

Production of BIOFIR Bottled Drinking Water in UD. Sumber Mubarakah Sidoarjo: A Perspective of Islamic Economic System

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Abstract

The research conducted aims to determine the production process of BIOFIR bottled water in UD. Sumber Mubarakah Sidoarjo is reviewed from the principles of Islamic production and the implementation of the Islamic economic system regarding the basic and instrumental values of Islamic economics. Research methods used in research conducted on UD. Sumber Mubarakah Sidoarjo uses a descriptive qualitative approach with a type of case study research on objects. The data collection techniques are through interviews with informants, both in person and online media, direct observation at the informant's place, documentation in the form of photos related to drinking water production business activities carried out by UD. Sumber Mubarakah Sidoarjo as complementary evidence in the research, and triangulation of the methods used by researchers to unearth the truth of business owner informants. The results of the research obtained in this study are the production process of BIOFIR bottled drinking water at UD. Sumber Mubarakah Sidoarjo has been quite good and meets the provisions of production in an Islamic manner. Other results show that Islamic principles of production have been applied and the basic and instrumental values of Islamic economics have been applied to the factors of production.

Keywords: *Bottled Drinking Water, Islamic Economic System and Production.*

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1. INTRODUCTION

Doing business can create jobs and can also be a driving factor and driver of the country's economy if managed properly. In today's modern economic era, doing business can be a fairly easy alternative because it can be supported through growing technology and also has a positive effect on business actors to produce and distribute and market products to consumers. With the development of this technology, it can provide convenience to people who were not previously

interested in business activities now become interested and can become one of the criteria for work that people want.

According to T. Chwee explained that business can be defined as a system that produces goods and services to satisfy people's needs. Business can also be interpreted as an individual and community process to obtain profits that can provide benefits for all business people involved in business activities (Puspitasari, 2019). It can be concluded that business is all forms of

activities carried out from the process of producing, distributing, and marketing services needed by humans by doing business or in other ways that are not only pursuing profit. A profitable business is not only measuring the right size and scales, but also by avoiding all forms of fraudulent practices.

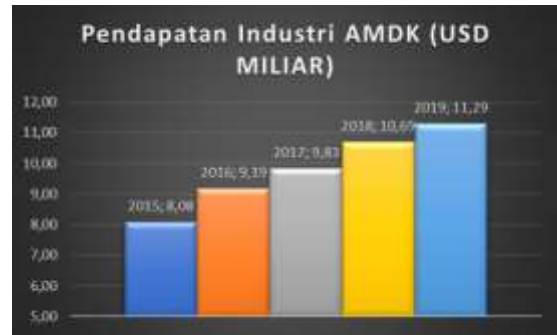
The more people who do business, it is certain that it will cause competition between fellow business people, because business activities are more profit-oriented but ethics and morality are always upheld. Every business activity must be carried out in accordance with ethics or norms prevailing in business activities as well as principles on production activities, one of which is based on the principles of Islamic economics.

Basically, the Islamic economic system is different from the capitalist economic system and the socialist economic system. Furthermore, it is a conflict between the two and is between the two economist systems. According to Marthon in Efrita Norman and Samsul Basri, production is the lifeblood of economic activity. There will never be any consumption, distribution, or trade activities of goods and services without being started by the production process. In economic terms, production is a cyclical process of economic activities to produce certain goods or services by utilising production factors (land, capital, labour, raw materials, and organizational management) at a specific time (Simatupang, 2021).

According to Jusmailani in Efrita Norman and Samsul Basri stated that by doing business and producing Islamically, the mutual benefit will achieve, justice will distribute, and development processes and economic growth will occur to create prosperity. In other words, it is essential to understand Islam's production concept. The success of an Islamic economic system is not only based on something material but also values, norms, and ethics. In other words, excellent morals in production activity will achieve public benefit (Langga & Hyronimus, 2021).

According to Abdul Rochim, Director of the Tobacco Products and Refreshing Materials Industry of the Indonesian Ministry of Industry, said that in terms of growth, the domestic beverage industry from January to September 2018 recorded double-digit growth of 10.19%. Types of bottled drinking water products (AMDK) dominate the market share of the beverage industry, which currently the market share of the AMDK industry to the beverage industry reaches 84%, so the AMDK business opportunity is still

significant. Meanwhile, on the other hand, the existence of this potential needs to be responded better by producers by optimising benefits other than profits alone.



