



Production Behavior in Sharia Economy: in the Perspective of *Maqashidi Interpretation*

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Abstract

In the perspective of sharia economy, production activities are linked to humans and their participation in economic activities. The problem is, then, how the Qur'an views production behavior as processing resources into outputs in order to increase public interests (maslahah) for humankind. This paper focuses on the study on how to picture the concept of production behavior in sharia economy, as understood through the contemporary commentary approach called maqashidi interpretation. This study is a literature research based on a review of texts related to economic recession with a focus on maqashidi interpretation. According to the results of this study, several terms are used to refer to the term 'production' in the Quran, such as 'amal, sina'ah, and other terms mentioned in the verses of the Quran in general. Maqashidi interpretation on production behavior seeks to comprehend the verses referring to production based on public interest values for those working, creating, and manufacturing products. In relation to the maqasid verses of the Quran, production behavior leads to human needs which encompass five preservations, such as preserving religion (hifz al-din), soul (hifz al-nafs), minds and creativity (hifz al-'aql), property and materials (hifz al-mal), and continuity of heredity (hifz al-nasl), all of which aim to benefit Muslims.

Keywords : *Production Behavior; Sharia Economy; Maqashidi Interpretation*

INTRODUCTION

Production is very fundamental to human and environmental sustainability and civilization. In fact, production emerges and grows from human and natural blending. Production activities are a component of consumption and distribution

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chains. These activities result in the production of goods and services, which consumers then consume. Without production, economic activities will indeed halt, and vice versa. Many factors are involved in producing goods and services. The production function illustrates the relationship between the number of inputs and outputs produced in a certain period (Nada, 2017). These production activities then become an important subject of discussion in sharia economy.

In sharia economy, production is any activity carried out to bring benefits into reality or contribute to them by exploring the economic resources provided by Allah the Almighty so that it turns into a public interest (*maslahat*), to meet human needs. Thus, production activities should be oriented to the needs of a larger community. The term 'production system' refers to an inseparable set of production principles and factors. In Islam, the production principles refer to producing something *halal* (permissible), which is the accumulation of all production processes starting from raw material sources to types of products manufactured in the form of goods or services (Turmudi, 2017).

In the Islamic economy, production is the most important aspect of economic activities. It can even be deemed one of the pillars of the economy along with consumption, distribution, *infaq*, *zakat* (alm), *sodaqah* (charity) since production is a human activity that produces goods and services whose benefits can then be perceived by consumers. In the Islamic perspective, production is not only oriented to making as much profit as possible, though profit-seeking is not forbidden. The primary goal of production is to benefit individuals and society in a balanced way (Idris, 2015, pp. 62–63).

The sharia economy's 'public interest' principle is derived from the Quran and hadith (Akbar, 2020). In this case, some numerous verses and hadiths discuss production behavior. These verses cannot be thoroughly speak unless experts interpret them in their respective fields. In the study of modern commentary, reviewers attempt to interpret them using various approaches and methods that can be understood in various contexts depending on the needs of the times. In this case, the thematic method and maqashidi interpretation approach can be employed to interpret the verses talking about production behavior. This approach seeks to examine the purpose of the revelation of the production verses, which is solely to benefit humanity.

From the perspective of the Quran's strategic role in leading to balance (*wasatiyah*), the activation of this role is unquestionably necessary to achieve



economic balance through guidance on paying attention to the public interests and benefits of the production. If the community perceives the benefits of producing goods and services, it will undoubtedly increase the demand for these goods and services. If the benefits are minor, the public interest and enthusiasm for the production will be low. When the productivity level of goods and services is high, it will impact the community's economic activities as a whole (Mustafa & Mustafa, 2019). This strategic role of the Quran will not be achieved unless it is discussed in terms of the interpretation of the verse related to production behavior.

Referring to the thematic commentary pattern, the systematic study of the interpretation of the verse on production behavior employs the following steps: First, identifying the verses that address the issue of production behavior. Second, describing the interpretation using supporting information from various classical and contemporary commentary books. Third, combining the commentary analysis and economists' points of view. Fourth, conducting contextualization in the economic reality.

