

## Analysis of Production Concepts in Islamic Economics: The Role of Production Factors, Isocost Curves, and Ethics in Economic Decisions

Dela Khairunnisa<sup>1</sup>, Zackiya Nadia Sudrajat Putri<sup>2</sup>, Siti Nur Aisyah<sup>3</sup>, Angelia Novita Sari<sup>4</sup>, Shaddam Dhafarifki Al-Faathir<sup>5</sup>, Titania Mukti\*<sup>6</sup>

<sup>1,2,3,4,5,6</sup>*Faculty of Economics and Business, Universitas Sultan Ageng Tirtayasa, Banten, Indonesia*

### Abstract:

This study was conducted to understand how production is viewed in the perspective of Islamic economics, focusing on the utilization of production resources, the application of isocost curves, and the significance of ethical values in every economic decision taken. The research method used is descriptive qualitative with literature study as the main base. In Islam, production activities are not only seen as an effort to increase economic profits, but also as part of worship that contains spiritual values and social responsibility. Resources such as land, labor, capital, and technology are considered as entrustments that must be managed with the principles of justice, efficiency, and sustainability. The use of isocost curves as a technical analysis tool is allowed, but its implementation must be in line with the principles of justice, sustainability, and provide benefits to the wider community. The study also emphasizes that production ethics is a crucial element to balance between economic efficiency and sharia objectives, especially in the face of various challenges in this modern era. Through a qualitative approach based on literature review, this study offers a deeper understanding of how Islamic economic principles can be applied in contemporary production practices in an ethical and practical manner.

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### Keywords:

Islamic Economics, Production, Factor of Production, Isocost Curve, Economic Ethics, Maslahah, Sustainability

### Corresponding Author:

Titania Mukti

### Email:

[titaniamukti@untirta.ac.id](mailto:titaniamukti@untirta.ac.id)

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## 1. Introduction

The advent of rapid technological developments in the era of globalization has led to a marked increase in the complexity of challenges encountered in the production sector. In addressing this situation, Islamic economics presents a divergent approach, emphasizing social responsibility and aspiration. According to this perspective, the production system encompasses not only the quantity and quality of output, but also its social and environmental impact. The objective of this study is to examine the potential of Islamic economics to facilitate the development of an ethical and sustainable production system that prioritizes societal welfare

(Siddiqi, 1981).

It is very important to remember that the components of Islamic economic production include not only material elements but also spiritual elements. In accordance with Islamic beliefs, economic activities must commence with good intentions and noble goals. Consequently, economic actors must deliberate the social and environmental ramifications of their production decisions. According to Chapra (2000), the present study will examine the use of spiritual values in the management of production factors, with the objective of facilitating optimal production decisions and fostering positive societal contributions.

In addition, isoquant curve analysis in Islamic economics offers a different perspective on production efficiency. This curve is typically used to show the trade-offs between various factors of production, but in the Islamic context, the analysis must take into account public interest and ethics. The focus of this study is how the isoquant curve can be adapted to Islamic principles, and how these changes can help economic actors make more rational and sustainable decisions (Kahf, 1978).

The focus of this study is the principle of *maslahah*. *Maslahah* is a good or benefit that aims to produce benefits for society in the Islamic economy. Therefore, the long-term impact on social welfare must be considered when making decisions about production. The focus of this study is how the principle of *maslahah* can be incorporated into the production process and how this principle can encourage ethical and responsible business practices (Haneef, 2005).

In addition, the purpose of this study is to contribute to the theory of Islamic economic development and practice related to current global issues. This study aims to find innovative and sustainable production methods that are in line with the isoquant curve, production factors, and *maslahah* values, in accordance with Sharia rules (Mannan, 1986).

The main objective of production in Islamic economics is to achieve *maslahah* and *falāh* worldly and spiritual well-being—not just material gain. Production is defined as the process of increasing the value of goods or services by utilizing the resources provided by Allah SWT. This is done in a *halal* manner, without causing harm, and for the benefit of society as a whole. Turmudi (2017) states that every production activity must be in accordance with the main objectives of *sharia* (*maqashid al-syari'ah*): protecting religion, life, intellect, lineage, and property. Therefore, every product must provide material benefits while not contradicting Islamic moral and spiritual principles.

