

Production Concept In The Qur'an

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ABSTRACT

Production from an Islamic perspective is an activity carried out to add value to an item or create new uses and even new goods so that it is more useful in meeting needs by prioritizing the benefit side of something produced. The main purpose of production itself is to maximize all the resources that Allah has given to humans to be used to worship Allah and get the pleasure of Allah. In doing production according to the Islamic perspective, the most important thing is to be guided in accordance with the rules and teachings contained in the Qur'an. Production has three basic principles, namely trust, work, and professionalism. Islamic values in production are prioritizing the values of benefit. In Islamic economics, Production actors are strictly prohibited from producing goods or services that cause damage and loss to humans. In fact, not only for the benefit of humans but for the universe with all its contents. The word production may be difficult to find in the Qur'an, however, there are many verses that explain how to do production implicitly. As for the verses in the Qur'an that describe production, including Surah Al-Hadid verse 25, Surah An-Nabiya verse 80, Surah An Nahl verse 80-81, Surah Hud verse 37, Surah Hud verse 61, Surah Al-Qasas verse 73.

Keyword : production, concept, The Qur'an

1. INTRODUCTION

In Islamic teachings, economic activity is regulated in the Qur'an and Hadith. The Qur'an is believed to be the main reference in managing all aspects of human life, one of the aspects of life that is regulated in the Qur'an is economic activity. Economic activity does not escape from managing, producing, distributing and utilizing, these terms in the language of economics are production, distribution and consumption. These three activities are closely related. Humans have to manage something in order to meet their needs.

If referring to the work pattern of the interpretation of the Qur'an in general, the structure of the study of the discussion of the interpretation of economic verses is carried out with the following pattern: first, determining the verses that discuss economic problems. Second, explain the interpretation of the verse by getting

enrichment from various books of interpretation, both classical and contemporary. Third, do contextualization in economic reality. Fourth, do contextualization in economic reality (M. Syukri Mustafa : 2019).

In this paper, the author will discuss the economic activity of production in accordance with the interpretation of the Qur'an. Discussion of the interpretation of the economic paragraph in the matter of production is considered necessary, because it is hoped that this study can serve as a reference in the development of a production system that is oriented to meeting the needs of the community by focusing on aspects of benefit in the economic order of the community.

On the other hand, there is a strategic role of the Qur'an for life in leading to balance, the direction of this role can be applied in realizing economic balance. Although it is difficult to find the equivalent of the word production in the Qur'an. However, there are many impressive implied meanings in the Qur'an about production.

2. DISCUSSION

1. Definition and purpose of Production

The word production was adopted by Indonesian from English, namely production which means income. As for production in Arabic, namely al-intaj from the basic word nataja, which means realizing, providing something or providing clear services by demanding the incorporation of production elements that are framed in a limited time. Production is creating the benefits of an object. In terminology, the word production means creating and adding to the use (use value) of an item (Riyana Fitri Lubis:2017).

It can be understood that production is an activity carried out to increase the use value of an item or create new uses and even new items so that it is more useful in meeting needs by paying attention to benefits in accordance with the teachings of the Qur'an and hadith. In Islamic economics, production is also one of the most important parts of economic activity. Production in Islam is not merely a human activity to produce goods and services whose benefits are felt by consumers and are oriented to

obtain as much profit as possible but also prioritize the benefit of individuals and society in a balanced way.

Seen from the meaning of production from an Islamic perspective, the purpose of production activities in Islam is to increase the benefit that can be realized in various forms, as follows:

- a. Meeting human needs at a moderate level,
- b. Finding community needs and meeting them,
- c. Prepare supplies of goods/services in the future,
- d. Fulfillment of suggestions for social activities and worship of Allah (A. Karim:2012).

In production activities, it is expected to achieve two main things for the Muslim person and the Muslim community, namely:

- a. Meet individual needs. Production activities become something unique and special because in it there is an itqan (professionalism) factor that is loved by Allah SWT and Ihsan which is required by Allah for everything.
- b. Realizing the independence of the people, the people should have various abilities, expertise and infrastructure (MAManan:1997).

