) goodness. Wherever you are, Allah will gather you all (on the Day of Resurrection). Indeed, Allah is Almighty over all things." (Q.S. Al-Baqarah: 148).

From this verse, it can be concluded that the Qur'an encourages entrepreneurs to do good in all aspects. As Muslim entrepreneurs, it is recommended to make a positive contribution to competition and deal with it without harming or endangering other parties. In addition, entrepreneurs must have the principle that competition is not an attempt to bring down other parties, but as an effort to provide the best in their business. (Fajar, 2018).

#### 6. Form of Production Business

According to al-Ghazali, a person is free to choose the type of business he wants to run without certain restrictions. He gives freedom to every Muslim to be creative according to his own potential and ability. However, al-Ghazali has a particular preference for the textile industry. He also explained that some of the production activities engaged in by the salaf scholars include service industries such as tailoring, textiles, trade, iron and steel, weaving, sandal making, paper making, and others.

Al-Ghazali's view on the importance of choosing the type of work and form of production to be carried out is part of the attention to the purpose of al-wudluh, namely clarity in property and transactions. The transactions carried out must be free from elements of speculation, usury, gharar, fraud, gambling, and injustice. The wealth used in the production process must be clear about its halalness, the amount, the source of its acquisition, the percentage of profit and loss, and have a clear direction and purpose of utilization. Therefore, he reminded producers to be careful in choosing the type of goods to be produced (Al-Ghazali, 2011).

## Discussion of Al-Ghazali's Thoughts on Production Activities

Production is often understood as creating use value, where use refers to the ability of goods and services to fulfill human needs. In the conventional concept of production, the main focus is on how companies manage expenses and revenues, as well as their behavior in maximizing profits and increasing efficiency. Meanwhile, from an Islamic perspective, production is not only about improving the material aspect, but also the moral aspect, as part of the effort to achieve happiness in this world and the hereafter. As the world's leading scholar on the subject of economics, Al-Ghazali.

According to Al-Ghazali, the welfare of society depends on its satisfaction and the maintenance of five objectives of shara', namely religion (al-din), soul (nafs), offspring (nasl), property (mal), and reason (aql) (Warsah, 2017). In addition, Al-Ghazali introduced the view that economic welfare functions within the framework of individual and social utility which is divided into three levels, namely basic needs (daruri), comfort needs (hajat), and luxury needs (tahsinaat). For Al-Ghazali, economic development is part of the social obligations set by Allah. If this obligation is not fulfilled, then the world order will collapse and human values will disappear. Therefore, economic activity must be carried out efficiently as it is part of one's religious responsibility.

As God's word about economic activity regarding production activities:

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ

*"And He has created the cattle, and for you there are (feathers) that warm and various benefits and you eat some of them".*

Based on this verse, Allah Swt created livestock to be processed by humans so that they can be utilized, such as meat that is processed for consumption, and fur that is used as clothing. This process is referred to as production. Al-Ghazali the importance of the role of production in human life, especially to meet the basic needs of all members of society. Islam requires the community to produce goods in sufficient quantities, so that each individual can fulfill primary, secondary and tertiary needs.

Al-Ghazali interpreted production as the process of exploiting goods to increase their use value, so that they can be utilized to meet human needs. Profits are obtained from the efficient exploration of natural resources, through a combination of production factors, structured stages, and good management. Al-Ghazali's statement is relevant to various production activities today, which utilize natural resources as the main factor to meet human needs. For example, agriculture that utilizes land to grow rice, plantations that produce vegetables and fruits, and livestock farming that manages land to raise animals, the results of which are used for consumption, jewelry, or vehicles. Humans should try as much as possible to utilize nature without damaging it, inversely proportional to those who exploit nature excessively for personal interests, which actually destroys the balance of nature. Uncontrolled exploitation can lead to the extinction and scarcity of natural resources, which ultimately has a negative impact. Therefore, in carrying out production activities, we must follow the principles of sharia as taught by Al Ghazali, emphasizing the values of justice and fairness to create social benefits and interests. Every action taken should always be guided by an awareness of the will of Allah Swt, and realize that without His power, all human efforts will be in vain.