Meanwhile, according to Dwi Anggraini and Zhafirah Salsabila (2023), production carried out with sincere intentions and principles of justice can be considered a form of worship in Islam. Although profit is allowed, it must be accompanied by blessings, which can only be obtained by producers who comply with Sharia rules.

Conversely, Lestari and Setianingsih (2019) emphasize that human needs must be considered when manufacturing products. This hierarchy consists of *Dharuriyyat* (basic needs), *Hajiyyat*, which means complementary needs, and *Tahsiniyyat*, which means refined needs. Therefore, providing the basic needs of the community to live a decent life must be a top priority in the production process.

In the context of Islamic economics, production factors encompass natural resources, labor, and capital. Furthermore, this system acknowledges the significance of technology and management in the optimization of production processes. The four sources examined indicate that the utilization of effective technology and management that is socially just and environmentally friendly constitutes a significant component of the Islamic production system. In Islamic economics, the principles of production are typically associated with *tauhid*, which is defined as the awareness that every act of production serves as a means of devotion to Allah. It is imperative to achieve equilibrium between personal and community interests, as well as worldly and afterlife interests. The concept of social responsibility entails the prevention of exploitation and the maximization of benefits. The concept of justice encompasses the provision of equitable remuneration, impartial outcomes, and environmental preservation.

A series of studies have demonstrated the viability of the Islamic production concept in practical applications. For instance, research conducted by Lestari and Setianingsih (2019) on roof tile craftsmen in Muktisari, Kebumen, demonstrates that producers incorporate Islamic principles in the fabrication of their products. These businesses adhere to halal principles, engage in transparent production processes, remunerate workers equitably, and utilize government KUR funds to augment their production. Furthermore, Turmudi (2017) underscores the pivotal role of ethics within the production system. It is posited that the Islamic wage system prioritizes the principles of fairness and timeliness in the distribution of remuneration. This system has been demonstrated to enhance the social consciousness of producers with regard to both their labor force and the natural environment.

Meanwhile, Anggraini and Salsabila (2023) emphasize that spirituality is very important in every production process. Production is not viewed solely as a business; it is a way to get closer to Allah SWT by generating profits and avoiding negative effects, both social and environmental. Achieving the welfare of the people is the main goal of Islamic economics, according to the fourth source. In the production process, products or services are not only financially profitable, but also socially and spiritually beneficial. This method distinguishes it from the capitalist system, which usually focuses on accumulating profits.

## **2. Research Method**

### **2.1. Research Type**

This study uses a descriptive qualitative method as its main approach. This approach was chosen so that researchers could study the concept of Islamic economic production in depth, especially in relation to the isoquant curve, decision-making ethics, and other production factors. This study draws on various relevant and published scientific literature, thus falling into the category of literature research.

### **2.2. Data Source**

In this study, secondary data was utilized. The researcher collected data from a number of Islamic economic literature sources, including theoretical books, academic articles, national and international scientific journals, and previously published case study reports. The following authors can be consulted for further insight: M. Umer Chapra, Monzer Kahf, and M.A. Mannan, as well as contemporary Indonesian authors such as Turmudi and Anggraini.

### **2.3. Data Collection Methods**

Researchers employed documentation study techniques to collect data. This technique entailed accessing and collecting information from various written documents directly related to production issues in the Islamic economy. The documents in question encompassed theoretical books and scientific journals that addressed Islamic production methods, as well as prior studies that examined production practices in the context of sharia economic principles.

### **2.4. Data Analysis**

Researchers analyzed the data using content analysis methods. In this process, researchers identified, grouped, and compared core concepts related to Islamic production, then linked them to sharia values such as justice, *maslahah*, and sustainability. In addition, researchers also used a theoretical-comparative approach to observe the differences between views on production in Islamic economics and conventional systems, particularly in terms of efficiency and ethical aspects.

## **3. Results and Discussion**

Integration of Production Factors in Islamic Economics, Managing Production Resources Generally, in the prevailing economy, there are four main elements of production factors, namely land, human resources, capital, and entrepreneurial skills. However, Islamic economics views these elements as gifts from Allah SWT that must be managed as well as possible and with full responsibility. Turmudi (2017) and Haneef (2010) agree that production activities in Islam must be oriented towards resource scarcity, social equity, and benefits for the wider community. For example, the principle of *ihya' al-mawat*, or reviving unproductive land, emphasizes that land as a means of production should not be controlled by a handful of people or left unattended. The payroll system must be fair and commensurate

with workers' contributions, because workers are considered partners, not mere tools of production. The practice of usury is prohibited because it violates the principles of justice and wealth distribution; capital should be a means of providing benefits, not a tool of exploitation.