Many studies have been conducted on the interpretation of the economic verses in terms of production. However, none of these studies has linked it with the most recent approach in the study of *maqashidi interpretation*. It is expected that this study will be necessary to bridge the development of a production system oriented to meeting the community needs by emphasizing more on the 'public interest' aspects in their economic order. The question then is how the Quran perceives production behavior. Some Muslim economists define it as the process of searching, allocating, and processing resources into outputs to optimize the public interest for humankind. Thereby, this study aims to gain a thorough understanding of production behavior in the scope of maqasidi interpretation, which has emerged as a new discursive trend in the Islamic studies repertoire, in this case, the contemporary interpretation of]the Islamic economy.

LITERATUR REVIEW

Sharia Economics Discourse

Sharia economy consists of two words, 'sharia' and 'economy'. 'Sharia' refers to a law or enactment stipulated by Allah for His people as recorded in the holy book of Quran and explained in the Prophet's Hadith. According to its activities,



sharia is classified into two fields, '*muamalah*' (commercial transactions) and '*ibadah*' (ritual services). Meanwhile, 'economy' is a social science that studies human activities related to production, distribution, and consumption of goods and or services (Turmudi, 2017). However, these activities will lead to problems if the sharia economy is not practised following the ideology, making it lose its meaning as the ideal guideline.

The 'sharia economy' labelling is heavily influenced by the Quran verses interpretation on 'sharia economic practices' discovered. When sharia economy merely talks about command and prohibition rules, then the meaning of the label has more to do with norms. It will strengthen the notion that sharia economy is a normative science. Nevertheless, if what is discovered is related to actual issues, such as banks and sharia financial institutions, it will result in a more comprehensive understanding of sharia economy (Metwally, 2010).

The main point is that sharia economy, as economic science, is based on Islamic sources, such as the Quran and Hadith. As a result, sharia economy has its own distinct identity in terms of definition, systems, rules, and practices. Through the Quran commentary and hadith comprehension, it differs from the conventional economy. This identification will be perceived as a result of a science that determines its existence confirmation in a secular community (Ernawati, 2017). In the future, sharia economy must be prepared to be used legitimately by people to put it forward better than the conventional one.

If sharia economy is viewed as a science with no faults in practice, then this is not the case. Like the conventional one, it has an ideal foundation based on the social reality perceived using specific methodologies to generate knowledge. The conventional economy also has standard rules aiming to benefit people, but there are many distortions or deviations from its ideals in practice. It exemplifies that sharia economy focuses more on how to live a life following Sharia regulations (Haq, 1996, p. 83).

Sharia economy is also a science that arose from a human effort to solve economic issues systematically to nurture faith in the truth of the Quran and hadith. People, of course, require general rules widely accepted in order to prove it as a science. Sharia economy can thus be practised in the Islamic economic system of life. Its implementation can also be compelled for reasons that benefit



them, such as engaging in business and production used by others (Sudarsono, 2004, p. 12).

Therefore, sharia and conventional economy should not be considered reciprocally exclusive. Baqir Sadr (1979) prefers the distinction between the two in terms of philosophy over science because distinguishing between the two textually encourages us to have normative-dichotomous thinking. It will confine the debate over the two regarding religious emotion, which does not generate constructive ideas. The difference is not based on technical methodology but rather on fundamental differences in how people think about their problems (Sudarsono, 2004, p. 13).

Thus, sharia economy, a discipline that focuses on sharia-based economic issues, is nearly identical to other conventional economic concepts. Nonetheless, the sharia economy in this economic system emphasizes Islamic values and serves as the foundation for all activities. Economic activities frequently involve various types of agreements. The agreement is a binding document between individuals that establishes rights and obligations. The long-run relationship between individuals that include elements of fulfilling rights and obligations, sharia principles require it to be made in writing which is defined as a contract.

Production in Sharia Economy

The term 'production' derives from 'produce', which means 'to create or generate' or refers to 'goods created or produced' (Shadily, n.d., p. 449). In terminology, production is a process in which goods and services known as inputs are converted into goods and services known as outputs. The conversion process of the production component factors is called (Boediono, 2006, p. 63). Production is a process of creating or adding the benefits of form, time, and place to production factors to make them more useful to meet human needs. The converting process of the forms of production factors is called the production process (Sukirno, 2002, p. 192). In sharia economy, the term 'production' is known as '*al-intaj*', which is derived from the root word '*nataja*', which means to realize or generate something (Faris, 2008, p. 765).