The contents of the verses of the Qur'an use the concept of the production of goods in a broad sense, namely by focusing on the benefits of the goods produced. Producing an item must have a relationship with human needs, meaning that goods are produced for the benefit of humans, not to damage, or become harmful in meeting human needs.

2. Interpretation of the verses of production

Some of the verses of the Qur'an that explain production can be seen from the content of the verses that describe the industries of the Prophets of Allah including the iron, steel and brass industries (Surat Saba':10-11, Al-Khafi:96), gold, silver, pearl and silk jewelry industry (Surat Al-Insan: 15-16, Al-Hajj, Al-Kahf: 31), oil and mining industry (Surah Al-Mu'minun: 20, Al-Hadid: 25), the leather, textile and glass industry (QS. Al-Nahl: 80, An-Naml: 44), the ceramics, brick and building industry (QS Al-Qashah: 38, Al-Mukmin: 36-37) etc., and The shipping industry

(Surat Hud: 37, 38, 42, QS Al-Qamar: 13-14) (Azhari Akmal Tarigan:2012).

a. QS Al-Hadid verse 25.

لَقَدْ أَنزَلْنَا لَنَا لُبِّيَّتَاتٍ لَنَا لَكِتَابَ لِمِيرَانَ لِيُقَوْمَ لِنَاسٍ لُقِسْطِظَّ وَأَنْزَلْنَا لِحَدِيدٍ شَدِيدٍ لِلنَّاسِ لِيَعْلَمَ لَلَّهِ مَنَ وَرُسُلُهُ
بِأَلِّه

"Indeed, We have sent our messengers with clear evidences and We have sent down with them the Book and the balance (justice) so that people can do justice. And We created iron in which there is great power and many benefits for mankind, (so that they may use the iron) and so that Allah may know who helps (religion) Him and His messengers when Allah does not see. Verily, Allah is Strong and Mighty." (Surat al-Hadid: 25).

QS Al-Hadid: 25 one of several surahs that are used as the basis for discussing economic problems. The interpretation of this verse gets an explanation that Allah has created iron which has infinite value and benefits so that it can be used by humans as well as possible. Judging from the use of iron, there are various kinds of human needs, from small objects to large objects. But keep in mind, in producing iron must prioritize the benefit for humans.

According to M. Quraish Shihab, QS Al-Hadid: 25 describes the purpose of Allah sending the Apostles and sending down the holy book and hell is for humans to uphold justice and live in a just society. And this verse can also be understood as advice to those who have not used God's grace seriously and have not been in accordance with the purpose of its creator. Quraish Shihab also quotes Al-Muntakhab's special interpretation of the meaning of iron in this verse saying that iron has uses that can harm and benefit humans, in this interpretation it does not explicitly emphasize that the basic value of this verse is a matter of production, but from an explanation of the benefits of iron seem to have economic nuances in it, when viewed from the previous verses which emphasize, Many Muslims are reluctant to spend in the way of Allah. Whereas infaq is the main capital in jihad. From here, the message that justice must be realized is to uphold economic justice which will build community welfare by increasing the productivity of the community itself.

In QS Al-Hadid: 25 which alludes to the word iron, it is in line with the

discussion about the figure of Prophet Daud AS in various verses as if to explain that the figure of Prophet David AS is a productive human figure. His ability to process iron into useful goods confirms his title as a productive human being. It can be seen in the word of Allah in QS Al-Anbiya: 80

لَمَّا نَاهُ لَبُوسِ لَكُمْ لِتُحْصِنَكُمْ مِنَ الْكِرُونَ

"And We taught David to make armor for you, to protect you in your battles; So be grateful (to Allah)." (Surat al-Anbiya: 80).