**Isocost Curves and Efficiency in the Sharia Perspective** In microeconomics, we are familiar with the concept of isocost curves, which describe various combinations of two production factors that result in identical production volumes. The application of isocost curves needs to be aligned with the values of benefit and efficiency that are upheld in Islamic economics. This foundation stems from the teachings of the Qur'an, specifically Surah Al-A'raf verse 31, which explicitly prohibits excessive actions (*israf*) and wastefulness (*tabdzir*). By using isoquants, we can plan the optimal combination of capital and labor to achieve the highest production results, without having to increase expenses or damage the surrounding environment.

A study conducted by Noor Azizah and her team (2025) in the East Kutai region proves that this concept has the potential to boost production while reducing production costs. This is in line with the essence of Islamic teachings on poverty and the importance of efficiency.

**Ethics-Based Production** The fundamental principles of Islamic economic decision-making diverge from conventional economic perspectives that prioritize profit as the primary objective. The Islamic economic system is predicated on the principle of moral governance in all matters pertaining to the production process. Production activities within the Islamic framework must be grounded in the values of *maqashid sharia*, which encompass the safeguarding of faith (religion), safety (life), intellectual capacity (reason), continuity of generations (progeny), and ownership (property). Consequently, production activities must be designed to avoid the manufacture of products that are prohibited or that could potentially cause harm to social norms and the environment. This ethical principle is further exemplified in the profit-sharing mechanism and resource management, where the rights of all stakeholders, including producers, workers, and consumers, must be safeguarded. In its implementation, this principle encourages the practice of *zakat*, *infaq*, and *sadaqah* as part of efforts to distribute production income fairly, as reflected in the example of the roof tile craftsmen production model in Kebumen. In contemporary business management practices, Islamic law and ethical principles find application in specific domains. These include the process of fair and ethical business decision-making, responsible labor management, ensuring product quality that meets *halal* standards and is acceptable to the community, and making a positive contribution to environmental sustainability. **The Relevance of Islamic Production Concepts to Current Economic Challenges:** From an Islamic perspective, the notion of production offers a viable solution to contemporary economic challenges, including environmental degradation, significant social disparity, and the pervasive influence of capitalism. The Islamic perspective emphasizes not only technological excellence, but also moral values, spiritual aspects, and the harmonization of personal and collective interests. Consequently, Islamic production activities are understood to have the potential to contribute to the development of a just and sustainable society. The concept's relevance to various business scales, ranging from micro businesses to large-scale industries, stems from its emphasis on sincerity in work, balance in every action, and responsibility towards society. Dwi Anggraini and Zhafirah Salsabila's (2023) research indicates that production activities motivated by the aspiration to receive blessings from Allah SWT and guided by *sharia* principles yield long-term benefits, including blessings and economic stability. The application of the Islamic economic concept encompasses a range of pivotal elements that contribute to the establishment of a just and sustainable economic order. The fulfillment of fundamental needs, the establishment of an equitable production and distribution system, and the implementation of *zakat* in state financial management are fundamental tenets of the concept that has been operationalized through various regulations and programs in countries with Muslim-majority populations, including Indonesia. This perspective contributes to the formation of an economic system that is more inclusive, fair, and oriented towards the prosperity of the entire community.

In the context of Islamic economics, production is not merely a means of subsistence; it is also a form of service that is profoundly moral and spiritual. The foundation of production activities is comprised of three fundamental values: trustworthiness, professionalism, and a spirit of perpetual learning. Firstly, it is imperative for every producer to possess a fundamental sense of trustworthiness. In Islam, humans are regarded as leaders on earth who have been entrusted by Allah SWT with the responsibility of managing resources in a manner that is both responsible and beneficial to the collective. Chapra (2000) underscores that the objective of trustworthiness in production is to avert environmental degradation and to guarantee congruence with sharia principles. Should producers disregard this trust, the repercussions will manifest not only in economic terms but also in the form of social and ecological imbalances. Secondly, the sincerity and competence of the actors in carrying out their duties is indicative of the professionalism that characterizes the production. In the realm of professional production, seasoned producers typically delegate tasks to specialized professionals, meticulously overseeing the execution of every process to ensure adherence to stringent standards.

