

**ANALYSIS OF ISLAMIC ECONOMIC ON PRODUCTION
MANAGEMENT OF HOME INDUSTRY FARMERS GROUP
AMBUDI MAKMUR 2 KRAMAT BANGKALAN**

Mashudi, Bustomi Arisandi, Imamul Mutттаqin

STAI Darul Hikmah Bangkalan

darrisnice@gmail.com, abindri@gmail.com, miliadiarisandhi@darul-hikmah.com

ABSTRAK

The background of this study is because of the number of Salak fruits in wrong treatment so that the group of farmers work together to make the fruits into several processed products. Home industry of farmers group Ambudi Makmur 2 Kramat Bangkalan is one of home industries in Bangkalan district; this company is engaged in the production and processing of salak. The company has 13 products from the processed salak good management is needed to make the production activities run optimally. Besides, it is also supported by the alignment of production factors so that the production activities are in accordance with the targets of expectation. Because it affects the income and progress of the company, this type of the study is included in field research. To obtain the data in this study, the present study used interview, observation and documentation. Meanwhile, in analyzing the data, this study used qualitative approach such as describing the object according to the actual phenomena. Based on the results of the research that the home industry or Unit Dagang (UD), Budy Jaya has carried out production management properly and does not against the Islamic economic principles, where in production activities uses clean and halal raw materials and equipments. This is done to provide the best hospitality for the benefit of the people. Keywords: Management, production, processed salak, Islamic Economy.

Keywords: *Islamic Economics, Production management, Farmers group*

A. INTRODUCTION

Syariah economic (Islamic economic) is a social science in studying the problems of the people's economy based on the Islamic law which is concluded from the Qur'an and Hadith with the main purpose is increase people economy and keep human solidarity. On this basis, humans can apply personal rights and the law from Allah in the economy activities to optimally. On the description above, Allah really dislike and against the injustice. In the business world, a person who has a business is not only sufficient to seek as much profit as possible, but also seeks favor in business and also gets the blessing of Allah SWT.

By implementing Syariah economics correctly and obeying the laws that have been set in the Qur'an and hadith. This can make the entrepreneur not only seek material benefits but also immaterial profits. One of the principles of ethics in the economics of buying and selling or business is honesty; honesty in entrepreneurship can improve the quality of sales by providing real information of the product.

Today, economy in this world is increasingly, widespread in the business world both in real and virtual world. Because of many new compaitors who arrive causing enthusiasm increase in doing business. Economic development in the business world is increasingly advanced along with the development from time to time increasingly rapidly. Management is a process that involves planning, organizing, directing and controlling activities carried out to achieve company goals through the use of human resources and other resources.¹

In carrying the economic activities out, the Qur'an forbids Muslim to use vanity methods such as engaging in usury activities, committing fraud, playing with measurement and scales, bribing and other vanity ways.

Like many other fields of studying which involving people in it, management is difficult to define. In fact, there is no definition of management universally accepted. *Mary parker follett* defined that management as art of getting things done through other people. This definition implies that managers achieve oraganizational goals through

managing other people to work various tasks that may be necessary or not doing the work themselves.

According to Adi Waman Karin that the three zone levels (theory, system and activities) are the bases for efforts to enforce syariah in the field of Islamic economics which must be done cumulatively. Thus, it is necessary to have a synergistic effort by involving all components in order to enforce syariah in the economic field.¹

In Islamic Economic application context, traders should pay attention to the Islamic mu'amalah law which has the following principles: In the context of the application of Islamic Economics, traders should pay attention to the Islamic mu'amalah law which has the following principles:

1. Basically all forms of muamalah are minor permissible which are specified in the Qur'an and Hadith.
2. Muamalah (trade) is carried out on the basis of honesty, voluntarily and without any type of coercion.
3. Muamalah (trade) is conducted on the basis of considerations of bringing benefits and avoiding mudorot (bad effect) in people lives.
4. Muamalah (trade) is done by maintaining the value of justice, avoiding elements of persecution to get opportunities in narrowness²

Organized activities require management so that the objectives of the business organization can be achieved effectively and efficiently. Management is the process of getting things done in order to achieve goals. In its implementation, this process consist of planning, organizing, implementing, controlling and supervising which is also called a functional process in management. Operational management consists of human resource management, production management, marketing management and financial management.

