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Analysis of Quranic Verses on Production: A Thematic Interpretation

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Abstract

This study explores Quranic verses that relate to economic activities, particularly those connected to production. Production, in this context, refers to the process of generating goods or services in response to supply and demand, with the goal of fulfilling human needs and promoting societal welfare. Employing a qualitative approach, the study examines primary sources from the Qur'an and classical as well as contemporary tafsir (interpretations) by Muslim scholars. Secondary data are derived from scholarly literature and journal articles. Data were collected using a literature review method and analyzed through content analysis to interpret relevant verses within an appropriate thematic context. The findings reveal that several Quranic verses—such as Surah Hud (11:37) and Surah An-Nahl (16:5, 66–69)—highlight production as both a practical activity and a form of divine blessing. These verses illustrate that production is not solely a material or economic pursuit, but also a spiritual endeavor that aligns with Islamic values of justice, sustainability, and barakah (blessings). The study concludes that Islamic production ethics integrate economic goals with moral and theological imperatives, thus offering a unique framework for sustainable and equitable economic development.

Keywords: Production; Qur'an; Islamic economics; tafsir; sustainability

INTRODUCTION

Economic activities that occur in society are driven by needs or things that must be fulfilled, such as the need to obtain goods or services. These needs cannot be met without activities related to management or what can be considered as production. Production is an economic activity that involves input processes and transforms them into outputs in the form of resources to add value to goods or services for the continuity of society.

In Islam, production means producing something *halal* (permissible) and beneficial, not only in creating wealth and utilizing natural resources but also in generating value from goods or services that are permissible and offer profit according to Islamic views. Research conducted previously regarding production in the perspective of Islam includes the following:

First, the research on production in the perspective of the Qur'an by Sumiati Tomadehe, Achmad Abubakar, and Hasyim Haddade shows that production in the

Qur'anic perspective is an implementation of a Muslim's gratitude to Allah for all He has created in the universe, which should be used properly and distributed for the benefit of society according to Islamic principles, rather than merely for material gain (Tomadehe, Abubakar, & Haddade, 2022).

Second, according to Niken Lestari and Sulis Setianingsih, their research suggests that the Islamic economy is a system built upon the foundation of the Qur'an and Sunnah, aiming for the good of human life with principles such as monotheism (*tawhīd*), balance, free will, and responsibility. Islam views production activities as a means to generate *halal* products, accumulating all processes within production (Lestari & Setianingsih, 2019).

Third, production in the perspective of Shariah specifically implements *maqāṣid al-sharī'ah*, by producing something just and *halal*, in the proper proportions. The calculation of total production costs is often linked to the potential or performance of the production itself. Therefore, societal benefit must be connected, and Islam prohibits the exploitation of humans and the environment to maximize profits (Azwa Khairunnisa & Jalil, 2023).

Fourth, Humaira in her research asserts that production in the conventional economic concept aims for high profits. In Islam, however, production aims to increase societal benefit and earn blessings (*barakah*) from the profits, in accordance with Islamic teachings. Blessings in profit can only be achieved when producers implement Shariah values in their production activities (Humaira, 2023).

Fifth, according to Sya'idun, he proposes that production activities form a link between consumption and distribution, where production creates goods or services that will be consumed by consumers. Without production, economic activities would not function, and vice versa. Production activities occur due to the presence of production factors that implement fundamental and comprehensive economic activities. All activities related to production must be based on moral principles and an Islamic system, considering social factors in society (Sya'idun, 2023).

The research conducted above shows that there have been numerous studies on production activities in the Islamic perspective. However, this study will focus more on a comprehensive analysis of the interpretation of Quranic verses on production based on the Quranic verses themselves. Moreover, this research aims to understand the interpretation of production-related verses and analyze the correlation between these Quranic verses and production activities that align with Shariah principles.

RESEARCH METHOD

Based on the focus of the research, this study employs a qualitative method. Qualitative research is used to analyze the object of study, namely the Quranic verses related to the research, with the researcher acting as the key instrument in the study. The primary data source for this research comes from Quranic verses and their interpretations by scholars (*mufasssīrūn*). The secondary data source is drawn from published documents, including literature studies and related journal articles (Zuchri, 2021; Sugiyono, 2013).

The data used in this study is qualitative, obtained from research documents found in relevant published sources. Data collection is carried out through a literature review by examining verses related to production, their interpretations, and conducting a bibliographic search. The data analysis technique used is content analysis, which

involves analyzing Quranic verses related to production in a relevant context (Shihab, 2005; Abdullah, 2003).

This method enables researchers to explore the deeper meaning behind the Quranic messages regarding production, especially in how they relate to human activity, economic principles, and Islamic ethical guidelines. Through this qualitative approach, the study seeks to uncover the extent to which Islamic teachings on production, as derived from the Qur'an and *tafsir*, offer guidance for contemporary economic behavior and systemization that is rooted in Shariah values.