Haneef (2005) states that every individual in the Islamic economic system is expected to have competent skills in order to be able to produce high-quality and efficient products. Third, an equally important value is the spirit of continuous learning. In Islamic ethics, seeking knowledge is a lifelong obligation. Kahf (1978) emphasizes that continuous learning will improve worker competence, improve production quality, and reduce the risk of failure. This is in line with the words of the Prophet Muhammad SAW, "Seek knowledge from the cradle to the grave." Therefore, the implementation of these three values not only improves production quality but also ensures blessings because they are in line with sharia principles that uphold ethics, responsibility, and continuous self-development.

In addition to upholding core values such as trustworthiness, professionalism, and a passion for continuous learning, there are other fundamental values that are equally important in production activities from an Islamic perspective. These values include stewardship, justice, and mutual responsibility. The value of stewardship is reflected in a long-term perspective with a primary focus on the hereafter, as well as on the responsibility to preserve and manage existing resources. The concept of justice is realized through the adherence to a commitment to uphold the integrity of commitments and agreements, both within the company and in external partnerships. This commitment entails the meticulous measurement, accuracy, transparency, and honesty of all transactions, ensuring fairness in every interaction. Conversely, the value of *takaful*, or social solidarity, is realized through the maintenance of discipline alongside a flexible approach to change, the rewarding of meritorious work, the strengthening of the bonds of brotherhood among all parties involved, the respect of the property rights of each individual, the compliance with all terms and conditions in every agreement, and the demonstration of concern for various social issues. Furthermore, it is imperative to ensure that the rights of workers are fulfilled, including the timely and adequate payment of wages. The synergy among these values fosters a multifaceted approach to production, encompassing both the pursuit of worldly profits and the adherence to Islamic teachings. This multifaceted approach entails the avoidance of prohibited types and processes of production, thereby ensuring compliance with Islamic principles.

The integration of noble values within the production process has been demonstrated to yield multifaceted benefits, extending beyond the realm of business to encompass personal and collective well-being. The combination of profit and blessings, or *maslahah*, is believed to facilitate the attainment of *falah*, or success. This approach enables producers to attain a state of *eudaimonia*, encompassing both the temporal realm and the afterlife. The *maslahah* value created by producers exerts a significant influence on consumers, guiding their efforts to optimize *maslahah* for themselves. In order to gain a more profound understanding of this production theory, it is imperative to first elucidate the meaning and essence of the production function itself. The production function elucidates the correlation between the volume of input and output (in the form of goods or services) that can be produced within a specified period of time.

$$Q = f(X_{a1}, X_{b1}, X_{c1}, \dots, X_n)$$

$X_{a1}, X_{b1}, X_{c1}, \dots, X_n$  = number of input combinations

$Q$  = output quantity

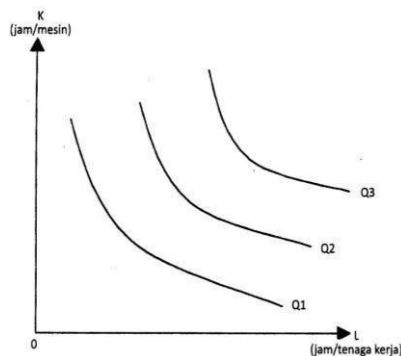


Figure 1.1: Production Function in Islamic Microeconomics

In the context of a production process, inputs represent indispensable components that are integral to the overall operation. However, it is imperative to acknowledge that not all inputs contribute equally, and their characteristics exhibit variation. For instance, capital or technology is frequently regarded as constant over a brief period, while labor exhibits greater flexibility in response to change, even within the same time frame. In order to streamline the ensuing discussion of production theory, it is assumed that capital and technology will be regarded as constant in the near term. Given that each input used results in a cost, the fundamental objective of production is to operate the process in a manner that optimizes efficiency and maximizes output. This can be achieved through two primary strategies: (1) optimizing output by leveraging fixed inputs, and (2) minimizing input usage to achieve an equivalent level of output.

The production formula for goods  $Q$  with two separate variables can be written as  $Q = f(K, L)$ . This formula shows the highest quantity of goods  $Q$  that can be produced through various combinations of capital ( $K$ ) and labor ( $L$ ) inputs.