Grafic 1. Income of bottled drinking water products in Indonesia (USD MILIAR)

Based on the chart above, it can be seen that the bottled water industry in Indonesia has a significant development. In 2019, it showed the highest revenue figure in the bottled water industry at 11.29 billion. This shows that the bottled water industry has a good business segmentation if it is managed optimally and applies production principles properly and correctly. Lecturer from Indonesia Islamic University Yogyakarta, Hanafi Amrani said there are weaknesses in consumers made by other economic actors such as producers or traders to be dishonest, which is only profit-oriented for themselves. It proves the existence of cases in the community, including food products, drinks, and drugs that are harmful to health or life. It provides information on product labels that do not match reality, unfair competition, or misleading advertisements (Hanafi Amrani, 2015).

In a study conducted by Lilis Setiawati et al. explained that "Aser Water" refillable mineral water can meet all production components that are declared feasible according to the concept of business feasibility in Islamic review, namely the fulfilment of the concept of *masalah* in production. Meanwhile, a study conducted by Puspa Utami explains a time limit for returning unsold products as in the principle of the "Dwi Putra" sponge production business. They realise there is no expiration period on the packaging of the sponge product (Hasan, 2021). The production process based on Islamic values are needed.

Here is the author's background in studying UD. Sumber Mubarakah belongs to the "Nurul Huda" Islamic Boarding School in Kedungboto village, Porong district, Sidoarjo regency. This study collected qualitative methods through observation, interviews and documentation. Furthermore, the data

is analysed and concluded based on Islamic economic views on the production process of goods or services carried out, whether by the principles and values of Islamic production. Moreover, the study's object chose to determine the consistency related to the implementation of Islamic production in trading business entities affiliated with non-formal Islamic educational institutions (Pondok Pesantren) and Nahdlatul Ulama Economic Institute (LPNU) Porong.

Islamic production theory provides an explanation of the behavior of producers in maximizing profits or optimizing their production efficiency, as in the word of Allah SWT in Surah al-Maidah verses 87 which reads: Meaning: you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

The above verse explains that there is an ability to utilize resources without having to exploit nature infinitely. Indeed, the prohibition against the over-the-top exploitation of nature is the Quran's way of explaining the production of Islam in general. Because in principle Islam in production does not only meet the demand that carries out production by keeping costs as low as possible to help increase profit.

According to Suhrawardi K. explained that the Islamic economy e-system which aims for the benefit of mankind is the implementation of economic science which is carried out in daily practice in order to organize factors of production, distribution and utilization of goods and services produced by not violating the Qur'an and Sunnah as a reference for laws and regulations in the Islamic economic system (Turmudi, 2017).

In doing business, there are three interrelated business activities, namely production, distribution, and consumption. These three activities are inseparable and go according to their flow. Production plays an important role in the chain of business activities. Because in the absence of production human needs cannot be met (Mursal et al., 2022).

There are several things that must be considered when producing a business. This is because the production stage is a stage that plays an important role in business. Producers who pay attention to the source of raw materials, tools for production, and the processes carried out when producing their products will get good quality results compared to manufacturers who do not pay attention at all to the source of raw materials and only seek as much profit

as possible (Nasution et al., 2022). In the modern era like today, there are not a few producers who still commit various frauds both from the source of raw materials, production processes, and sales who only focus on making the greatest profit without thinking about the concept of correct business ethics that is in accordance with Islam. This can cause losses for consumers and have an impact on the development of the business business.

Production without paying attention to quality but only concerned with minimizing production costs will affect consumer satisfaction with product quality. Therefore, the cultivation business, as well as in the field of food mushrooms, has an obligation to not only focus on the benefits obtained, but can provide satisfaction and a sense of security to buyers or consumers (Hidayat, 2021).

The issue of Islamic production is still an interesting topic to study, because many people run their businesses based on Islamic economic principles, as evidenced by several studies conducted related to Islamic financial literacy including: "Production: A Study of Muhammad Abdul Mannan's Thoughts in Islamic Economics (Case Study of Madura People's Salt Production)", by Iwan Hidayat. This research discusses economic studies, especially about production, Muhammad Abdul Mannan argues that the production system emphasizes more on the concept of economic welfare which consists of an increase in income caused by increasing production of useful goods through maximum utilization of resources (both human and material) and through the participation of the maximum number of people in the production process (Hidayat, 2021).