The word "labus" was originally used for everything that was used, but this meaning was narrowed so that it was only understood in the sense of tools made of iron used in war as shields. It seems that the connection of the verse with production is the lesson that Allah gave to Prophet Dawud (AS) to make armor. Surely the Prophet David did what Allah taught him. The process of making armor is called production. At first, iron as a raw material, processed and then formed a shield that protects the human body. Isn't the function of clothing to protect the human body from the heat of the sun and the cold weather.

In QS Al-Anbiya: 80 it can be interpreted that Allah creates raw materials and gives knowledge to humans in their management, so that humans can make something useful and have benefits for mankind, and humans should be grateful for the blessings that Allah has given.

If you interpret the meaning of QS Al-Hadid: 25 and QS Al-Anbiya: 80 Allah has given materials to be produced and Allah has also given freedom in the use of the materials He has given but must also prioritize the benefit of humans, with the aim that humans always do good and give thanks to Allah. If you look at the current production activities, there are still many Muslims who are negligent in Allah's commands in doing production. The number of Muslims who do production just for the sake of profit alone without thinking about the benefit of the people. There are still many Muslims who produce by destroying nature which causes floods, landslides and other things, when producing using trees, it is better to plant tree seeds again so that nature is not damaged.

b. QS An-Nahl Verse 80-81

- *لَلّٰهُ لَكُمْ بُيُوتِكُمْ اَل لَّكُمْ جُلُودٍ لِّاَنْتُمْ ا ا وَيَوْمَ اَمْتِكُمْ اَفْهَآ ا رَهَآ ا رَهَآ ا ا لَى*
- *لَلّٰهُ لَكُمْ اَلَقَ لَلَّآ ل لَّكُمْ اَلْجِبَالِ ا ل لَّكُمْ ل لَّحَرَ ل لَّكَ نِعْمَتَهُ لَيْكُمْ لَعَلَّكُمْ لِمُونَ*

"And Allah has made houses for you as a place to live and He has made for you houses (tents) from the skins of cattle which you feel light (carrying) when you travel and when you live and (made him also)) of sheep's hair, camel's hair, and goat's hair, household utensils and pleasures until a (certain) time." (QS An-Nahl: 80).

"And Allah has made shelter for you from what He has created, He has made for you dwellings in the mountains, and He has made clothing for you that protects you from heat and clothing (armor) that protects you in battle. Thus Allah has perfected His favor upon you so that you may submit (to Him). QS An-Nahl: Verse 81).

According to Ahmad Mushtafa Al-Maroghi in his interpretation of Al-Maroghi, interpreting these verses that Allah has mentioned the blessings that He bestows on His servants. Starting with a favor that is specifically for those who live, with His Word: "make for you your houses as a place to live" then a favor that is specifically for travelers who are able to build a tent, with His Word: "make for you houses that are houses (tents) from the skins of cattle." Then for those who are not able to do that, they also have no shelter other than shelter, with His Word: "Made for you a shelter from what He has created". : "And He made for you clothes". Then, (Rosa Rosdiana:2021).

This verse can be interpreted to remind humans of the blessings that Allah has given to humans, from verse 80 it means that Allah created for humans materials for survival and livestock, to produce or use all the natural wealth created by Allah including in it. livestock properly, and Allah also gives knowledge to humans in how to make them or use them. The knowledge that God gave to make houses is a basic element for the growth of human civilization for personal survival and even its kind. Therefore, this is a very great favor that Allah has bestowed upon mankind. From verse 80 it can also be concluded that humans are given knowledge by Allah to carry out one of the production activities themselves.

In verse 81, it explains the use value of clothing as self-protection from heat and cold feelings and also protects from enemy attacks (armor), even as a cover for

the genitals.

