

ISLAMIC BUSINESS ETHICS IN (PRODUCTION, DISTRIBUTION AND CONSUMPTION, PERSPECTIVE OF THE QUR'AN AND HADITH)

Fuad Buntoro¹, Dudin Shobaruddin², Nur Kholid³

¹Shuffah Al-Quran Abdullah Bin Masud Online Institute, Natar, Lampung
Fuadbuntoro20@gmail.com

²Shuffah Al-Quran Abdullah Bin Masud Online Institute, Natar, Lampung
sadowangi@gmail.com

³Shuffah Al-Quran Abdullah Bin Masud Online Institute, Natar, Lampung
kholidtiara@gmail.com

Abstract

The Qur'an and Hadith are human guidelines in life, in which all matters such as verses and hadiths related to one's ethics in the production, distribution and consumption of halal products have been regulated. The purpose of this research is to see what the perspectives of the Qur'an and Hadith regarding the ethics of production, distribution and consumption are, and to see opportunities in the halal industries in Indonesia. By using the research methodology of literature review or literature study, with descriptive research. The result of the study shows that (1) there are many verses and hadiths that discuss the ethics in production, distribution, and consumption, at least 16 verses of the Qur'an and 14 hadiths are discussed in the research, (2) the perspective of the Qur'an and hadith in production, distribution and consumption must be halal and tayyiban. For it to be considered Halal, we need to observe from how it is produced, getting the ingredients, buying, and selling it and finally consuming it. (3) And there are seven opportunities for the halal industry in Indonesia that can be developed.

Keywords: Ethics, Tafsir, Production, Distribution, Consumption

Abstrak

Al-Qur'an dan Hadits merupakan pedoman hidup manusia, yang di dalamnya telah diatur segala hal seperti ayat dan hadits yang berkaitan dengan etika seseorang dalam produksi, distribusi dan konsumsi produk halal. Tujuan dari penelitian ini adalah untuk melihat bagaimana perspektif Al-Qur'an dan Hadits mengenai etika produksi, distribusi dan konsumsi, serta melihat peluang industri halal di Indonesia. Dengan menggunakan metodologi penelitian literature review atau studi pustaka, dengan penelitian deskriptif. Hasil penelitian menunjukkan bahwa (1) banyak ayat dan hadits yang membahas tentang etika dalam produksi, distribusi, dan konsumsi, setidaknya 16 ayat Al-Qur'an dan 14 hadits dibahas dalam penelitian ini, (2) Perspektif Al-Qur'an dan hadis dalam produksi, distribusi dan konsumsi harus halal dan tayyiban. Agar dianggap Halal, kita perlu mengamati dari bagaimana ia diproduksi, mendapatkan bahannya, membeli, menjualnya, dan akhirnya mengkonsumsinya. (3) Dan terdapat tujuh peluang industri halal di Indonesia yang dapat dikembangkan.

Kata kunci: Etika, Tafsir, Produksi, Distribusi, Konsumsi

INTRODUCTION

In the Qur'an it has been regulated how one's ethics in life, both in family and neighborly relations and in the economic field, namely business ethics and trade. Development in the economic field in the Qur'an has the same opportunities as other scientific developments. One

of the discussions in the economic field in the Qur'an is about production, distribution and consumption, specifically the Qur'an in several verses discusses production, distribution and consumption of halal and tayyiban.

Halal here means, not only from a physical or substance aspect, such as containing elements that are not allowed such as pork and alcohol, but also from a legal perspective. Starting from how to produce it, how to get the ingredients, how to buy and sell it and how to eat it. Lastly yet also important to observe whether the product or food is good for health consumption.

Etymologically, halal comes from the word hall. -yahill which means loose alias not bound. Meanwhile, in a terminology, halal means things that are permissible and can be done because they are allowed and not bound by provisions that prohibit it. According to Al-Jurjani "halal" comes from the word alhulu which means "open", meaning anything that is not subject to sanctions for its use or actions that are freed by the Shari'a to do (Al Jurjani, Ali ibn Muhammad, 1988).