RESULT AND DISCUSSION

Quranic Verses and Tafsir Regarding Production

Production in the Qur'an encompasses a broad and multidimensional meaning. The Qur'an presents production not merely as the creation of goods or accumulation of wealth, but as an activity imbued with ethical and theological dimensions, guided by principles of justice (*'adālah*), blessings (*barakah*), and sustainability. The ultimate objective of production is to bring benefit (*maṣlaḥah*) to individuals, society, and the environment, while also serving as a means to draw nearer to Allah through righteous efforts.

The following Quranic verses and their corresponding *tafsir* (interpretation) illustrate the Qur'anic view of production:

QS Hūd (11:37)

وَاصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ

"And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged. Indeed, they are to be drowned." (Q.S. Hūd: 37)

The term *waṣna* 'i (وَاصْنَعِ), derived from the root *ṣana* 'a (صنع), refers to making or producing something that previously did not exist but can be formed using materials already available. This word signifies a creative act requiring skill and competence. As Asy'rawī interprets, the command was not intended for routine work but for a highly specialized and divinely guided task (Shihab, 2005).

The expression *bi-a 'yuninā* (بِأَعْيُنِنَا), which literally means "under Our eyes," is a metaphor for Allah's comprehensive supervision. It implies that the act of production (in this case, constructing a ship) was not only a physical activity but also carried out under divine guidance and protection.

The term *waḥyinā* (وَحْيِنَا), typically referring to revelation in a theological sense, here implies technical instruction or divine inspiration in practical matters—akin to the way Prophet Dāwūd was taught to make armor (cf. Q.S. Saba': 10-11). Thus, this usage of *waḥy* indicates that knowledge and production skills can be divinely inspired and spiritually significant (Shihab, 2005).

QS An-Nahl (16:5)

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ

"And He created the cattle for you; in them is warmth and [numerous] benefits, and from them you eat." (Q.S. An-Nahl: 5)

This verse reflects Allah's mercy in creating livestock not just for sustenance but for multifaceted benefits—such as warmth from wool and hides, and food from meat

and milk. These animals form a foundational resource in human production and economy. The verse acknowledges both consumption and utility as integral parts of divine provision, urging humans to manage these resources responsibly (Shihab, 2005).

QS An-Naḥl (16:66–69)

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ
وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْقِلُونَ
وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ
ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سَبِيلَ رَبِّكَ ذَلَّلَا ۖ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً
لِقَوْمٍ يَتَفَكَّرُونَ

These verses underscore divine instruction within the natural world, from the production of milk between *farṭ* (digested food) and *dam* (blood), to the extraction of *sharāb* (drink) from bees. This honey, varying in color and containing healing properties, is both a natural miracle and a production process embedded in divine guidance. The mention of *wa-awḥā rabbuka ilā n-naḥl* (And your Lord inspired the bees) shows that production, even by non-human agents, follows divine patterns of purpose and order (Shihab, 2005; Lestari & Setianingsih, 2019).

The Concept and Factors of Production in Islam

Production, in an Islamic framework, refers to the transformation of natural resources into goods and services for the benefit of humankind. It encompasses physical, intellectual, and spiritual dimensions aimed at achieving both worldly success and eternal salvation.

According to al-Ghazālī and Ibn Khaldūn, as analyzed by Surur (2021), production is a form of worship (*ibādah*), through which humans fulfill their role as stewards (*khalīfah*) on Earth by meeting essential needs and pursuing communal welfare in line with the objectives of Shariah (*maqāṣid al-sharī'ah*), including *ḥifẓ al-māl* (preservation of wealth) and *ḥifẓ an-nafs* (preservation of life).

Muhammad Bāqir al-Ṣadr, as cited by Nurdin (2019), highlighted that production exists across various economic ideologies, but Islam is distinguished by its ethical foundation, where production is not driven solely by profit but by moral accountability and social responsibility.

The main factors of production in Islam are as follows:

1. **Land (al-arḍ):** Encompasses all natural resources. Islam emphasizes sustainable and just use of land and discourages exploitation (Atika, 2020).
2. **Labor (‘amal):** Encompasses all human efforts—manual, intellectual, and managerial—in productive activities. Islam commands fair compensation and dignity in labor (Rosyid, Jam, & Arrosyid, n.d.).
3. **Capital (ra’s al-māl):** Refers to wealth or assets used in production. Islam forbids *ribā* (usury) and advocates ethical investment (Azwa Khairunnisa & Jalil, 2023).
4. **Organization (tanzīm):** Involves coordination and management. Islamic principles require transparency, equity, and moral conduct in enterprise structures.

CORRELATION OF QURANIC VERSES WITH PRODUCTION ACTIVITIES

The Qur'an encourages human beings to work and engage in productive activities by reminding them that Allah ﷻ has created and provided natural resources ready to be processed for human benefit. One of the key expressions used in the Qur'an is *ibtighā' faḍl Allāh* (seeking the bounty of Allah), which conveys the idea that working and striving are essential to acquiring sustenance.