Home industry in terms of the meaning, home means a house or place to live while industry can be interpreted as a craft business product or company, more precisely, home industry home product business or also small companies. Why it is mentioned as a small company because all

¹ M Nur Ariyanto Al Arif *Dasar Dasar Pemasaran Bank Syari'ah* (Bandung Alfabeta, 2012), 1-2,

² Azhar Basyir, *Asas-asas Hukum muamalat* (Hukum Perdata Islam) hlm 16

businesses are centred at home. By the development of entrepreneurs who play a role in opening the mindset of the community that the house is not only a place to live but it also can be used as business area or income, by opening a business activity at home, entrepreneurs have more free time in discussing production upgrading.

In the home industry business, the ambudi makmur 2 kramat Bangkalan Islamic economics toward production management emphasizes product quality to meet consumers' needs, the increasing production quality affets sales results to get increased profits. In production management needs to be seen from several aspects one of which is how Islamic economics responds to the management of a production that has been considered to feasible in Islamic law.

Production management is the application of management based on its fuction to produce products that comply with the standards set based on consumers desires with the most efficient technique possible. Production activities are basically a process of how input resources can be converted into output products in the form of goods or services. For the case of the home industry business, the ambudi prosperous farmer group 2 Kramat Bangkalan includes how raw materials starting from the oven process to completion according to the standards that have been set. Even included in production management activities is the selection of the right production location, the layout of the production activities is the location of storage of production results and so on³.

B. ISLAMIC ECONOMIC CONCEPTS

Every Islamic economic system must be based on an ideology that provides a foundation, goals, axioms and principles. Every economic system creates a framework in which socio-economic communities can utilize natual resources for production purposes and distribute the results for consumption. As an economic system, Islamic economics is formulated based on Islamic trade in life. The various axioms and principles in such

³ Ernie Tisnawatie Sule, dan Kurniawan Saefullah, *pengantar managemen*, hal 14

a system are defined with certainty and the process of functionalization is totally clear.⁴

In developing Islamic economic theory, it must be drawn between the part of the law (*fiqh*) that discusses *fiqh* muamalah and Islamic economics. In *fiqh* section muamalah establishes the framework in the field of Islamic economic law, while Islamic economics examines the processes of human activity related to production, distribution and consumption in society. Islamic economics is set by Islamic economic law but it is not the one. Social norms and religious norms and the rule of law also have an influence on economic activities.⁵

Referring to the economic norms contained in the Qur'an and hadith, the economic system movement must start from a spiritual and cultural movement by instilling ethical values broadly in economic behavior. This means that the Islamic economic system will be able to become a social force and become an alternative development pattern both at the national and international levels. However, what needs to be underlines is the Islamic economic system has not been able to become an alternative force if it has economic values Islam has not been realized and practiced in the life of the Islamic community. Consequently, the Islamic economic system must initially be a spiritual movement and a cultural movement⁶.

C. RESEARCH METHODS

The type of research used in this research was qualitative research or field research. Qualitative research is a research that intends to understand the phenomena experienced by research subjects for example,

⁴ Rozalinda, *Ekonomi islam: Pengertian Ekonomi Islam*, (Depok: Rjawali pers, 2017), hlm 5

⁵ Rozalinda, *Ekonomi islam: Pengertian Ekonomi Islam*, (Depok: Rjawali pers, 2017), hlm 5

⁶ Rozalinda, *Ekonomi islam: Pengertian Ekonomi Islam*, (Depok: Rjawali pers, 2017), hlm 9

actions, behaviors, perceptions and others in a special context that is natural and by utilizing various scientific methods⁷.

The aim of the present study was to present data from research in the field on the analysis of Islamic economics on the production management of farmer group the Ambudi Makmur 2 Kramat Bangkalan farmer group.