Imam al-Ghazali (2000, p. 134) views that production is an essential component of worship as long as what is produced is something that people need and benefits their lives. Even if many people desperately need a product, Gazali regards the production activity as a collective obligation, or *fardu kifayah*. It implies that if some people are working in the business world producing goods in sufficient quantities to meet the community needs, then the entire community's obligations have been met. If no one participates in these activities or the amount produced is insufficient to meet the community needs, everyone will be made responsible in the afterlife (Mustafa & Mustafa, 2019).

From in sharia perspective, production activities are related to people and their participation in economic activities; production is an activity by humans to create wealth by utilizing natural resources. Production is commonly defined as adding values to goods or creating value for goods. According to Islam, the goods and services produced must only be those permissible and profitable (*halal* and good) (Haneef, 2010). Production does not simply imply physically creating something that does not exist; instead, people can create valuable goods due to multiple production activities because no one can create entirely new objects (Turmudi, 2017).

In sharia economy, producers of goods and services must recognize the boundaries of *halal* and *haram*, benefits or harm (Al-Qardhawi, 2003, p. 67). It is in contrast to the traditional economic sphere, which does not recognize those; their main target is only to generate profits from what can be produced in various types of businesses and material benefits; they do not consider whether the products provide benefits or harm, good or bad, in accordance with norms or not. The important thing for them is to know how to produce any goods that will yield the best results (Wahyuni, 2013).

Production refers to processing nature in order to create the best form that can benefit humankind. According to this theory, it is strictly forbidden to produce anything abolishing legitimate doctrine and noble morality. Anything that dismantles the *ummah's* (mankind) identity, ruins religious and moral values. Preoccupied with other conceited things, keeps them away from seriousness, truth, closer to falsehood and the world, and hereafter, and pursues wealth, money, and profit only.

Production activities are a component of consumption and distribution chains. These activities result in the production of goods and services, which



consumers then consume. Production theory explains how producer behavior can maximize profits and optimize production efficiency (Husain, 2010). Private ownership is recognized in Islam within certain limitations, including means of production ownership, and yet this right is not absolute. Following the explanation above, it is more interesting to examine production from various perspectives. Therefore, this paper attempts to explain the production and various aspects of production (Nada, 2017).

The Maqashidi interpretation Style

The maqashidi interpretation style is based on the values and goals that correspond to the revelation of God's laws. The term adopted from the *Usul fiqh* studies has become a trend in the Quran interpretation since its commentary is based on preserving sharia (*maqasid ash-shariah*). It has been able to develop a contextual interpretation, reveal the universal meaning of the Quran, and minimize disagreements that always occur in the commentary field (Hamidi, 2007). The *maqasid ash-shariah* approach to the Quran interpretation is consistent with and adhere to the paradigm of contextual interpretation. Both have the same goal in mind, which is to benefit humans. This goal has a similar positive impact. It strives to minimize the disagreements that always exist in the commentary field, with the ultimate goal of revealing the universal meaning of Allah's guidance embodied in the Quran (Anwar, 2017).

As an act of God's communication, the Quran's assumption remains in a context and contains a specific purpose. Maqashidi interpretation is significant as an alternative to the epistemological interpretation of the Quran, which is too textual on the one hand and too liberal on the other hand. Thahir Ibn Ashur an exegete and maqasid expert believes that ignoring the maqasid aspect is the source of stagnation, not only among fiqh experts but also among exegetes and Muslims in general (Al-Islamiyyah, 2004). Therefore, through investigating the maqasid dimension, the Quran interpretation will be much more alive, productive, and humanist, and no longer be limited by textualism (Mustaqim, 2019).