The word "Tayyib" in Arabic is the root word of taaba which is formed from the words ta, alif, ba. Which means delicious, good, lush, healthy, permissible, and reassuring. In the Qur'an the word taaba besides forming the word tayyib, also forms other words such as tibna, tibnun, and tuba. In the perspective of health, good food is equipped with balanced nutritional intake that are beneficial for the body to consume such as carbohydrates, protein, fat, vitamins and minerals and paying attention to lifestyle activities (Wahyu Ihsan and Zahrul Fata, 2022).

A businessman who is related to the production and distribution of products must pay attention whether the products that are made and trade are products that meet the Halal criteria. The purpose of regulating ethics in business is none other than for the benefit of humanity in general, or also as the goal of the shari'ah itself (maqashid syar'iah) in the form of safeguarding faith, knowledge, life, property, and continuity of life. In this way, Islamic business ethics usually lead to the attainment of happiness in the world and in the hereafter (falah) through a good and honorable way of life. According to Al Ghazali, everything that guarantees the protection of these five matters is a benefit for humans and therefore is desired by humans (Nihayatul Masykuroh, 2019).

The purpose of this research is to see what the perspectives of the Qur'an and Hadith regarding the ethics of production, distribution and consumption are, and see opportunities in the halal industry in Indonesia.

Literature Review

1. Production

Production is an activity carried out by humans in producing a product, either goods or services, which is then utilized by consumers. At a time when human needs were few and simple. Production and consumption activities were often carried out alone, that is produced to meet their own needs. However, along with the increasing diversity of needs and limited resources, a person can no longer produce what he needs (Nur Rianto and Euis Amalia, 2010). Technically production is the process of transforming inputs into outputs.

2. Distribution

Distribution can be interpreted as an activity carried out by companies or producers to consumers with the right estimated time. In other words, distribution activities have a role to link the interests of producers and consumers. Distribution can also be interpreted as marketing activities that try to expedite and facilitate the delivery of goods and services so that their use is in accordance with what is needed. Distribution is a very important activity so that products from producers could reach consumers effectively. Even though the location of a factory is very far from the the community, however with distribution activities it will make it easier for the community to get the desired product or goods (Putri, Rosmayani, & Rosmita, 2018).

3. Consumption

Consumption is defined as the use of goods and services that will directly meet human needs. According to Abdul Halim, consumption is expenditure incurred by households or communities to obtain goods and services in a certain period with the aim of meeting needs.

RESEARCH METHOD

The methodology in this research is literature review or literature study which contains theories that are relevant to research problems. According to Sukardi (2013), literature review or literature study is an activity that is required in research, especially academic research whose main goal is to develop theoretical aspects as well as aspects of practical benefits.

The type of research used in this study is library research, namely research conducted by collecting data or scientific writings that aim at research objects or library data collection, or studies that are carried out to solve a problem which is basically based on critical and in-depth analysis of relevant library materials. Judging from its nature, this research is descriptive research.

RESULT AND DISCUSSION

A. Production in Islam

1. Understanding

Production is an economic activity, to create or add value to an item or service to meet human needs. This economic activity plays an essential role in human life, to help the continuity of life. Furthermore, this activity ensures that goods that are produced can be utilize. The Qur'an has explained well that humans should produce their needs, but the production process for human needs does not only focus on material aspects. However, it also always includes an element of benefiting these production activities. For example, in making profit, the process of making it, the process of working and etc. (Ika Yunia Fauzia, 2020).

In the Qur'an several verses that talk about the production of certain goods, for example the production of vegetable oil and the production of leather textiles that are contained in the Quran; Al Mu'minun verse 20 and An Nahl verse 80:

"And (We grow) a tree (olive) that grows from Mount Sinai, which produces oil, and an appetizing ingredient for those who eat" (QS Al Mu'minun: 20).

"And Allah made houses for you as dwelling places and He made for you houses (tents) of cattle skins which you feel light (carry) when traveling and when you live and (He also made) from sheep wool, camel hair, and goat hair, household items and pleasures for a (certain) time" (QS An Nahl: 80).

As for production in the perspective of hadith, it is explained in the hadith, *"From Al Miqdad Ra, from the Prophet SAW said: No one eats better than eating what his own hands have produced. And indeed, the Prophet of Allah, Daud As, ate from the work of his own hands (HR Bukhari; 2072).*

The Verses and Hadith above explain that producing with your own hands is better than relying on others. If pulled further, these verses and hadith can be related to God's commands to utilize the natural resources that God has provided for humans. However, these natural resources must be managed first, so they can be put to good use (Ika Yunia Fauzia, 2020).