Capital, as one of the factors of production, is represented on the vertical line, symbolized by  $K$ , and measured in machine hours. Conversely, labor, as a constituent element of production, is represented on the horizontal axis by the symbol  $L$  and quantified in terms of working hours. Therefore, it is possible to map various possible combinations of  $K$  and  $L$ . In the event that the points representing combinations of  $K$  and  $L$  that yield equivalent production results are connected, a curved line will be formed. This curved line is referred to as the isoquant curve (iso = equal, quant = amount of production).

We have mapped three isoquant curves, namely isoquant curve 1 (with the symbol  $Q_1$ ), isoquant curve 2 (with the symbol  $Q_2$ ), and isoquant curve 3 (with the symbol  $Q_3$ ). The further the isoquant curve moves away from the 0 point, the greater the amount of input, and the greater the amount of output.

#### 4. Study Case

Case Study: Optimizing Sustainable Agribusiness Production at the Al-Ittifaq Islamic Boarding School Cooperative Based on Islamic Economic Principles

The Al-Ittifaq Islamic Boarding School Cooperative (Koppontren), which is based on Islamic boarding school values and engaged in agribusiness, deals with issues in improving production efficiency, expanding market reach, and operational sustainability. The purpose of this case study is to examine the production practices of Koppontren Al-Ittifaq from an Islamic economic perspective. This research focuses on how to optimize the use of production factors, use isoquants ethically, and incorporate sharia values into the strategic decision-making process.

The author of the article on Koppontren Al-Ittifaq presents the results of a Strengths, Weaknesses, Opportunities, and Threats (SWOT) analysis. With halal certification, an extensive distribution network,

and high-quality products, the cooperative demonstrates its strengths. However, weaknesses that must be addressed immediately are the lack of information technology utilization and human resource limitations. With high market demand and opportunities for expansion, the cooperative has many opportunities to grow. Conversely, intense price competition and market instability are major threats that could jeopardize business continuity.

#### 4.1. Land

Production Factors from an Islamic Economic Perspective, Koppontren Al-Ittifaq is responsible for land management and avoiding actions that can damage soil fertility and cause erosion. To maintain soil quality and reduce environmental impact, sustainable agricultural methods such as organic farming have emerged. According to the Islamic perspective, this is in line with the principles of resource management known as *mizan*, which means balance, and *ihsan*, which means excellence. Collaboration of FBOs with Countries

#### 4.2. Labor

Most employees are santri who studied at Islamic boarding schools. It is very important that santri at Koppontren Al-Ittifaq receive adequate training in agricultural skills, business management, and information technology. In addition, the organization must adhere to the principle of *'adl* (justice) taught in Islam by ensuring that employees receive fair wages and working conditions.

#### 4.3. Capital

Koppontren guarantees that all sources of funding are halal and free of usury. To support sharia-compliant activities, Islamic financing methods such as *murabahah* (sale and purchase with profit margin) and *mudharabah* can be used. Since usury is contrary to Islamic economic principles, it must be avoided.

#### 4.4. Technology

Techniques to improve production process efficiency, Koppontren Al-Ittifaq applies the right technology, but the impact on the current workforce must be taken into account. Technology that causes poverty should not be used, but priority should be given to technology that increases productivity and creates new jobs.

#### Ethical Isoquan Curve

The isoquant curve illustrates various combinations of the same production factors that yield the same level of output. Koppontren Al-Ittifaq operationalizes this notion through its ethical framework, integrating ethical considerations into its practices. For instance, Koppontren can prioritize santri labor by emphasizing appropriate training rather than relying on expensive technology that can reduce employment opportunities.

The choice of production factor combinations must also consider the impact on the environment. Although chemical fertilizers and pesticides may offer higher yields in the short term, Koppontren prefers the use of organic fertilizers and integrated pest control methods. Although they require more money and labor, these methods are more sustainable and environmentally friendly in the long term.

#### Integration of Islamic Values in Decision Making

It is imperative that all strategic decisions made by Koppontren Al-Ittifaq be in accordance with the fundamental Islamic values of tauhid (the oneness of Allah), 'adl (justice), ihsan (excellence), mizan (balance), and maslahah (benefit). For instance, Koppontren must refrain from hoarding goods or gharar actions, such as fraud or ambiguity, when determining product selling prices. Pricing must be informed by considerations such as fairness, production costs, product quality, and consumers' purchasing power.