Then the research with the title "Analysis of Competitiveness and Factors Influencing the Export of Indonesian Footwear Products to the United States Reviewed in an Islamic Economic Perspective", by Nurlaili. The results of this study show that In the Islamic economy, competition is very permissible. Allowed competition is fair competition as mentioned in Q.S Al-Baqarah verse 148. International trade from an Islamic economic perspective prohibits the practice of dumping in conducting transactions. It aims to avoid mudharat in transactions carried out by the importing and exporting countries of goods. Indonesia's footwear exports to the United States have been in accordance with the Islamic economic perspective even though the destination country is not a muslim-majority country. This is indicated by the

trade agreements that have been agreed by the two countries, namely environmentally friendly laws (Laili, 2021).

Furthermore, the research with the title “*Comparison of Islamic Production Norms with Production in the Embroidery Industry in Bangil District (Case Study on the Faiza Embroidery Company)*”, oleh Wandha Cholifah Ramadan and Suherman Rosyidi. The results showed that there is an application of Islamic production norms in the embroidery industry in Bangil District (case study on the Faiza Embroidery company) has not been fully implemented in accordance with Islamic production norms. The application carried out by the Faiza Embroidery company according to Qardhawi is only the second and third norms, namely: Work is the main joint in production, and Production in halal circles (Ramadan & Rosyidi, 2017).

Based on the explanation above, it is the author's background to conduct research on UD. Sumber Mubarakah belonging to the "Nurul Huda" Islamic Boarding School located in Kedungboto village, Porong district, Sidoarjo regency. In this study, qualitative methods were collected through observation, interviews and documentation. Furthermore, the data is analyzed and concluded based on Islamic economic views related to the production process of goods or services that have been carried out, whether they are in accordance with the principles and values of Islamic production or not.

The research was chosen to determine the consistency related to the implementation of Islamic production in trading business entities affiliated with non-formal Islamic educational institutions and institutions from Islamic community organizations (LPNU Porong). Furthermore, the author will conduct a study entitled “**Production of BIOFIR Bottled Drinking Water in UD. Sumber Mubarakah Sidoarjo: A Perspective of Islamic Economic System**”.

2. THEORETICAL FRAMEWORK

Islamic Economic System

a. Understanding the Islamic Economic System

An economic system is a unit of mechanisms and institutions that act as decision-makers, applying decisions to production, distribution and consumption activities in a region or region. There are many factors in forming an economic system, for example, ideology, values adopt, cultural

traditions, politics, natural conditions, history, etc. Furthermore, imam Buchori and Siti Musfiqoh said that the Islamic economic system is a general basic rule adopted from the Qur'an and hadith and is an economic foundation that fits the circumstances of an era (Buchori & Musfiqoh, 2014).

In the Islamic economic system, primary and instrumental values of Islamic economics uses as guidelines and references in carrying out economic activities for all its people (Setiawati et al., 2021).

Basic Values and Instrumental Values of Islamic Economics

In the Islamic economic system, there are 3 (three) fundamental values derived from the core teachings of Islam itself. Which will be a differentiator from other economic systems (Saefuddin, 1984). Basic Islamic Economic Values, including Possession, Balance and Justice.

In the Islamic economic system, there are 4 (four) instrumental values that affect the economic behaviour of a Muslim, society and economic development.

Instrumental Values of Islamic Economics, including (Basri & Norman, 2018): Zakat, Prohibition of Usury, Economic Cooperation and Social Security.

b. Production in Islam

1) Definition of Production in Islam

Etymologically in Arabic, the meaning of production is "*al-intaj*", which is the root of the word "*nataja*", which means to embody or perform something, or a precise service by demanding the assistance of combining framed elements of production in a limited time. As for terminology, the word production means to create and add usefulness (use value) to an item. The usefulness of an item will increase if it provides new or more benefits than before (Imami & Sukmana, 2019).

2) Purpose of Production in Islam

According to Nejatullah Shiddiqi in Lukman Hakim, that production in Islam is intended as follows (Hakim, 2012), Respond to the needs of producers personally with a form that has a characteristic balance, Meet the needs of the family, Preparing some of the needs and succeeding generations and Social

services and infaq in the path of Allah Almighty.