According to Fauzia (2020), production in Islam must start from the intention to carry out these activities, which is based on monotheism, Unity of Allah. The production process under the under the aegis of aqidah will make human carry the signs of maqashid al-shariah, in which production is intended to spread prosperity, protect religion, soul, intellect and offspring. If the goal of production activity is beneficial, then it is expected that a producer will uphold morality in production. Some of these morals are:

1. Avoid negative externalities

Negative externalities are impacting the result in causing losses in the production environment, both to humans and nature. Externalities can be in the form of company waste that pollutes and pollutes the environment around the business location, or mining activities that pollute the air and cause respiratory diseases in the surrounding community.

In Islamic business ethics, negative externalities are strictly prohibited by Allah SWT, as in the verses of the Qur'an, Al-Baqarah 2:11,

And when it is said to them, "Do not do mischief on earth!" They replied, "Surely we are the ones who make improvements" (QS Al Baqarah: 11).

In another verse explained

"O you who believe, do not eat each other's wealth in a vanity way, except by way of trade that applies with your likes and likes. And do not kill yourself, verily Allah is Most Merciful to you" (QS An Nisa 4: 29).

In several hadiths it is explained regarding orders to protect the environment, for example the prohibition to cut down wild trees, orders to plant plants that can be of benefit to animals and humans.

As the hadith of the Prophet Muhammad SAW:

"Whoever cuts down a bidara tree that overshadows Ibn Sabil, livestock unjustly and unkindly, Allah will pour hot water on his head in hell" (Narrated by Abu Dawud).

2. Aiming for benefit (Individual, family, community, and country)

Production activities are carried out for a noble purpose, namely realizing benefit (masalahah) for humans starting from the benefit of the individual, family, community, and country.

"It is not a Muslim to plant a tree except what he eats from the plant as charity for him, and what is stolen from the plant as charity for him and no one's property is reduced except it becomes charity for him" (HR. Muslim).

According to Yusuf Qardhawi (1995), externally production behavior is intended to meet the needs of everyone so as to build community independence. While the motive for his behavior is the priority of making a living, protecting resources (flora-fauna and the natural surroundings), doing it professionally and trying to do something halal.

B. Production Principles

1. Producing in a halal circle

The principle of production that must be carried out by every Muslim, both individually and as a community, is to hold on to everything that is permitted by Allah SWT and not to cross the line. A Muslim is also prohibited from producing goods that are harmful to humans and prohibited from producing goods that are forbidden to wear or illegal to collect.

2. Justice in production

The Islamic economic system has provided justice and equality in the principle of production according to everyone's ability without oppressing others or destroying society.

3. All activities are bound to the level of Islamic moral and technical values

Islam teaches that there is a priority scale (dharuriyah, hajjiyah, and tahsiniyyah) in meeting consumption needs and prohibits excess.

4. Production activities must look at the social-community aspect

Production does not only concern the interests of producers but also society as a whole (Ika Yunia Fauzia, 2020).

"And do not take part of the wealth of another person in a vanity way and (do not) bring the (affairs) of the property to the judge, so that you can eat a part of the property of the other person by (doing) sin, even though you know (QS Al Baqarah: 188).

C. Distribution in Islam

1. Understanding

Distribution is another aspect of marketing. Distribution can also be interpreted as the activity of delivering goods or services from producers to consumers. In this case what is meant by distribution are traders, both wholesalers and traders in the market. Trade is an "intermediate factor" of production and consumption, in other words, trade is a medium for producers to distribute or channel their wares.

In Islam, trade is a very fundamental activity, as shown in the Qur'an, An Nisa verse 29:

"O you who believe, do not eat each other's wealth in a vanity way, except by way of trade that applies with your likes and likes. And do not kill yourself, verily Allah is Most Merciful to you" (QS An Nisa: 29).

And in another verse, it says:

"And Allah has justified buying and selling and forbidding usury" (Surah Al Baqarah: 275). Caliph Umar bin Khattab greatly motivated his friends to trade, namely bringing in goods from one area to another, and giving them freedom to sell what they brought according to what they wanted.