The data analysis techniques in the study used qualitative data analysis. Qualitative data analysis is an effort to organize data by sorting it into manageable units, looking for, analyzing and finding patterns, finding out what is important and what will be learned and what will be told to others⁸.

The process of qualitative data analysis begins by examining all available data from various sources, namely interviews, observations that have been written down in field notes, personal documents, official documents, photographs, and so on. After reviewing, the next step was reduction of compilation unit data, categorization and the last is data interpretation⁹ while in the field the data is analyzed interactively and takes place continuously until complete. The data analysis technique used in this research was using interactive model data analysis by Miles and Humberman's. The analysis consists of three streams of activities that occur simultaneously such as data reduction, data model (data display), and conclusion drawing/verification.

For the validity testing of the data, the technique used by the researcher was the confirmability technique which is a technique for testing the validity of the data that emphasizes the data, not the number of informants/subjects. In addition to the validity of this data, the process of source triangulation, method triangulation, and theory triangulation processes is also carried out.

⁷ Lexy j. Moleong *metodologi penelitian kualitatif, edisi revisi* (bandung: PT. Remaja Rosdakarya, 2008), hlm 6

⁸ Lexy j. Moleong *metodologi penelitian kualitatif* (bandung: PT. Remaja Rosdakarya, 2009), 248

⁹*Ibid.*

D. RESULT AND DISCUSSION

In data presentation and analysis data will provide an overview of data collection in the field which will discuss the Islamic economic analysis of the home industry production management of home industry of farmers group Ambudi Makmur 2 Kramat Bangkalan. produksi home industri kelompok tani ambudi makmur 2 kramat bangkalan. In this study which conducted at Ambudi Makmur 2 home industry explained about some of the result of informants' answers.

From the point of view of Islamic economics, production management is carried out by Saniyah as the chairman of the Home Industry which has been neatly arranged with a predetermined structure, as in the interview, she said:

“Ada peraturan nya masing masing ada yang manajemen nya itu untuk pengambilan salak nya terus ada yang bagian pengelolahan nya ada yang bagian untuk megupas ada yang bagian pemasaran dan pengemasan”¹⁰

Production management is also part of management which has a role to coordinate various activities so that business goals can be achieved. To regulate production, it is necessary to make decisions that have to do with efforts to achieve goals so that the goods and services produced are in accordance with what have been planned. Production management carried out by Saniyah as the head of the home industry assigns separate tasks to her employees in producing so that employees focus more on producing and producing quality and guaranteed products, one of the products is Salak dates. Allah says in the Qur'an surah Al-Baqarah verse: 278-280

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ إِنْ كُنْتُمْ تَعْلَمُونَ [QS Al-Baqarah ayat :278-280]

Meaning: Oo you believer, leave behind the usury things if you are believers. So if you do not leave it, then declare war on Allah and His Messenger. So if you repent, then for you is your wealth group. Not doing

¹⁰ Saniyah, wawancara, 16 juli 2020

wrongdoing anymore is wronged. And if there are people who are in difficulty, then delay until ease comes. And if you give charity, then it is good for you if you know¹¹.

Management as one of the factors is the pouring of all elements of production in production business both industry and agriculture or trade with the aim of making a continuous profit by arranging the elements and determining the necessary size of each element of the. The management function is the basic elements that are always present and inherent in the management process that will be used as a reference by managers in carrying out activities to achieve goals.

In producing Salak dates, with certain stages in producing them all, supervision is carried out in each production to ensure that the workers have done it the right way or not and are producing quality and fit for market. This is explained by Ms. Saniyah as follows:

“Pengelohan nya yaa sistimnya semuanya dikumpul, pengolahan nya yaa alur pengelolahan nya, pengolahan salak itu pertama kalinya digabung terus dipisah pisahterus setelah itu setelah di apa namanya di sortir itu ada bagian ya masing masing terus di cuci lalu direbus karna disini kan banyak macemnya sehingga itu pengolahan kurma salak ya direbus setelah direbus lalu ditiriskan lalu dimasuk kan ke oven lalu dikeringkan dan dimasukkan lagi ke oven roti untuk sterilisasinya baaru dikemas”¹²

As described above in terms of its management, the production is carried out smoothly without any element of fraud in its management. In the production system, honesty and self-awareness are needed in every manager to avoid haram and usury things.