3) Principles of Production in Islam

The following is a model for implementing the principles of production in Islam, including (Fuadah & Fauzi, 2019):

a) Tawhid Principles

Implemented in the following way: Producing halal and suitable goods and services, Develop good corporate governance to produce healthy business growth and sustainability, Running production mechanisms with effective and efficient principles through business feasibility analysis, risk management and business analysis, Pay zakat, *shadaqah*, and infaq by producers and employees at various levels, Implement CSR and other humanitarian programs useful for company *stakeholders*, including the surrounding community and Treat employees and other *stakeholders* fairly and proportionately.

b) Humanitarian Principles

Implemented in the following way: Providing a wide opportunity for every human being to actualise his economic capabilities, A manufacturer produces goods and services based on human needs to facilitate life in the world, Maximizing profits must be accompanied by efforts to maximise *social* returns, especially for disadvantaged groups, The prohibition on producing goods and services that give rise to *mudharat* is haram and destroys the entirety of human dignity, Maintaining the brotherhood of fellow human beings, The principle of humanity is the purpose of production activities, namely glorifying the dignity and dignity of man as a servant of God.

c) Principles of Justice

Implemented in the following way: Fulfilling workers' rights following their capacities while still paying attention to overall human dignity, Pay zakat, infaq, *shadaqah* and CSR for disadvantaged groups, Implement profit-sharing mechanisms (*mudharabah* and *musyarakah*) in the capital and funding

transaction system, Carry out conservation and conservation activities for natural resources, Engineering a *full-employment* production sector to alleviate unemployment and poverty

d) Principle of Virtue

Implemented in the following way: Manage source of capital that are lawful and good so as to bring benefits to all parties involved, namely *shahibul maal* (treasure owner) and *mudharib* (treasure manager), Rewarding performance, employees, management and transparency and neatness, how to make decisions (*problem-solving*), strategically developing a business, responding to competitors, and resource exploration carry with effective and efficient schemes, and Pay attention to its halalness and goodness for consumers or the general public so that all parties feel the benefits of their business.

e) Principles of Freedom (al-*Hurriyah*) and Responsibility (al-*Fardh*)

Implemented in the following way: Producers are free to own wealth by increasing their production capacity along with the responsibility to pay zakat, infaq, *shadaqah* and preserve the environment, Producers are free to increase the value of their wealth along with the responsibility to utilise and invest their assets in a halal transaction mechanism, Producers are free to develop their businesses accompanied by an obligation to pay attention to the welfare of employees, gradually improve their capabilities, and empower the surrounding community with strategic economic programs and Producers are free to apply their business capabilities along with the responsibility to increase economic growth, equal distribution of wealth, alleviate poverty and provide jobs for the community

f) Factors of Production in Islam

Some Islamic economists divide the factors of production into 4 (four), namely Land, Labour, Capital (Raw Materials) and Organization Management (Aprilianti & Herianingrum, 2021).

- a) Land
According to Suherman Rosyidi, the land is not just land to be planted or lived in but also includes all natural resources. In essence, all of this nature plays a role in providing benefits to humans, and they can use hidden and potential natural resources to satisfy human desires that are truly unlimited.
- b) Labour
Establishing a fair wage for a worker, according to the will of *Shari'a*, is a challenging task. The complexity of the problem lies in what measures will help transform the concept of fair pay into the world of work. According to al-Maliki (Efendi, 2003), in Rustam Efendi, one way to set a worker's wages is to base those wages on the services or benefits that workers produce.
- c) Capital (Raw Materials)
Some of the particulars regarding the model in Islam stated by A. Muhsin Sulaiman in Rustam Efendi, are as follows (Prativi et al., 2021): Islam forbids hoarding of capital, Capital must not be borrowed and lent by usury, Capital must be obtained in the same way as obtaining property rights, Capital that reaches *nishab*, zakat must be issued and Capital should not be used to produce in a wasteful manner
When a producer produces a good or service, the thing to consider is raw materials. If the raw materials are well available, then production will proceed smoothly. If it revers, it will hinder the course of production. So, a manufacturer must first study the channels of providing raw materials so that production activities run well (Fauzia, 2019).
- d) Organization Management
In production, there should be an organisation to organise the activities within the enterprise. Moreover, as one of the factors of production, the organisation is the shade of all production elements in one production business, industrial, agricultural, and trade (Muhammad, 2004). With good management, all

production factors will generate maximum profit because all production factors require regulation through a good managerial process (Turmudi, 2017).

3. RESEARCH METHODS

The research method used in this study is a qualitative method using a qualitative descriptive approach (Putri & Auwalin, 2021). Researchers in this study used qualitative descriptive case studies in order to provide an in-depth analysis of the background, character and unique properties of a case so that the goal is to find out the production process of BIOFIR bottled water in UD. Sumber Mubarakah Sidoarjo is reviewed from the principles of Islamic production and the implementation of the Islamic economic system regarding the basic and instrumental values of Islamic economics (Trisnawaty & Faizah, 2022).