2. Prohibited Trading or Trading

There are several types of trading that are prohibited by the Prophet SAW, which in it contains Gharar and make people eat other people's property vanity and in it there is an element of deception that causes envy, conflict and hostility among Muslims (Azhari Akmal, 2012).

1. Selling above the sale of his brother

From Ibn 'Umar, he said, the Prophet sallallaahu 'alaihi wa sallam said; "Let no one sell above what his brother sells. Nor should anyone preach (apply) on top of his brother's khitbah unless he gets permission for that" (HR. Muslim).

From Ibn 'Umar, he said that the Prophet sallallaahu 'alaihi wa sallam said, "Let no one of you sell above what his brother has sold" (HR. Bukhari)

2. Buying and selling najesy

Someone who deliberately makes the price of goods go up even though he did not intend to buy, and he encourages others to buy it, eventually buying or he praises the goods being sold so that other people buy when it is not in accordance with reality.

The argument for the prohibition of buying and selling of this kind is mentioned in the hadith of Abu Hurairah,

"The Prophet shallallahu 'alaihi wa sallam said; "Let no one sell above what his brother sells, don't do najesy and don't let city people become brokers to sell village people's goods" (HR. Bukhari).

Viewed that the sale and purchase of najesy is still valid because najesy is carried out by people who want to increase the price of goods -but do not intend to buy- so that it does not affect the damage to the contract. Hambali scholars are of the opinion that if in the sale and purchase of najesy there is ghoban (a very large price difference from the normal price), then the buyer has the right of khiyar (choice) to cancel the sale and purchase.

While buying and selling in the auction system (known as "muzayadah"), it is permissible. Buying and selling at auction is every bidder wants to buy, unlike the case with najesy who tends to harm other parties because they have no intention of buying.

3. Talaqqil jalab or talaqqi rukban

Jalab means goods that are imported. While rukban in question is a trader with a mount. What is meant by talaqqil jalab or talaqqi rukban? Traders welcome the arrival of goods from other places and people who wants to sell in their country, they offer prices that are lower or

far from the prices in the market so that the goods of foreign traders are purchased before entering the market and before they know the real price.

This type of buying and selling is forbidden according to *jumhur* (the majority of scholars) because of deception.

From Abdullah bin Umar, he said; "We used to welcome traders from outside, then we bought their food. The Prophet *sallallahu 'alaihi wa sallam* then forbade us to do such buying and selling and let them arrive at the food market and sell there" (HR. Bukhari).

In the hadith of Abu Hurairah, Rasulullah *shallallahu 'alaihi wa sallam* said; "Do not welcome outside merchants. Whoever welcomes him then buys goods from him and then the outsider enters the market (and knows he has been tricked into offering a price that is too low), then he has the right of *khiyar* (option to cancel the sale and purchase)" (HR. Muslim).

4. Buying and selling on the second call to prayer on Friday

A Muslim is not allowed to sell or buy anything if the second call to prayer for Friday prayers has been sounded and the preacher has ascended the pulpit, because Allah *swt.* Said in Q.S. Al-Jum'ah: 9

"O you who believe, when called upon to perform Friday prayers, then hurry to remember Allah and leave buying and selling. That is better for you if you know" (QS Al Jum'ah: 9)

5. Hoarding Goods

Khalifah Umar was very firm if in trading there was hoarding, this was confirmed by the hadith of the Prophet SAW

"Anyone who hoards to get the highest price, with the aim of outwitting Muslims, is a wrong act" (HR. Ahmad).

"Imam Nawawi said, The forbidden wisdom is hoarding goods because it can cause harm to the general public." (Syarh Saheeh Muslim, 11: 43).

Al Qodhi Iyadh Rahimahullah said, "The reason for the prohibition of hoarding is to avoid anything that bothers Muslims in general. Everything that bothers them must be prevented.

6. Buying and selling with fraud or deception

From Abu Hurairah, he said;

"The Prophet *sallallahu 'alaihi wa sallam* once passed a pile of food, then he put his hand into it, then his hand touched something wet, so he asked, "What is this, O owner of the food?" The owner replied, "The food is exposed to rain, O Messenger of Allah." He said, "Why don't you put it in the food section so people can see it? Know, whoever cheats then he is not from our group." (HR. Muslim).