In the context of marketing, Koppontren must exercise caution and refrain from disseminating advertisements that are ambiguous or unclear. Conversely, marketing strategies should prioritize honesty and transparency, underscoring the benefits of the product for customers and the general public. Moreover, it is imperative that the proceeds be allocated toward the development of Islamic boarding schools, the enhancement of students' well-being, and the subsidization of other social initiatives.

#### Improvement Strategy Based on SWOT Analysis and Islamic Economic Principles

Koppontren Al-Ittifaq must use SWOT analysis and Islamic economic principles to optimize its strengths by improving product quality and expanding its market network. To maintain customer trust, the certifications it has obtained must be maintained and improved. In addition, Koppontren has the ability to develop new products that are in line with market trends and meet customer needs, thereby strengthening its presence in the market. Koppontren must prioritize training for its workforce, especially teachers, to overcome existing problems, such as limited human resources and information technology.

This must be done through collaboration with relevant educational or training institutions. In order for business operations, from production to distribution, to run more efficiently and be well organized, the development of an integrated information system is also very important.

Koppontren Al-Ittifaq has the potential to augment its production capacity in order to meet the expanding demands of the market. This augmentation can be achieved by capitalizing on the opportunities that are already in existence. However, it is imperative to exercise caution during the expansion process to avoid the inadvertent creation of new problems. Koppontren's acquisition of halal certification signifies a pivotal opportunity for the enterprise to penetrate the global export market and augment its international presence. To address these challenges, Koppontren must implement a strategic approach to ensure its competitiveness in the market. This strategy should address external factors, such as price competition and evolving consumer preferences, which pose a threat to the company's success. This strategy entails the provision of appealing goods and services in conjunction with effective promotional activities, aimed at cultivating customer loyalty. Product diversification is a critical strategy for reducing reliance on a single type of commodity. This strategy enhances the company's resilience to potential risks and market fluctuations.

## 5. Conclusion

In Islamic economics, the concept of production does not only focus on efficiency and material gains; it is also a form of worship that has moral, spiritual, and social values. Factors of production such as land, labor, capital, and technology are considered a trust from Allah SWT, and they must be managed in a fair, sustainable manner that fulfills social obligations. In Islam, the isoquant curve can still be used for production analysis, but it must be done in accordance with sharia principles such as social justice, maslahah, and environmental sustainability. Efficiency is not only about reducing costs but also optimizing benefits for society as a whole. In the Islamic production process, ethics is a key pillar, emphasizing maqashid al-sharia, which means the preservation of religion, life, intellect, lineage,



and wealth. Therefore, production must result in products that are halal, tayyib (high quality), and safe for the environment and humans.

The case study of the Al-Ittifaq Islamic Boarding School Cooperative demonstrates that the implementation of ethical and fair Islamic production principles can yield a sustainable, effective, and beneficial agribusiness model for the community. The fundamental objective of Islamic economic production is the creation of *maslahah* (public interest), the reduction of social inequality, the protection of the environment, and the strengthening of social structures. Consequently, Islamic economics possesses the capacity to integrate technical advantages with moral, spiritual, and social obligations within contemporary production methodologies. This is a significant step towards the development of a fair, inclusive, and sustainable economic system.

In order to facilitate comprehension and practical implementation of Islamic principles in production, stakeholders must develop comprehensive educational and training programs. Business organizations and educational institutions have the capacity to utilize seminars, training sessions, and classes as instruments to inculcate Islamic principles within the production process. It is imperative for researchers to broaden their scope of inquiry to encompass the examination of how Islamic production concepts are applied in various industries and the impact this has on community welfare. These studies have the potential to offer novel perspectives and practical advice to business actors and regulators. In order to cultivate an environment conducive to Islamic production, it is incumbent upon the government to implement policies that support Islamic value-based production practices. Such policies might include the provision of incentives to businesses that engage in ethical and sustainable production, as well as the establishment of regulations that reinforce social responsibility. The implementation of these recommendations on a regular basis has the potential to enhance the efficiency of production concepts in the Islamic economy, thereby generating substantial benefits for both the environment and society as a whole.

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