The data used in this study includes primary data and secondary data. Primary data were obtained from interviews with BIOFIR bottled water business managers at UD. Sumber Mubarakah Sidoarjo. Meanwhile, secondary data is obtained from books, journals, government reports and records related to research. The data collection techniques used in this study were observation and interviews (Nikmah & Syarifudin, 2021). Observations made on the application of Islamic economic principles to the production of bottled drinking water. Observations were carried out for approximately 3 months. Interviews were conducted with semi-structured techniques (Masduqie et al., 2021), to determine the production process of bottled drinking water. The data analysis techniques used in this study include data reduction, which focuses on the data obtained to answer a problem by sorting out valid, important, useful, interesting and renewable data (Sugiyono, 2012). To determine the validity of the data, this study used the data triangulation method. The triangulation method is a data collection technique in the form of combining several data collection techniques and data sources that have been used previously. The triangulation method chosen in this study is the triangulation of data sources, that is, certain information that is unearthed in order to find out the truth. Some information obtained from data sources through interviews and observations was then collected using the same technique (Winarto et al., 2021).

4. RESULT AND DISCUSSION

Analysis of Islamic Economic Views on the Production Process of BIOFIR Bottled Drinking Water in UD. Sumber Mubarakah Sidoarjo

As Muslims, we must ensure that what we consume is halal and tayyib, including the most important thing is that we must ensure the halalness of the water we consume. And in this case the author will explain the results of the analysis of the BIOFIR bottled water production process at UD. Sumber Mubarakah Sidoarjo when viewed from the principles of Islamic production, that is:

a. Analysis at the Screening Stage

- 1) Filtering with Grains of Sand. In this process, silica sand filters coarse particles and dirt from the reservoir to collect the volume of water. The goal is to make the water treated cleaner and more transparent.
- 2) Filtering with Activated Carbon. In this process, plant and animal types can be used. Its function is to absorb odours, take chlorine and create a fresh taste in the water. Meanwhile, in the production process of BIOFIR bottled drinking water, it uses natural plants/rocks. So, the point of halalness has been evident at this stage.
- 3) Filtering with Micro Filter. In this process, a special sieve filters out microscopic small, invisible particles that escaped the previous filtration. Its function is to keep the water clear and not contaminated with anything so that it has fulfilled the principle of humanity. Because Islam forbids producing goods or services that give rise to mudharat and haram.

b. Analysis at the Disinfection Stage

At this stage, process sterilisation by ozonisation through an ozone machine. Its function is to kill pathogenic bacteria still contained in water to make it more durable. Then before the water enters the packaging filling place, it first passes through a tube containing an Ultra Violet lamp for irradiation so that there are no more bacteria in the water. This process has fulfilled the principle of humanity. Because there are efforts to kill germs or bacteria that cause disease and endanger health, water enters the reservoir containing unique ceramic stones that the founder has prayed for to contain elements of blessings and benefits.

c. Analysis at the Charging Stage

At the filling stage, the bottle or gallon should wash with a bottle or gallon washer. The presence of alat wash looks clean and made of and halal materials. Bottled water in glass uses a small-capacity machine, and packaging bottled water in bottles or gallons uses human labour. So, the packaging of bottles and gallons must be done quickly. The obstacle is a little long, considering it uses the traditional way the shortcomings in employees and their organisations. Filling water into bottles and gallons still needs to be hygienic/tayyib. The available room is not clean and low awareness of employees/employees to wear equipment that is sterile from germs or bacteria. Examples include not wearing gloves, face masks, head coverings, protective clothing, etc. So, it has not fulfilled the principle of tawhid because Islam commands us to produce halal and suitable goods or services.

So, it can be concluded that the production process of BIOFIR bottled water in UD. Sumber Mubarakah Sidoarjo has been halal but not good enough/tayyib according to the principles of Islamic production.