An example of this form of buying and selling is buying and selling which is carried out by describing goods through pictures, audio or writing and is described as if the goods have high and attractive prices, even though this is just a trick-to-trick buyers. This includes buying and selling by hiding the disgrace of goods and saying that the goods are good and new, even though they have been damaged and have often fallen repeatedly. In essence, any act of fraud in buying and selling is prohibited.

7. Reducing the measure of the scales

One of the manifestations of honesty in doing business is fulfilling the measure and scales. The term measure in the Qur'an is often referred to by the words *iktala* (*kayl*), *kala*, *kill*, *mikyal*, *naktal* and *mizan*. Ethical principles regarding the procedure for measuring and weighing have been regulated in the Qur'an including letters *al-Isra'* (17:35), *Hud* (11:84), and *al ('Araf*, 7: 34)

"And perfect the measure when you measure and weigh it in the right balance. That is more important (to you) and better the consequences ". (Q.S. *al Isra'* : 35)

“Worship Allah, there is no god for you but Him. And do not reduce the measure and scales. Truly I see you in a good condition (prosperous). And indeed, I fear that you will be overwritten by punishment on the Day of Desolation (Doomsday)” (QS Hud: 84).

Quraish Shihab explained that at the end of the verse above it is stated that the perfect measure and weight according to the verse above is declared good (khair) and the results are better. This is because perfecting measures/weights creates a sense of security, peace and prosperity in people's lives, which, among other things, is when each person gives what is in excess of his needs and receives what is in proportion to his rights.

“And (we have sent) to the people of Mad-yan their brother, Shu'aib. he said: "O my people, worship Allah, there is no god for you but Him. In fact, clear evidence has come to you from your Lord. So perfect the measures and weights and do not reduce for humans the items of measurement and weights, and do not you make mischief on earth after God has repaired it. That is better for you if you truly are believers." (Q.S. al-A'raf: 85)

According to Al Maraghi, the meaning of al-bakhs is not merely to reduce the measure or weight of real goods, but also contains the meaning of bargaining, cheating, and other frauds that reduce ma'nawi rights, such as knowledge and virtues. Furthermore, he gave examples of human behavior in his time related to this al-bakhs trait. Many traders reduce the rights of others and cheat about the goods they sell or buy (Tafsir Al-Maraghi, terj Anshori Umar, 1993).

D. Consumption in Islam

The word "consumption" comes from the Dutch *consumptie*, which means an activity aimed at reducing or consuming the usefulness of an object, both in the form of goods and services, to meet needs and satisfaction directly (Qardhawi, 1995).

Consumption is an important economic activity, sometimes even considered the most important, because it is a form of fulfilling one's life needs. In Islam, consumption is controlled by four basic principles, namely: not to overdo it in consumption, consuming what is good and lawful, consuming something in the name of Allah, making what is lawful and forbidding what is unlawful (Abdurrahman Kasdi, 2013).

First, in the Qur'an it has been ordered not to overdo it in consumption:

"O son of Adam, wear your beautiful clothes every (entering) the mosque, eat and drink, and don't overdo it. Verily, Allah does not like those who are extravagant. (QS Al A'raf: 31).

In connection with God's command to consume food and the prohibition of excessive consumption, Syaekani stated, this prohibition was not meant to make people leave eating and drinking. Even in the hadith it is stated that a person who does not meet his food and drink needs in a reasonable manner will make him weak and will not be able to uphold what is his obligation. Moreover, to make a living.

Second, the recommendation to consume good and lawful things, Allah SWT says:

“O people, eat what is lawful and good from what is on earth, and do not follow the steps of the devil; Because actually the devil is a real enemy for you" (QS Al Baqarah: 168).

Allah explains that He is the giver of sustenance for all His creatures. He bestows upon humans the ability to eat food that is lawful and good and prohibits humans from eating foods that are forbidden (Al-Rifa'i, 1999). The verse above begins with the phrase *ya ayyuha al-nas*, which means the command is shown to all humans. Eating is a universal need. Whatever the tribe and nation, and not only humans, other creatures of Allah also need food.

Third, consuming something by mentioning the name of Allah, as in the Word of Allah in the letter Al An'am verse 118:

"Then eat the (halal) animals that are called by Allah's name when slaughtering them, if you believe in His verses." (QS. Al-An'am: 118).