The same thing also conveyed by Siti Maswiyah that:

“pertama tama salak yang sudah tua dipanen terus di sortir dipilih kualitas yang terbaik setelah itu salak dikupas dipilih yang tebal dagingnya lalu dicuci sampai bersih dimasukan 2 kilo gram gula pasir dimasak sampai

¹¹<https://tafsirweb.com> di ambil tanggal 25 juli 2020, pukul 20:50

¹²*ibid*

airnya menyusut kurang lebih 6 jam setelah itu ditiriskan semalaman dan masuk oven 2 hari.”¹³

The same answer also mentioned by another employee Ms Nur Hayati

In the management of a product, the implementation process is very important, so that it makes a quality, guaranteed, and worthy product to be marketed. To achieve these results, it is necessary to check or supervise each production of an item.

The statement also strengthens by other consument Moh. Hayyen in the interview as follow::

“Kualitas produk pada Home Industri Kelompok Tani Ambudi Makmur 2 Kratamat Bangkalan bagus, dilihat dari kemasan menggunakan bahan yang terbaik, dan juga unik karna bisa merubah yang asalnya buah salak biasa menjadi kurma salak dan produk lainnya”¹⁴

The same answers also conveyed by other consuments such as Ahmad Saiful, Ali Mansur etc.

In Islam, supervision is shown to be aware of oneself about the belief that Allah SWT is always watching over us. Also awareness from outside ourselves, where there are people who supervise the performance in producing an item. A leader must be able to monitor all the performance of his employees so that the goals of a company can be achieved as planned. To support proper supervision, every element in the company has a high level of piety to Allah SWT, awareness of members to control each other, and regulations that do not conflict with sharia. In this way, the monitoring is carried out properly

To create the good quality and guaranteed production of its product quality and halal, Saniyah as the head of the Ambudi Makmur 2 farmers group provide strict supervision of each production to meet high product safe quality and guaranteed authenticity for consumption.

To achieve quality production results, it is important in terms of supervision to achieve the best production results. Supervision is carried

¹³ Siti Maswiyah, 19 juli 2020

¹⁴ Moh Hayyen, 25 juli 2020

out every day to ensure that a product is checked from raw materials to finished products. As explained in the interview:

“Setiap hari di awasi kalau untuk produksinya kalau untuk setiap pekerja ada peraturannya masing masing dan juga kita setiap hari memantau di pengawasan pekerjanya sama pengolahannya sama sama di pantau itu”¹⁵

This was also mentioned by Siti Maswiyah as employee of the home industry:

“Selama ini sistem produksi berjalan lancar dan sangat baik dengan pengawasan dari ibu ketua manajemen yaitu bu saniyah sehingga menjadikan produk yang berkualitas dan terjamin”

Inspection and supervision activities for each production are very important, because the results to be obtained make the peak of production. For this case, as the informant said that the production system and for the supervision of its production at the Home Industry of the Ambudi Makmur Farmer Group 2 Kramat Bangkalan runs very smoothly. The statement above also strengthened by Moh Hayyen as follow:

“Pada saat mengkomsumsi menurut saya aman dan baik untuk dikomsumsi setiap hari, dilihat dari komposisinya tidak ada bahan-bahan yang berbahaya bagi tubuh”¹⁶

To ensure halal production, the production management carried out by Home Industries has complied with Islamic law, with the application of an Islamic production system so as to make the product legal and guaranteed for its halalness. With supervision carried out every day to ensure product assurance and also with supervision from the head of the farmer group, employees are more supervised and more careful in their management and can also help employees be more focused in producing. So that the products produced in each production become high quality products and are able to compete with other products. Allah says in Al-Quran surah Al-Mujadilah verse: 7

¹⁵*ibid*

¹⁶*ibid*

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا أَتَيْتُمْ بِبَيْنِهِمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ [QS Al-Mujadilah verse:7]

Meaning: don't you see that you don't pay attention, that in fact know what is in the heavens and on earth there are no three people talking but four for them. And there is no conversation between five people except that he is the sixth and there is no conversation between the number less than that or more, but he is with them wherever they are. Then they will tell them on the day of resurrection what they have done, verily Allah knows all things¹⁷.