According to Islamic teachings, this phrase emphasizes that *faḍl Allāh* (the bounty of Allah) will not be realized without *ibtighā'* (striving or seeking) or *al-kasb* (earning through effort). This aligns with the principle that wealth and provision are blessings from Allah, accessible only through diligence and responsible effort.

Thus, the social system—including government institutions—must support the process of production by providing access to capital, training, and other forms of assistance, enabling individuals to fulfill their roles as producers. The role of *da'ī* (Islamic preachers) is to advocate for social justice in line with Islamic values, integrating *da'wah bi al-lisān* (preaching through speech) and *da'wah bi al-ḥāl* (preaching through action) to reduce poverty and improve welfare (Turmudi, 2017).

Production is highly encouraged in Islam, as reflected in the Qur'an and the teachings of Prophet Muhammad ﷺ. For example, in **QS An-Naḥl: 5**:

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ

"And He created the cattle for you; in them is warmth and [numerous] benefits, and from them you eat." (Q.S. An-Naḥl: 5)

This verse illustrates the human dependency on the production of natural resources such as food and clothing. Allah ﷻ created humans with the need to consume in order to survive and simultaneously granted the ability and resources to fulfill that need. Therefore, the production of food and other essentials is not only a human necessity but also a divine mandate, making the act of producing a spiritually significant endeavor (Salsabila, n.d.).

From this perspective, the function of human beings as economic agents is deeply rooted in Qur'anic principles. Production activities should not solely serve personal interest or profit but should be directed toward achieving Allah's pleasure. This includes engaging in lawful (*ḥalāl*) production, ensuring quality and fairness, and being mindful of ecological and social responsibilities.

DISCUSSION AND ANALYSIS

Based on the research conducted, it is evident that multiple Quranic verses relate directly to the concept and practice of production. The principal verses identified in this study are **QS Hūd (11:37)** and **QS An-Naḥl (16:5, 66–69)**.

In **QS Hūd (11:37)**, the term *waḥy* (revelation) is interpreted not as a doctrinal command, but rather as practical guidance on the construction of a boat. This supports the idea that technical knowledge and skill in production can be spiritually inspired and is thus recognized as a meaningful human activity under divine supervision (Shihab, 2005).

The verses in **QS An-Naḥl**, specifically verses 5 and 66–69, emphasize the natural production system ordained by Allah. They depict how animals produce milk, fruits are transformed into food and drink, and bees generate honey. These natural processes are

all considered forms of divine instruction and indicate that production is embedded within creation itself.

Furthermore, the interpretation of these verses reveals that Islam envisions production as a harmonious process involving human effort, natural resources, and divine will. As highlighted by Lestari and Setianingsih (2019), production is not only an economic act but also a religious obligation grounded in the principles of *maṣlahah*, *barakah*, and sustainability.

Production in Islam also entails generating *halāl* income or capital through lawful means. It is an act aimed at securing well-being both in this world and the Hereafter. It must be aligned with the *maqāṣid al-sharī'ah*, or the higher objectives of Islamic law, which include the protection of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-naḥs*), intellect (*ḥifẓ al-'aql*), wealth (*ḥifẓ al-māl*), and progeny (*ḥifẓ al-nasl*) (Surur, 2021).

In conclusion, the Qur'an presents production as a divinely mandated activity that supports the physical, social, and spiritual well-being of humanity. It is closely tied to ethical principles, divine purpose, and sustainable development, setting it apart from purely materialistic conceptions of economic activity found in conventional systems.

CONCLUSION

Based on the findings of this research, it can be concluded that there are Quranic verses that clearly relate to production activities, namely **Q.S. Hūd: 37** and **Q.S. An-Naḥl: 5, 66–69**. The verse in Surah Hūd describes *waḥy* not in its theological sense of revelation pertaining to religious doctrine, but rather as divine guidance in practical skill—specifically, the instruction to build a ship. This implies that productive activity, when undertaken with the correct intention and skill, is not only permitted but divinely supported.

Meanwhile, Surah An-Naḥl illustrates that Allah ﷻ has created human beings with an inherent need for food and has provided various resources to fulfill this need. The references to livestock, milk, fruit, and honey signify that Allah not only created the inputs necessary for survival but also inspired the processes through which these inputs are transformed into beneficial products. This process constitutes a natural form of production that humans are expected to manage responsibly.

Thus, in Islam, production is not merely a material or economic endeavor but a holistic activity encompassing spiritual, ethical, and social dimensions. It involves creating something *halāl* as a form of income or capital derived from legitimate and meaningful work. The primary goal of production is to ensure the well-being of individuals and society, both in this world and in the Hereafter.

Moreover, production must be based on values derived from the Qur'an and Sunnah, ensuring alignment with the *maqāṣid al-sharī'ah*. These include safeguarding life, intellect, property, lineage, and religion, all of which are affected by economic behavior. Therefore, production in Islam must avoid exploitation—of both humans and nature—and instead aim to promote justice, sustainability, and *barakah* (blessings) in every aspect of its practice.

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