From QS An-Nahl: 80-81, it can be interpreted that Allah has taught about procedures for using and utilizing all natural resources and livestock created by Allah so that they are used properly and how they should be. From this verse also Allah has given knowledge to humans how so that humans can survive, namely by building houses to rest and making clothes to protect themselves from things that can damage self-goodness. In terms of production activities at this time, there are still many Muslims who are reluctant to do production, at this time Muslims are only connoisseurs of the production. One of the reasons why Muslims are reluctant to produce is the lack of support from other Muslims for Muslims who do production, resulting in the low productivity of Muslims who want to produce. It can be seen from the lack of development of products produced by Muslims compared to products produced by non-Muslims.

c. QS Hud verse 37

اصْنَعِ الْفُلْكَ اِلاَّ اَطْبِئِي الَّذِيْنَ لَمُوْا

"And build the ark with the supervision and guidance of Our revelation, and do not talk to Me about the wrongdoers; verily they will be drowned." (Surah Hud: 37).

According to the interpretation of Al Misbah M. Quraish Shihab interpreted that, then We ordered him, "Make an ark to save you with Our help and protection. You no longer need to tell Me about the wrongdoers. I have granted your request, and I have commanded them to be destroyed by drowning."

In this verse it is quite clear that the command given by Allah to the prophet Noah to make a large ship that has great benefits, which aims to accommodate the followers of the prophet Noah in order to avoid a terrible flood. The reasoning of the meaning of this verse from the perspective of Islamic economics, every human being who does production may use existing raw materials but must prioritize the balance of life for all the resources used and the goods produced must prioritize the value of benefit for the actors of production and people who use the results of the goods

produced. . Things that must be considered must also maintain halal values based on shari'ah guidance, because blessings in the economy are highly emphasized in Islam.

In the content of QS Hud verse 37, it is clear that Allah hints us to always produce by prioritizing the benefit of something that is produced and there is no need to think about people who do injustice in production. And if you look at production activities at this time, there are Muslims who produce without thinking about the benefit and justify all means in their production activities such as mixing goods that are prohibited in Islamic teachings into their production goods.

d. Surah Hud verse 61.

لَيْ اَهُمَّ الْحَا اَلْ اِعْبُدُوا اللّٰهَ ا لَكُمْ لِهٖ الْاَرْضِ اسْتَعْمَرَ كُمْ ا
اسْتَغْفِرُوْهُ ا لِيْهِ اِنَّ رَبِّي

"And to Thamud (We sent) their brother Salih. Salih said: "O my people, worship Allah, there is no god for you but Him. He created you from the earth (earth) and made you prosperous, so ask for His forgiveness, then repent to Him, verily my Lord is very near (His mercy) and allow (the prayer of His servant)". (Surah Hud: 61)

In this verse Jalalain's Tafsir interprets (And) We sent (to their brother Thamud) a tribe (Saleh. Saleh said, "O my people! Worship Allah) meaning unite Him (there is no god for you but Him. He has created you) It is He who first created you (from the earth) by creating your forefathers, Adam, from clay (and making you prosperous) He made you inhabitants of the earth (so ask forgiveness from Him) from polytheism (then repent) return you (to Him) by practicing obedience. (Verily my Lord is very close) to His creatures through His knowledge (again allowing.") the prayer of those who ask Him.

Judging from the meaning of this verse, it can be interpreted that, Allah created creatures on earth from the ground to manage the earth as well as possible, and Allah will also give knowledge to the creatures he sent, in Islamic economics, the earth is a large field while humans are the cultivators, and Humans are representatives of the owners of a large field, to work on the field the owner provides capital, namely knowledge.

3. Production principles

Human needs are divided into three groups, namely: primary needs (dharuruyah), secondary needs (Hajiyat), and tertiary needs (tahsiniyat). threatens human survival, because this is contrary to the purpose of Islamic law, namely to realize the benefit of human beings.

The Qur'an provides directions on the principles of production, namely:

- a. Prospering the earth with knowledge and deeds.
- b. Encouraging progress in the field of production through experimentation, research, and calculations in the production development process.
- c. Surrendering production techniques to human desires and abilities.
- d. Likes convenience, avoids harm and maximizes benefits.