Basically, Islamic economic is closely related to human economic life which related to human welfare, resources, distribution, and human behavior whether as a trader or business, industry or government. apakah sebagai pedagang atau usaha, industri ataupun pemerintah. Islam encourages its people to work or produce and even make it an obligation. Considering that production is the most significant part in determining the prosperity of a nation and the standard of living of its inhabitants, the Qur'an places great emphasis on production. Many examples can be given, both from the Qur'an and Sunnah, which show how Muslims work in the production of property so that they do not fail or lag behind others in fighting for their existence.

Production is the lifeblood of economic activity, there is no consumption, distribution, or trade in goods and services without starting production. In general, production is a process to produce an item or service, or a process of increasing the utility (value) of an object. In economic terms, production is a process or cycle of economic activities to produce goods and services. The production process and the resulting product must be clear, the process of making goods and services is the most important function in the company, and through the production process the company converts materials into products. The production process must be based on Islamic teachings, so from the production of goods and services that can damage values and morality and turn people away from the

¹⁷ibid

teachings of the Islamic religion, it is not allowed. Islam issued Muslims to consume haram goods such as pork, alcohol, etc. Based on that, Muslims were also issued to not produce haram goods. Successful production activities are not only for the benefit of producers but also for the whole community in a good and lawful way. As described by Mrs. Saniyah in the interview:

“insyaallah kalau MUI sudah menghalalkan insyaallah sudah memenuhi syariat islam karena kita tidak ada pelanggaran di pengawetnya kalau biasanya yang syariat islam itu dak halal itu melanggar brarti spertinya ada penambahan bahan sperti borax itu kan melanggar dak memenuhi syariat islam itu dan juga untuk keuntungan itu tidak terlalu berapa lipat ambil yang satu duakalinya saja keuntungannya”.

The understanding of production in Islam means a form of hard work in developing source factors that are permitted by syariah and multiplying income with the aim of welfare, sustaining existence, and raising human dignity. This understanding is also related to efficiency in Islamic production, which is more related to the use of production principles that are justified by sharia. In other words, production efficiency occurs when using the production principles according to Islamic syariah¹⁸. As mentioned by Siti Masmiyah to the author that:

“sudah, karna sudah ber label halal dan memenuhi standar syariat islam”.

All kinds of economic activities that are proposed to seek profit without resulting in unitly or use value which is not favored in Islam. Islamic economis about production is an order to find sources that are lawful and good for production. By producing and utilizing production outputs in the way of goodness and not oppressing other parties, thus the determination of inputs and outputs from production should be in accordance wih islam and not lead to damage¹⁹ . The statement was clarified by Moh. Hayyen in the interview:

¹⁸ Hakim, *prinsip-prinsip* hal 65

¹⁹ Karim *Ekonomi* hal 103

“untuk produksi pada Home Industri Kelompok Tani Ambudi Makmur 2 Kramat Bangkalan, sudah memenuhi syariat islam dikarenakan produk tersebut legal atau sudah berlabel halal dari MUI”²⁰

Regarding to the production theory, the view of production in conventional economics is to maximize profit and how to minimize production costs. This is contrast different from production in the view of Islamic economics because in Islamic production producers are always looking for profits in minimizing their production factors, they must

The production at home industry farmers group Ambudi Makmur 2 Kramat Bangkalan is not Produksi di Home Industri Kelompok Tani Ambudi Makmur 2 Kramat cannot be separated from the presence of additional materials used for the resulting product mix. Home Industry Ambudi Makmur Farmer Group 2 Kramat Bangkalan has the free will to provide additional ingredients, preservatives. Provisions of additives such as sugar, dyes, and so on. The provision of these additives is a food additive that is not harmful for body. Regarding the aspect of free-will, home industry is good because in inserting the food additive was not conducted in wrong way but use food additional materials not bad food material that harmful for healthy and material that forbids by government. The size of the dose in adding additional ingredients is also considered even though there is freedom in determining the ingredients, but don't just do it without guidance and knowledge about the food ingredients. In addition, in the product packaging the composition of the food ingredients used is listed. This openness will provide more benefits and separate points in maintaining product quality.