Allah permits His believing servants to eat the slaughtered meat that Allah has recited over him. That is, He forbids eating slaughtered animals where Allah's name is not recited,

such as eating carrion that is permitted by the Quraysh infidels and animals that are slaughtered not on the name of God. Verily, Allah has explained to the Muslims what is unlawful for them, except what they are forced to eat (in a state of madharat).

Fourth, when consuming, one must have principles; justify what is lawful and forbid what is unlawful, that is as explained in the word of Allah SWT which means: “(That is) those who follow the apostles, unummi prophets whose (names) they find written in the Torah and the Gospels that are with them, who order them to do what is good and forbid them from doing what is wrong and make it lawful for them all that is good for them and forbidden to them all that is bad and removes from them the burdens and fetters that were on them. So those who believe in him, glorify him, help him and follow the bright light that was sent down to him (the Koran), they are the lucky ones.” (QS. Al-A'raf: 157).

The verse above explains about who deserves to receive God's mercy, namely those who are pious, give zakat and believe in Allah and His Messenger. People who achieve mercy are people who continuously and diligently follow the Prophet Muhammad who always invites Jews and Christians to be good (Shihab, 2002). This verse also encourages Muslims to make all that is good permissible and all that is unlawful.

In another verse it is stated:

"O you who believe, do not forbid anything good that Allah has made lawful for you, and do not transgress." (QS. al-Ma'idah: 87).

Consumption in shari'ah cannot be separated from the role of faith. The role of faith is an important benchmark because faith provides a worldview that tends to influence human's personality. Faith greatly influences the quantity and quality of consumption, both in terms of material and spiritual satisfaction. Another thing that Allah regulates regarding this consumption is that the food must be good and fit to eat, not dirty and disgusting so that it spoils the appetite.

Because of that not everything that is permitted may be eaten and drink. Of all that is permissible, eat and drink that is clean and beneficial. In this regard, there are many traditions of the Prophet that are important for us to pay attention to. For example, there is a history from Salman which states that the Prophet once said, "Food is blessed if we wash our hands before and after eating it." (H.R Tirmizi). Another history comes from Abu Tadah who informs that the Apostle said, "When one of you drinks, don't blow into the glass". (Bukhari). The hadith from Jabir also states that the Apostle once said, before going to bed, turn off the lights, close the door, and cover food and drink (Bukhari).

E. Production Distribution and Consumption of Halal and Thayyiban Products/Services

The halal industry from time to time is growing rapidly, all over the world, based on very high demand for some halal products/services in the world. According to data released by Thomson Reuters, in 2015 spending on Muslim products in the product and services sector reached more than US\$ 1.2 trillion, followed by clothing at US\$ 243 billion, media and recreation at US\$ 189 billion, travel at US\$ US\$151 billion and pharmaceuticals and cosmetics US\$133 billion. And the total assets of the Islamic financial sector are estimated at US \$ 2 trillion.

The main factor that keeps the halal industry growing is the world's Muslim population which is growing very fast. In 2015, the world's Muslim population reached 1.8 billion people, equivalent to 24.1% of the world's population, and this number continues to grow. This population growth is accompanied by their awareness to consume halal products. The growth trend of the halal industry is supported by many factors, for example the support of information and communication technology plays a very important role in educating demand and suppliers for the provision of halal-based industries.

Fashion from batik to weaving is a good opportunity to be able to color the world's fashion industry.

3. Halal tourism cluster

Halal tourism is supported by the hospitality sector as well as Muslim-friendly services, as has been developed in Granada, Spain with tours of Islamic dynasty heritage sites. In Indonesia, halal tourism, for example, is in Lombok, NTB which has received the World Halal Travel Award (WHTA), World Best Halal Tourism Destination and World Best Halal Honeymoon Destination.

4. Halal media and recreation cluster

Indonesia is also developing a halal media and recreation cluster, as previously released involving creative works in the film world by filming Islamic novels.

5. Halal pharmaceutical and cosmetics cluster

Some medicines and cosmetics are also increasingly attractive if they have a halal label because a Muslim feels safe to consume these two products.

6. Renewable energy cluster

This cluster is still being worked on as an effort to anticipate the diminishing fossil energy due to high human consumption. Renewable energy comes from collisions and scientific engineering which is then developed by scientists.