The basic principles in production are trust, work and professionalism. Amanah is a value of several important values in Islam that must be upheld, in the sense of Amanah is the use of economic resources for the purpose of human life in the right way. Work in this case, although humans already have knowledge in producing, it is demanded that humans must continuously improve their knowledge and abilities in matters related to the production they do. Professional, in this case the production actor, must have professionalism and competence in the field of production that he does.

Production has an important role in determining the standard of human life in the prosperity of a nation, the Qur'an has laid a very strong foundation for production., such as QS Al-Qasas verse 73

لَنْ لَكُمْ اللَّيْلَ النَّهَارَ لِتَسْكُنُوا لِتَبْتَغُوا لَهُ
لَعَلَّكُمْ

"And because of His mercy, He has made for you night and day, so that you may rest that night and that you may seek some of His bounty (during the day) and that you may be grateful to Him" (Surah Al-Qasas: 73).

According to the interpretation Jalalayn interprets this verse namely, (And because of His mercy) the grace of Allah swt. (He made for you the night and the day, so that you may rest in it) that is, at night (and so that you seek some of His

bounty) during the day, to earn a living (and so that you are grateful) for the blessings of Allah at both times. , i.e. night and day.

The correlation in this paragraph with respect to production activities focuses on the principle of production, namely making the best use of time in carrying out production, and not imposing on production activities. The need for a balance between work time (production activities) and worship time to Allah. If it is correlated with the problems of daily life at this time, many Muslims who work do not know the time by eliminating the time to worship Allah.

4. Contextual Islamic Economics

Production activity is a link in the chain of economic activity. From production activities that will produce goods and services that will be consumed by humans. Without production activities, economic activity will stop. Production in Islam is not only shown to gain profit, the main thing is the maximum benefit from the goods produced.

Some of the basic objectives of the concept of production in Islam are: First, all production activities are tied to an Islamic moral and technical order of values, as well as consumption activities. Second, production activities must pay attention to social aspects of society. Third, economic problems arise not only because of scarcity but are more complex.

In observing the moral principles put forward by Yusuf Qaradhawi which is based on 2 important things. First, producing in a halal environment, the halal context has a broader meaning than the haram context. Second, provide protection to natural wealth. The meaning is, the earth must be protected from material damage and spiritual damage. The meaning of material damage includes human illness, natural pollution, destruction of living things, abandonment of natural resources and wasted benefits. While the meaning of spiritual damage includes, the spread of injustice, the spread of falsehood, the strength of evil, the damage to the small heart and the darkening of the brain. Both of these damages are actions that are very displeasing to Allah.

One thing that must be believed in and underlined is, Islamic values in

production are prioritizing the values of benefit. In Islamic economics, production actors are strictly prohibited from producing goods or services that cause damage and loss to humans. In fact, not only for the benefit of humans but for the universe with all its contents.

3. CLOSING

. Production is a series of activities to produce goods not only for individuals but for the people and other creatures aimed at benefiting. This series of activities is carried out in accordance with the guidance of Allah and the Messenger and the freedom to manage various basic elements in production is given to humans, but ownership is still held by Allah. If you do it according to the instructions, you will be rewarded. There are no verses that explain production explicitly but many verses that describe how to produce in accordance with the guidance of the Qur'an. The study of the interpretation of the production verses guides us not to focus our attention on production only on the material problem by ignoring the problem of benefit in a production activity.

In today's economic activity, especially in production activities, many people are negligent in carrying out product activities by only thinking about the maximum profit, without thinking about the original purpose of why they carry out production activities themselves, namely getting the pleasure of Allah. In particular, there are still many Muslims who do production by cheating, or carrying out production activities that are not in accordance with the commands that Allah has given through the verses in the Qur'an. Hopefully this paper can be used as initial consideration if you want to do production, this paper only cites a small number of verses from the Qur'an, there are still many verses in the Qur'an that explain production.

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