It is not easy to develop the concept of *maqasid al-sharia*-based commentary. Jasser Auda is a scholar who splendidly conceptualizes it, which is easily

applied to commentary issues. He introduces six systemic features that can be employed to read Sharia: cognitive, holistic, openness, hierarchical relationships, multidimensionality, and intentionality (Auda, 2008). These six features will be implemented during the process of the Quran interpretation. The following is a conceptual explanation of the Quran interpretation using a *maqasid ash-sharia* approach based on a system. *First*, the nature of commentary cognition. Sharia law, including the Quran, is the primary source of Islamic teachings. Sharia and the Quran must be understood in order to be transformed into society. *Second*, when interpreting the Qur'an, the holistic principles must be applied to the text, context, and contextualization. A verse should be understood in conjunction with other components linked to it, such as a similar verse with its similarity to the subject or the entire verse in the Quran (Hasan, 2017).

The third is openness. The exegete's task is to assist the text in reflecting upon the globe outside the text. In order to comprehend the Quran, an exegete must be accustomed to connecting his commentary to economic, social, cultural, legal, and other scientific developments. *Fourth*, a partial or general understanding. In his daily life, an exegete is not supposed to stop at a partial goal when understanding a verse, but he must also combine it with other, more general goals. The *fifth* is multidimensionality. The exegete must create boundaries to guide when determining the *qat'i* or *zanni*, *mutlaq* or *muqayyad* of a verse. The *qat'i* verse is dynamic, whereas the *zanni* verse is static due to multiple interpretations. *Sixth*, consider the scope of intention. The purpose of the Quran is unquestionably different from the outcomes of understanding it. When a verse is understood, the interpretation results may, and even must, dynamically adjust the context. In contrast, the purpose of the Qur'an is static in any situation or condition. (Al-Islamiyyah, 2004).

Maqashidi interpretation seeks to yield a constructive interpretation by the times, thereby providing solutions to current issues. It is undeniable that life problems and issues continue to change dynamically, while the Quran and Hadith remain constant, neither changing nor growing. As a result, some things can be re-interpreted. Abdul Mustaqim formulated the *Jalbu al-masalih wa dar'u al-mafasid* rules (generating benefits while removing harm). These rules provide a framework and foundation to understand diversity in such a modern time today (Sari, 2020). Unexceptionally, maqashidi interpretation is also an attempt to formulate solutions to today's ongoing issues, including production behavior.



Nevertheless, some of the examples presented did not reveal any systematic features applicable to other issues. Therefore, this paper attempts to re-systematize them by employing the maqashidi interpretation method to address all kinds of contemporary issues today. Abdul Mustaqim explains several steps that a researcher must take when employing the maqashidi interpretation as a perspective in research. *First*, the study on the language or linguistic analysis of the verse to be studied. *Second* is ulumul Quran analysis, which explores *asbaab an nuzul*, *muhasabah*, and other *ulumul Quran*-related issues. *Third*, the use of maqasid analysis of a verse (Robikah, 2021).

RESEARCH METHOD

This study is library research. The stages were carried out by collecting library-based data to explain issues referring to a critical and in-depth assessment of relevant library materials, supported by a critical analysis. The method used was the *maudhui* commentary of production behavior in sharia economy. It was conducted by investigating the verses speaking of production behavior in sharia economy through the maqashidi interpretation approach. Referring to thematic commentary patterns, the systematic study of the maqashidi interpretation discussion on the verses of production behavior employs the following steps: *First*, identifying the verses that address the production behavior issue. *Second*, describing the verses' commentary by using supporting information from various classical and contemporary commentary books. *Third*, combining the commentary analysis with economists' points of view, *fourth*, employing contextualization according to the economic reality.

RESULT AND DISCUSSION

The Term 'Production' in the Quran

Jaribah ibn Ahmad Al-Harisi (2006) wrote a dissertation on Economic Jurisprudence. According to Umar Ibn Al-Khattab, even though term 'production' is not explicitly mentioned in the Quran it was implicitly expressed with several terms in his time, such as '*amal*' (to work or act), '*kasab*' (to make an effort), '*imarah*' (to prosper), and '*ihtiraf*' (to work).



The meaning embedded in each of these terms can be understood in a series of conversations referring to the contemporary meaning of production.