As the regulation of the Head of the Food and Drug Supervisory Agency Republic of Indonesia number HK.00.05.23.1455 that concerning the supervision of the import of processed food, regulated in chapter II article 2, every person who imports the processed food into Indonesia territory is responsible for the safety, quality and nutrition of the food, in chapter 3 verse 1 stated that processed food imported into the territory of Indonesia must meet the provisions of the laws and regulations. Verse 2:

²⁰ Ibid

in additional to fulfill the provisions as referred to verse 1, it must obtain import approval from the head of the agency and for verse 3: the provisions as referred to verse 1 and 2 also apply the importation of raw materials, food additives, additional materials, food ingredients and other materials²¹.

The production principle that must be applied by every Muslims both individuals and communities is holding on everything that is lawful by Allah and not beyond the limit. Basically, producers for conventional economy do not recognize the terms of halal and haram. The priority of their work is to fulfill personal desires by accumulating profit, property and money. It is not the main goal whether the production is beneficial or harmful, good or bad, ethical or not. The attitude of a Muslim is quite the opposite. Muslim may not plant anything that is forbidden, such as poppy obtained from the poppy fruit, as well as cannabis or heroin. A Muslim is not allowed to plant any type of plant that is harmful to humans such as tobacco which according to WHO, science and research results is harmful to humans. Besides being prohibited from planting plants that are harmful to humans, a Muslim is also prohibited from producing haram goods, whether it is forbidden to be used or forbidden to be collected. For example, making a statue or cup of gold and silver, and making gold bracelets for men. Syariat also prohibits the production of products that can damage human creed, ethics and moral like products related to pornography and sadism both in opera, films and musics.

The Islamic economic system has provided justice and equality of production principles regarding to each one's ability without oppressing others or destroying society. The Holy Qur'an allows for mutually beneficial cooperation that is honest, equal, and provides benefits for both parties and does not justify methods that only benefit one person, especially those that can cause harm to others or the profits obtained are detrimental to the public interest. Everyone is advised to make relationship honestly and regularly and refrain from dishonest relationships as stated in QS An Nisa ': 29

²¹www.gpfarmasi.org/index.php?option=com

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بِالْبَاطِلِ لِأَنْتُمْ تَبْجَارُونَ عَنْتَرِ اضْمِئْكُمُ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ جَمْرَح
يَمًا

“O You who have believed, do not each each others’ property in wrong ways except by trading which is carried out with mutual consent between you all. And do not kill yourselves; Verily Allah is the Most Merciful to you.

The verse above forbids unfair way to reach wealth and warns of the bad consequences caused by unjust actions. If a person seeks and obtains wealth in an improper way he will not only damage his own business, but will create disharmonious conditions in the market which will eventually destroy the efforts of others.

According to Ms. Saniyah, the management of the Home Industry Production farmers group of the Ambudi Makmur 2 Kramat Bangkalan in production conveys several stages in its management, starting from raw materials in the form of salak fruit become finished materials, namely salak dates. The same thing was also conveyed by an employee, Mrs. Saniyah, named Siti Maswiyah, who said that during the production period, there were several stages to make salak dates products, first of all, the ripe salak is harvested and then sorted, the best quality is selected, after that peeling the salak and then choose the thick flesh of the fruit. washed until clean, put 2 kilo grams of sugar, cooked until the water recedes for about 6 hours, then drained overnight and put in the oven for 2 days.