The Indonesian government has an important role in improving people's welfare, one of which is through production activities that contribute to increasing output and income. With these efforts, community welfare is expected to continue to increase. This can be seen from the success of economic development in Pinrang Regency, which is developing thoroughly and sustainably from year to year. This success is inseparable from

the good synergy between the government and the local community, where the need for labor is an important element in driving an increase in regional output.

As the progress of MSMEs in South Sulawesi is dominated by the trade sector. While for the production sector, the number is 108,785 units. of the top 10 KPJU excellence of South Sulawesi MSMEs, namely rice, rice sales, seaweed cultivation, milkfish cultivation, furniture, ground coffee, rice mills, shrimp, grocery stores, and mixed restaurants (Herlina, 2019).

In production activities, humans utilize various production factors such as land, labor, capital, management, technology, and raw materials. All of this is needed so that production can run according to Al-Ghazali's principles, which emphasize the economic welfare of society through the optimization of human resources and raw materials. Production in various sectors such as industry, agriculture, mining, and livestock is expected to fulfill the basic needs of the community, which is a fardu kifayah obligation. This is done while still being guided by Islamic teachings on production. However, in the modern era, along with increasing needs and wants, many production activities focus only on personal gain. This often ignores moral values, even to the point of justifying all means without thinking about whether the action is halal or haram, feasible or not feasible. As a result, production is not only for personal gain, but should create a balance that brings benefits to society.

Based on Al Ghazali's view, in production activities it is important to maintain virtue and justice and prioritize fair and responsible social interests. This aims to achieve welfare and happiness (falah) in this world and the hereafter. In the production process, happiness (falah) is achieved by prioritizing maslahah or common good, which is obtained through production activities that are filled with blessings and the pleasure of Allah SWT (Nufi Mu'tamar Almahmudi, 2019). Blessedness is an essential element in every stage of production, from the selection of raw materials to the distribution of products to consumers. This requires producers to not only pursue worldly profits, but also to achieve Allah's pleasure. In the modern era, this is often not the case, so it is important for traders, entrepreneurs and economists to study the science of economics as prescribed by Al Ghazali. He emphasized that every Muslim who is involved in business must understand economics to know the limits of halal and haram, in order to avoid unwanted things in business.

#### **D. CONCLUSION**

In al-Ghazali's thinking about production activities focusing more on production activities in accordance with the basics of the work ethic in Islam. First, al-Ghazali prioritizes social obligations (Fardh al-Kifayah) in which the state must be responsible for ensuring the needs of the community for basic necessities. Second, there are three groups in the division of production activities, namely basic materials, supporting materials and complementary materials that must be balanced. Third, production must go through a gradual process that involves coordination and cooperation to be effective and efficient. Fourth, coordination and cooperation will make production activities more effective and efficient because of the complementarity of each other's potential. Fifth, healthy competition is recognized to encourage innovation, but production must avoid usury, fraud, and injustice, and be guided by sharia principles for the welfare of society and the pleasure of Allah. Sixth, al-Ghazali does not place restrictions on producers in choosing the type of business to run, as long as the production activities carried out must avoid elements of speculation, usury, gharar, fraud, gambling, and injustice.

In the concept of production according to Islam, described by Al-Ghazali, production activities are not only aimed at meeting material needs and obtaining profits, but also must pay attention to moral aspects and community welfare. Production must be carried out fairly, responsibly, and guided by sharia principles to achieve happiness in the world and the hereafter. Humans are expected to utilize natural resources efficiently without damaging the environment, and every economic activity must be carried out with awareness of the pleasure of Allah SWT. In the modern era, it is important to avoid over exploitation and ensure production benefits the whole of society, not just personal gain.

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