In his monumental work, Ibn Khaldun (2007) suggests that humans are social creatures. This is based on the human needs for commodity production, obtained through cooperation and social interaction. The theory of productive social beings conceptually refers to the Quran speaking of human as a caliph (*istikhlaf*) and the earth prosperity-maker (*imarat al-ardl*), as well as production (*shina'ah*). The terms are described in detail as follows;

There are over 600 derivations of the word '*amal*', which means 'to work', in the Quran. The root word of '*amal*' (deed) is mentioned more than 20 times, the word '*amila*' (to work) is mentioned 17 times, and the word '*amilu*' (they did) is mentioned 73 times. The word '*amila*' can be found in QS. Al-Baqarah: 62, QS. An-Nahl: 97, and QS. Ghafir: 40; while the word '*a'al*' can be found in QS. Hud: 46, QS. Fatir: 10; and the word '*wa'amilu*' can be found in QS. Al-Ahqaf: 19, and QS. An-Nur: 55. As many as 330 words make use of '*amuluhum*', '*amali*', '*amaluka*', '*amalukum*', '*a'maluhum*', '*a'maluna*', '*a'malukum*', etc (Shafi'i, 2000).

Many '*amal*' words and their various derivations in the Quran implies that Islam is a productive religion that encourages its adherents to produce and work. Working and producing are essential aspects of life. Life will come to an end if we do not produce and work. Thus, the command to believe in God is frequently found alongside the phrase 'to do good deeds' many times in the Quran. The 'good deeds' commanded by the Qur'an basically cover all kinds of religious and worldly deeds at the same time, which are carried out to seek Allah blessings and provide benefits to mankind (Kementerian Agama RI, 2012, p. 240).

The command to 'do' (work, create, and produce) is explicitly mentioned in the Quran, as in QS. At-Tawbah: 105: "*I'malu (Do as you will), for Allah will see your deeds ...*". Furthermore, Islam highly appreciates the 'work' and 'create', Muslims are still ordered to do that on Friday, the most important day of the Islamic week, as stated in QS. al-Jumu'ah: 10, "*Once the prayer is over, disperse throughout the land and seek the bounty of Allah*" (work). The Prophet Muhammad's advice also depicts Islam's appreciation for 'work' and 'create' to keep on doing it even if at the end of one's life, or just before the end of one's life.



The Term 'Shina'ah' (Production Behavior)

In the Quran, the term 'production' is also referred to 'shan'ah' or 'shina'ah'. There are several verses in the Quran that use it, such as in QS. Al-Anbya: 80,

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِيُحْصِنَكُمْ مِّنْ بَأْسِكُمْ ۗ فَهَلْ أَنْتُمْ شَاكِرُونَ

This verse talks about Prophet Dawud as a productive person. His ability to process iron into precious things proves that he was a productive person. The word 'shan'ah' is typically used to make or produce something (Abadi, 1997). The word 'labus' is initially used for many things, and its meaning has been narrowed so it is only understood in the sense of an iron-made tool used in war as a shield (Manzur, 1998).

The verse is connected with production through the depiction that Allah command Prophet Dawud to make armor. He did what he was told to. The armor making process here refers to what so-called 'production'. Iron was first processed as a raw material before being formed into a shield protecting the human body (Tarigan, 2012, p. 169). The clothing serves to protect the human body from sunrays and cold, doesn't it?

Another verse that refers to the Prophet Dawud's production is QS. As-Saba': 10; "We made iron mouldable for him." Allah the Almighty reaffirms the Prophet Dawud's privilege in the preceding verse. The sentence 'Wa alanna lahu al-hadid' (We made iron moldable for him) has a special meaning for Prophet Dawud. Whereas, scholars recorded the 'moldable' in the sense that iron, despite its hardness, can be moldable in the hands of Prophet Dawud. "Iron may turn into like wax or dough, so he didn't need fire or hammers to mold the iron into more precious things, such as an armor and shield" (Al-Alusi, 1997). In today's context, Prophet Dawud's ability to mold iron without using iron or a hammer is a metaphor for science and technology, generating industry.

The term 'shina'ah' appears in the Quran in the form *fi'il amr* (imperative), 'ishna', as found in QS. Hud: 37 and QS. Al-Mu'minun: 27.



فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَّ بِأَعْيُنِنَا وَوَحَيْنَا

This verse talks about Prophet Noah, whom Allah commanded to build an ark, “Build (produce) the Ark under Our ‘watchful Eyes and directions.” This verse makes it abundantly clear that the ark instructed to him to build is a valuable item with great public interest, that is, as a means of escape from the great flood, but most of his people made fun of it because it was built on a high ledge rather than in the sea (Al-Rāzī, 2012). In terms of sharia economy, the Prophet’s action has tremendous valuable benefits in transporting people who believe in Allah and all types of paired animals. The goal is to survive life and ecosystems after the flood that drowned Noah’s people receded.

The Term ‘Production’ in General

Several verses in the following three *surahs* contain identification of verses discussing production in the Quran: QS. Al-Baqarah: 22, QS. An-Nahl: 5-9, 10-11, 14, 18, 65, 66, 67, 68, 69, 70, 80, 81, QS. Al-Maidah: 62-64, QS. Al-Maidah: 62-64. Following a review of some of these verses from the two *surahs* above. The Quran guides that every single one of economic actors has to optimize resources around them, such as livestock, mountainous areas, plantation land, and ocean with all of its wealth, as gifts that Allah has prepared for them to take advantage as much as possible for the means of their devotion to Him. All of this is referred to as ‘*Fadlum minallah* (Gifts from Allah)’ in the Quran. Allah asserts in QS Al-Isra: 30; Allah confirms; He is the one who guarantees or has provided human with sustenance. This is at the point which humans continue to strive optimally as a medium to achieve sustenance.

The meaning of QS. An-Nahl focuses more on the discussion of economic attitudes. For example, in production behaviour, production activities are carried out not only to focus on the success of initial production but production sustainability is not designed from the beginning. Similarly, the verse reminds us that it is not merely about producing but also keeping production activities away from causing harm to humans in particular and the environment in general. Thus, the economic behavior implied in the Quran should be based on

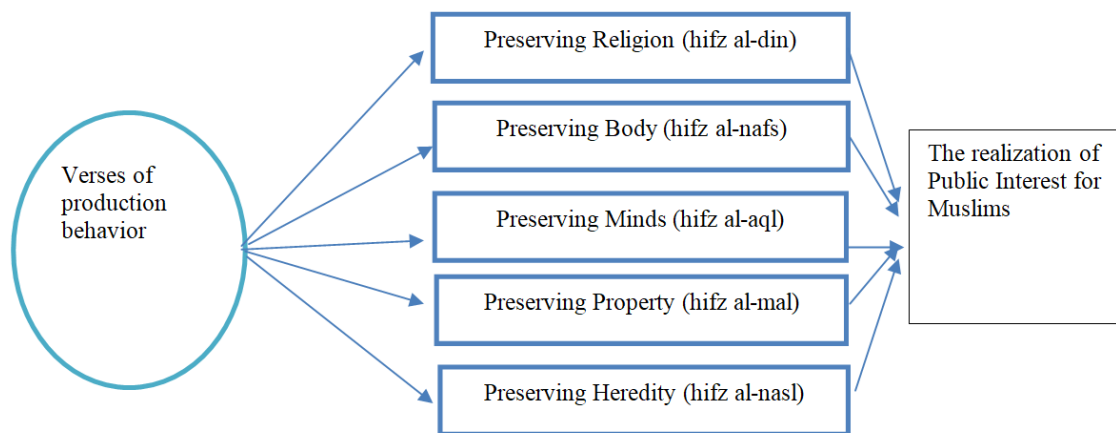


beneficial (altruistic) considerations; production behavior does not solely rely on given demand conditions since the market demand curve provides insufficient information for a company to make a decision.

Maqashidi interpretation: The Production Benefits for Muslims

Referring to the maqasidi verses of the Quran, production behavior that is commanded to preserve its benefits deals with human needs. Five preservations, namely preserving religion (*hifz al-din*), body (*hifz al-nafs*), minds and creative thinking (*hifz al-'aql*), property and materials (*hifz al-mal*), and heredity (*hifz al-nasl*) (Al-Shāṭibī, 2013) (Hadi & Baihaqi, 2020). Hence, the orientation built in carrying out production is an action that Muslim economic actors should take in directing their production activities to meet the five basic human needs.