According to the analysis above, it shows that the production of the Home Industry farmers group on the Ambudi Makmur 2 Kramat Bangkalan has several stages in its production, the are management and supervision. This is also reinforced by Hoh Hayyen for the quality of the product is good and also the material used is the best material so that the product is maintained. In an effort to manage the production in Islamic procedure and it is fit for production. This is evidenced by the field analysis of salak date products that are produced not only with the halal label but also in their management or in producing them that meet Islamic law. Therefore, it must be in line with consumption activities. For example, there is an obligation to consume halal food and drink and prohibition of consuming

haram food and drink. Production activities must be in line with the syariah, that is halal food and beverages.

Allah said in Qur'an surah Al- Baqarah verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: O people! Eat of (food) that is lawful and good that is on earth and do not follow the steps of the devil, indeed, Satan is a real enemy to you.

In an effort to supervise the products to be produced, Ms. Saniyah as the head of the Ambudi Makmur 2 Kramat Bangkalan Farmer Group directly handles to the field to supervise the production activities carried out by employees. With direct supervision from Mrs. Saniyah, it aims to make employees more careful in processing and can also help employees be more focused in producing. In carrying out supervision, Mrs. Saniyah does not only do once supervision, but Busaniyah does it every day so that the quality of the production process is maintained. And all products produced by the Home Industry of the Ambudi Makmur Farmer Group 2 Kramat Bangkalan are guaranteed halal, because the processing process which was originally from raw materials so that it becomes a product that is ready for production, all of its processing has complied with Islamic Syariah, such as when taking salak fruit, the farmers group only chooses the best salak fruit so that the product produced is a product that is guaranteed to be halal in terms of Islamic quality assurance. Siti Maswiyah, as stated in the interview for production management at the Home Industry of the Ambudi Makmur Farmer Group 2 Kramat Bangkalan, went smoothly with the help of Ms. Saniyah, thus making employees more focused in producing goods to achieve maximum results. This is reinforced by Mr. Moh Hayyen that the product produced by Home Industry according to consumes' view that the product is okay to eat every day because the composition of the product does not contain substances that are harmful to human body so it is safe for consumption.

In economic theor, various types of companies are considered as units of business entities that have the aim of achieving maximum profit. The goal of maximizing profit in some companies is the most important goal. For that purpose, the company runs a business in the same way, which

regulates the use of factors of production in an efficient manner so that the effort to maximize profits can be achieved in the efficient way²². As the head of home industry Ambudi Makmur 2 Ms Saniyah stated that the production carried out has complied with Islamic law and also the Home Industry farmers group of the Ambudi Makmur 2 Kramat Bangkalan has MUI standars which are legal and halal to be marketed with no additionas in the process and preservatives likes borax which clearly violates the rules and also does not meet MUI standards. This statement was also reinforced by a Home industry employee named Siti Maswiyah, that the production in the Home Industry is legal and also has a halal label with conditions that meet Islamic law. The same thing was also conveyed by Moh Hayyen that the products produced by Home Industy have met Islamic Syariah standards so that the products are legal or labeled as halal from the MUI in a safe record for production and marketing. According to the analysis above, it shows that the production system at Home Industry has complied with Islamic law with processing procedures that are legally valid in the MUI, and also for the materials used in production do not violate the rules, so that the products in the Home Industry remain natural, authenticity and the quality is maintained to ensure that the author analyzes directly in the field at the production time.

D. CONCLUSION

Based on the explanation and discussion above, the writer can conclude that the production management at the Home Industry of the Ambudi Makmur 2 Kramat Bangkalan farmer group does not have written operational regulations that must be applied according to management principles in Islam. The production management Application in Home Industry is to improve quality in its production. However, its management is still in accordance with the principles of management in Islamic economics. Judging from the elements that support the production process, it does not contain contrary things to Islamic law. The production process is carried out with full sharia management principles. The efforts

²² Al-Ghazali, *Ihyak Ulum al-Din*, jilid II, (beirut: Dar al-Nadwah), t,th, hlm 80.

conducted by Home Industries in producing quality products, providing good service, not justifying any ways to get consumers, and providing fair wages in accordance with the work performance of their employees.

The implementation of management production at Home Industri farmers group of Ambudi Makmur 2 Kramat Bangkalan improves the quality of production more by develing product variations and utilizing technology which increasingly modern to make the products loved more by consumers.

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