7. Islamic finance cluster

According to the Global Islamic Economy Index, the Islamic finance cluster is the earliest cluster before the other clusters. Because Islamic Finance has a huge influence on economic growth in a country. One example is the growth of MSMEs, so that they can initiate the growth of prospective producers and distributors in the product/service area of the halal industry.

Indonesia's opportunity to develop the halal industry is very large, Indonesia has good natural and human resources, with the largest Muslim population in the world. So, it is not impossible that Indonesia will become a beacon for the world's halal industry. Of course, this must be realized through inter-sectoral cooperation, from government officials, MSME actors, and the Muslim community in particular, to be able to develop the 4.0 halal industry in Indonesia (Ika Yunia Fauzia, 2020).

CONCLUSION

In the Qur'an it has been regulated how the ethics of a person or group in production, distribution, and consumption, specifically the Qur'an in several verses discusses the production, distribution and consumption of halal and tayyiban. Halal is meant here not only in terms of physical or substance. Of course, such as containing elements of pork, dog or carrion, but it is also lawful from a legal point of view. Starting from how to produce it, how to get the ingredients, how to buy and sell it and how to eat it. And what is no less important is whether the product or food is good for health consumption.

The purpose of regulating ethics in business is none other than for the benefit of humanity in general, or also as the goal of the shari'ah itself (maqashid syar'iah) in the form of safeguarding faith, knowledge, life, property, and continuity of life. From the discussion that has been described there are many verses of the Qur'an and hadith relating to ethics in production, distribution, and consumption. One of them is in the letter An Nisa verse 29 and the Hadith of the Prophet regarding prohibitions in trading.

Indonesia's opportunities in the halal industry are very large, there are several that can continue to be pursued, such as: Halal food and beverage clusters, Muslim Fashion Clusters,

Halal tourism clusters, Halal media and recreation clusters, Halal pharmaceutical and cosmetics clusters, Renewable energy clusters, and Islamic finance clusters.

This research is not free from shortcomings, this research only discusses the basic interpretation of the verses of the Qur'an and Hadith relating to production, distribution, and consumption. suggestions for further research are to interpret the verses of the Qur'an and Hadith one by one relating more deeply to production, distribution and halal food.

REFERENCES

- Abdurrahman Kasdi. 2013. Interpretation of Consumption Verses and Their Implications for Islamic Economic Development. *Journal Equilibrium* (1) 18-32
- Al Jurjani, Ali ibn Muhammad. 1988. *Book of At Ta'rifat*. 1988. Beirut: Dar Al Pole Al Scientific, 1988
- Al-Maraghi, Ahmad Mushthafa. *Translation of Tafsir Al-Maraghi*, trans. Ansari Umar. Semarang: Toha Putra. 1993.
- Ar Rifa'i, Muhammad Nasib, 1999. *Ease From Allah Summary of Tafsir Ibnu Katsir Volume 1*. Jakarta: Echoes of Insani, 1999
- Ika Yunia Fauzia, 2020. *Islamic Business Ethics Era 5.0*. PT. Depok: Raja Grafindo Persada, 2020
- Ministry of Religion of the Republic of Indonesia, the Qur'an and its Interpretation. Jakarta, 2020
- Nihayatul Masykuroh, 2020. Islamic Business Ethics. [Internet] [Accessed November 30, 2022]. Available at <http://repository.uinbanten.ac.id/5615/2/ETIKA%20BISNIS%20ISLAM>
- Qardhawi, Yusuf, Al-, 1995. *The Role of Values and Morals in the Islamic Economy*. Jakarta: Rabbani Press, 1995
- Shihab, M. Quraish, 2002. *Tafsir Al Mishbah*. Jakarta: Lantern Day, 2002
- Tarigan, Azhari Akmal, 2012. *Interpretation of Economic Verses of the Koran: An Exploration Through Key Words*. Medan: Cita Pustaka Media, 2012
- Wahyu Ihsan, Zahrul Fata. 2022. The Concept of Halal Food and Tayyib According to Tantawi Bin Jawhari Al-Mishri In His Tafsir Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim. *JUSMA: Journal of Islam and Community Studies Volume 1* (2) 38-56.