Chart 1.



The chart above illustrates that in order to yield a public interest, production behavior must be founded on the five preservations listed above. The orientation to be achieved by the production process is universal and has a spiritual dimension in it. Thus, the production behavior consideration is not solely based on the market demand but also on the benefit consideration. Thus, improving the production system in Islam refers to an increase in monetary income and improvements in maximizing the fulfilment of our needs with relatively little

effort, yet adhering to the guidance of Islamic rules on consumption, particularly regarding social responsibility.

Public interest is the primary goal of the Quran verses that are understood using the maqashidi interpretation approach. In the verses on production behavior, for instance, producers are deemed to have dishonored the public interest when committing exploitations on workers. In Islam, they are obliged to be treated with their rights according to QS properly. Ali Imran: 57. By exploiting them, producers can improve the efficiency of labor costs, resulting in increased profits. Nevertheless, Muslim entrepreneurs are oriented to the public interest, and they will not do so since it will bring about negative impacts and disgrace on their production, according to QS. Al-A'raf: 96 (Kementerian Agama RI, 2012, p. 248).

According to QS. Rum: 41, the damage on this planet is the result of human activity. The maqashidi interpretation derived from this verse can be associated with production activities in cases of illegal logging, where ethics and social responsibility are violated. If illegal logging is detected, it will result in the maldistribution of economic resources since the inputs used in the production are not fully accounted for in the production costs. In most forest management practices, humans disregard environmental sustainability. They merely prioritize the financial gains of forests while disregarding the ecological consequences. The leading causes of forest concerns are widespread illegal logging, invasion, and reconfiguration of forest or land functions (Munadi, 2020). So, based on the verse interpretation and the current reality, the government should prevent the emergence of a more significant catastrophe by eradicating illegal logging, which is still taking place (Muhdi, 2013).

As stated by the Quran, the producers' motivation should be in line with production goals and their personal life goals. Suppose the production goal is to provide material and spiritual needs in order to create a public interest. In that case, the producers' motivation is, of course, to seek the same thing, where this is also in agreement with the life goals of a Muslim who carries out the function of *istikhlaf* and brings about prosperity on the planet. For that reason, from the standpoint of sharia economy, the purpose of production activities is to provide goods and services that benefit as many people as possible.

In general, the maqashidi interpretation on the production verses refers to the creation of public interest, which leads to the fulfillment of the five main public interests for human's life (religion, body, mind, heredity, and property),



eventually improving humans as noble and prosperous beings in this world and hereafter. This is the true '*falah*' (victory), which is the ultimate goal and highest ideal of all humans' lives. In the production field, '*falah*' requires the implementation of public interest-oriented production activities as described above (Kementarian Agama RI, 2012, p. 252). As a result, in order to achieve *falah*, a producer should consider public interest. It is expected that if someone employs the public interest indicator in his economic activities, including consumption, production, and distribution, he will achieve *falah* or glory and victory in life. Because, as previously stated, the term '*falah*' is derived from the Quran and frequently interpreted as long-term good fortune in the world and hereafter, so it is focused not only on the material but also on spiritual aspects.

Thus, since the goal of sharia economy is to benefit both individual (self-interest) and community (social interest), so, from the standpoint of maqashidi interpretation, the production system has several principles 'produced' by the Quran, Hadith, and the contributions of Muslim scholars' thoughts. These principles are as follows: *First*, production activities are subject to sharia-compliant behavior. *Second*, production activities that result in economic inequity are prohibited. *Third*, as sharia protection for consumers and the public, all forms of basic needs hoarding are prohibited. *Fourth*, production must consider environmental impacts. Every production activity must consider the environmental damage it will cause, in terms of air, water, forest, and other social damage or loss.

Instructions and Messages of Production Verses

Considering that production is the most critical factor in determining a nation's prosperity and its people's standard of living, the Quran places a high value on it. Many examples are provided by the Quran and Sunnah show, showing how Muslims are encouraged to work hard in producing property so that they do not fail and are left behind in their struggles to survive. The Quran repeatedly advises humans to work hard to make a living (QS. Al-Qasas: 73, QS. Al-Ankabut: 17 and QS. Ar-Rum: 23). From the comprehension of these verses, the emphasis on human efforts to obtain sources of income is one of the fundamental principles of Islamic economy. It reminds us that living a prosperous and happy life requires consistent, challenging, and optimistic efforts.