Implementation of the Islamic Economic System on BIOFIR Bottled Water Production in UD. Sumber Mubarakah Sidoarjo

To find out how the Islamic economic system has been able to be applied to the production of BIOFIR bottled water in UD. Sumber Mubarakah Sidoarjo, the author will explain the results of the analysis of observation, interview and documentation activities that have been carried out on the use of production factors which are also elements of a production activity, that is:

a. Analysis on Land Factors

Factor land owned by UD. Sumber Mubarakah Sidoarjo is the individual's property, where the initial vacant land can be more productive and valuable through the KH initiative. Samsul Huda, Lc., M.Sy. by establishing UD. Sumber Mubarakah Sidoarjo is an entire sector that produces BIOFIR bottled drinking water to meet the value of ownership. Because the Prophet also suggested that natural resources in the form of land should cultivate as production land.

b. Analysis of Labor Factors

The labour factor UD. Sumber Mubarakah Sidoarjo has received his rights with the payroll system realised after the obligation to work. There are bonuses for employees during the momentum of Eid al-Fitr, namely in the form of benefits and gifts. It has also been measured. Namely, the amount of salary received by employees is on the responsibilities and weight of their work. This trading business aims to meet the community's needs and realise that drinking water is a basic human life need. Hopefully, the right and the obligation between the individual and the public interest will be maintained and sustainable to meet the values of fairness and balance.

c. Analysis of Capital Factors (Raw Materials)

The capital factor UD. Sumber Mubarakah Sidoarjo regarding the capital element is that none of them takes money or makes credit at a bank or non-bank financial institution. Moreover, the additional capital comes from the savings of the owner of the trading business himself so there is no practice or usury element in terms of capital and has fulfilled the provisions of Islam, namely the prohibition of usury.

Factor in the raw materials that UD has. The UD. Sumber Mubarakah Sidoarjo supplied by PT. Graha Tirta Mojokerto with water criteria that meet predetermined production raw material standards, namely having a *Total Dissolve Solid* (TDS) / The lowest amount of water dissolved solids is at least 30 ppm (*parts per million*) or mg / l (milligrams/litre). The existence of an agreement to buy and sell goods and services related to the quality and delivery of clean water has fulfilled Islamic regulations, namely economic cooperation.

d. Analysis of Organizational Management Factors

UD. Sumber Mubarakah Sidoarjo conducts business development through collaboration with the Nahdlatul Ulama Economic Institute (LPNU) Porong in the marketing field. As a result, demand is increasing. Because of the potential of Nahdliyyin, residents inside and outside the Porong district also consume this product. Then from the profit in *Tasharrufkan* by fulfilling zakat, which has reached *nishab* and is used to support the students of Pondok Pesantren who are categorised as orphans and require legal education costs.

Furthermore, from social responsibility to the community environment with the community's involvement to empower each other economically and share teaching and experiences related to production activities. Recruitment of additional labour is also carried out in the face of increased demand for goods. In addition, it also provides financial assistance or products for local social activities. So that it has fulfilled Islamic provisions, namely economic cooperation, zakat and social security.

5. CONCLUSION

a. Islamic economic views on the "BIOFIR" Bottled Water Production Process at UD. Sumber Mubarakah Sidoarjo

At the stage of water filtration with sand, activated carbon and microfilters have been by the principles of humanity. Then the stage of water disinfection by using an ozone machine for sterilisation and killing Pathogenic bacteria is also by humanitarian principles. Further, at the filling stage first, the packaging is washed. The filling carry by machine and human power. Deficiencies are when employees need to pay attention to the hygiene and sterility of production. So, this is contrary to the principle of tawhid which commands that producing goods or Services other than halal must also be good (*tayyib*).

b. Islamic economic views on the Factors of Bottled Water Production "BIOFIR" in UD. Sumber Mubarakah Sidoarjo

There is a factor that the land has matched the value of ownership. Because Allah Almighty and Rasulullah SAW commanded not to allow vacant and unproductive land/ land. Then the labour factor has been by the value of fairness and balance. The employee's payroll gets paid according to the weight and responsibility of his work. Then the capital factor has been following the prohibition of usury. Because in terms of capital or savings, there are no elements obtained from conventional financial institutions, and the raw material factor is by the value of economic cooperation. Because in the procurement of water raw materials in collaboration with PT. Graha Tirta Mojokerto through an agreement to buy and sell goods and services. Moreover, finally, the management factor of the organisation has been by the value of economic cooperation, zakat and

social security because product marketing is in collaboration with the Nahdlatul Ulama Economic Institute (LPNU) Porong. The distribution of profits to underprivileged Islamic boarding school students. Benach social responsibility by involving the surrounding community to work when the demand for goods increases. Assistance in the form of funds or products is also usually given for local social activities.

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