At this point, it's worth considering Yusuf Qaradhawi's moral principles, which are founded on two crucial tenets. First and foremost, production in a *halal* climate. Keep in mind that the *halal* zone is more extensive than the *haram* one (Al-Qardhawi, 2003). That is why, when Allah mentions *halal* food in the Quran, He does not specify it. Unlike the *haram* zone, which has a minimal scope. As proof, the Quran specifies the forbidden food in detail. That means all food items that are not explicitly mentioned in the Quran are classified *halal*. Second, providing protective measures for natural resources. The earth must be protected against two disorders: material and spiritual damages (Sukarno, 2017). Material damages refer to human disease, environmental pollution, destruction of creatures, abandonment of wealth, and wasted benefits.

In Islam, the goal of production is to benefit people on all levels: materially, morally, and spiritually. This statement has several implications, according to him. First, according to the Quran provisions, products that separate humans from moral values are prohibited to produce. Similarly, Allah bans all activities and industrial relations that degrade humanity or cause people to fall into evil deeds to pursue merely economic goals.

Second, the social aspect of production is emphasized and closely related to the production process. In fact, the main goal of the Islamic economy in general is the equitable distribution of profits from production among most people. Third, economic problems occur, not because they are related to life's needs, but due to human ignorance and carelessness in their efforts to gain the most tremendous benefits from God's grace, both in the form of human and natural resources.

In the Quran, there are various suggestions for production. There are direct orders, such as orders to 'work' and 'create' (as in the case of Prophet Noah and Prophet Dawud), and implied suggestions, such as the obligation to pay for *zakat* (alm) and *infaq*, *sadaqah* (charity), *hibah* (grant), and a warning not to leave the descendants in a weak condition (Asyari, 2020). Similarly, the production discussed in the Quran prioritizes the fulfilment of primary and actual needs, whether in the field of food or defense, to prosper the community and be the security of the nation and maintain production sustainability and labor's comfort.

The message of the Quran verses on production is to create benefits (public interest) for an object, whereas consumption is the demise or use of the product. In the Islamic perspective, production is not only oriented to maximizing profits, though it is not prohibited. Thus, a Muslim producer cannot be characterized



as a profit maximizer. *Falah* optimization should be a goal for both production and consumption. Therefore, quoting Siddiqi, the purpose of production is (1) to fulfill the means of human needs in moderate amounts, (2) to identify public needs, (3) to provide supplies for the future possibilities, (4) to provide supplies for future generations, (5) to fulfill the availability of facilities for social activities and worship to Allah.

Understanding the Quran verses production behavior, viewed from the maqashidi interpretation approach, leads to human needs. Which includes five preservations, notably preserving religious life (*hifz al-din*), body (*hifz al-nafs*), mind and creative thinking (*hifz al-'aql*), property and materials (*hifz al-mal*), and heredity (*hifz al-nasl*). All of these preservations are intended to benefit Muslims.

CONCLUSION

The study results found that *maqasid al-Quran* in production behavior verses offers a more comprehensive understanding in implementing the objectives contained in these verses. It is because production activities, as economic behavior, are susceptible to incorporating Quranic values to put the Quranic teachings into practice. Production activities must be framed with the Quranic moral values. It has worship values and pays excellent attention to its quality, benefiting the environment and ensuring a prosperous life for present and future generations.

The study of the maqashidi interpretation on the production verses serves as a guide, to not focus solely on the material aspects of a production activity while ignoring the benefit ones. The study of production verses becomes essential in enforcing profit-seeking standards and fulfilling benefit values as Islamic law intended. This is founded on the maqasid sharia's five preservations: religion, body, mind, heredity, and property.

The maqashidi interpretation on production behavior seeks to comprehend the production verses based on the public interest values for those who work, create, and produce products. On the other hand, producers are strictly prohibited from producing goods and services that cause harm and damage to humans. Producers must ensure that their products will benefit people. The benefits are not only for humans, but also for the universe and all of its components.



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