



Implementation Of Imam Al-Ghazali's Production Principles In The Halal Industry (Study on Tempe/Tahu Factory in Tanete Riattang District, Bone Regency)

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Abstract

This study aims to analyze the application of Imam Al-Ghazali's production principles in the halal industry, especially in tempeh and tofu factories in Tanete Riattang District, Bone Regency. The research method used is qualitative with an exploratory approach through observation, interviews, and documentation. The results showed that Imam Al-Ghazali's production principles, such as good intentions, justice in production, worldly and afterlife balance, prohibition of usury and speculation, and social responsibility have been applied by business actors. They are committed to providing quality halal products, maintaining worker welfare, avoiding usury practices, and contributing to the surrounding community. However, challenges are still found in terms of Islamic economic literacy and access to halal raw materials. By understanding and optimizing Islamic production principles, the halal industry can develop sustainably, creating economic and spiritual balance in business. This study is expected to be a reference for business actors in applying Islamic values in the halal industry.

Key Words: Halal industry, Islamic Production, Imam Al-Ghazali, Tempe/Keto factory

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INTRODUCTION

The halal industry is the current trend in Indonesia. This is evidenced by the halal industry that is available today continues to develop and increase over time. The halal sector has emerged as a prominent contemporary business trend (Wahyudi et al., 2023). It has excellent prospects for the growth of the halal sector in Indonesia and other regions.

As a Muslim-majority country, Indonesia has to pay attention to the food products that circulate freely, which means that they should not only be praised for their composition that provides good health care medically, but also for being halal for consumption (Soemitra & Nawawi, 2022). However, the growth of the halal industry, including the sharia market, still faces several obstacles, such as limited human resources, lack of participation from local MSME players, and low public literacy regarding sharia digital marketing (Putri et al., 2024).

One of the influential Islamic thinkers in the field of economics and business is Imam Al-Ghazali. In his works, Al-Ghazali emphasized the importance of moral and ethical principles in economic activity (Deti & Sunantri, 2022). These principles include honesty, justice and social responsibility. The application of Imam Al-Ghazali's production principles in the halal industry can be a strong foundation for businesses to develop their business sustainably and in accordance with Islamic values (Muhayatsyah, 2020). This is important given the increasingly high demands of Muslim consumers for product quality and halalness. The implementation of these principles can create a mutually beneficial business climate for all stakeholders.

In the context of the halal industry, the halalness of a product is not only determined by its raw materials, but also by its production process. Therefore, the application of the principles in production is very important (Bakar & Pratami, 2021). This is where the relevance of the thought of Imam Al-Ghazali, a great Islamic scholar, becomes significant. Imam Al-Ghazali in his works, especially in *Ihya' Ulumuddin*, emphasizes the importance of honesty, justice, and right intention in every economic activity, including in the production process. These principles are very relevant to be applied in the halal industry, where integrity and compliance with sharia must be maintained in every stage of production (Asron, 2021).

Regions in Indonesia have great potential in the development of the halal industry. With the majority of the population being Muslim, awareness of the importance of halal products in this area is very high (Pohan, 2024). As in Gunung Sulah Village, Way Halim District, Bandar Lampung City. The role of the tempeh tofu home industry in Gunung Sulah Village is reflected in the intention of business owners to improve the welfare of families and the surrounding community, apply the principle of justice in providing wages, and provide clarity of contracts regarding wages and work agreements with employees. The environmental impacts include negative effects such as environmental pollution from liquid waste that has not been properly managed, and positive effects from waste that can be utilized by the Gunung Sulah Village community, which can be seen in reducing unemployment by providing suitable employment opportunities, creating new business opportunities that are more productive, and forming new fields of work, thus improving the welfare of the surrounding community. The tofu home industry in Gunung Sulah Village is quite prosperous (Yessyca, 2022).

Another case also occurred in East Teja Village, Pamekasan District, Pamekasan Regency. Tofu factory waste management in East Teja Village, Pamekasan, is carried out with an environmentally friendly approach and considers Islamic principles. Tofu factories such as UD Sari Rejeki use a Waste Water Treatment Plant (WWTP) to ensure that the liquid waste produced does not pollute the environment. Liquid waste from the tofu production process is collected, filtered and processed in the WWTP system, which includes mixing with a static mixer to ensure the wastewater is free of pollutants before it is discharged back into the river. In addition, the solid waste generated is processed into valuable products such as tempe gembos, which are then

sold in the local market, providing economic benefits to the surrounding community. A portion of the liquid waste is also provided free of charge to the community to be used as animal feed, allowing them to save on operational costs. This management not only avoids pollution, but also improves community welfare through new economic opportunities. The surrounding community welcomes this waste management, as they can feel the benefits directly without experiencing environmental disturbances (Ulum, 2021).

One of the regions in Indonesia that has great potential in the development of the halal industry is Tanete Riattang Sub-district, Bone Regency, South Sulawesi. Tanete Riattang sub-district is located in an area known for its natural wealth and human resources. Despite having great potential, the implementation of production principles in accordance with Islamic teachings as taught by Imam Al-Ghazali still faces various challenges (Dianto et al., 2023). One of the main challenges is the lack of understanding and application of ethical principles in the production process by business actors in the area.

Therefore, this study aims to analyze the implementation of Imam Al-Ghazali's production principles in the halal industry in Tanete Riattang District. This is expected to contribute to the development of the halal industry in Indonesia, especially in the Tanete Riattang District area. In addition, this study will also examine the impact of the application of Imam Al-Ghazali's production principles on the halal industry in Tanete Riattang District, both in terms of economy and environment. On the basis of this explanation, the researcher intends to conduct research with "Implementation of Imam Al-Ghazali's Production Principles in the Halal Industry in Tanete Riattang District".

RESEARCH METHODS

This research uses a qualitative exploratory approach that aims to identify new issues and find knowledge related to the halal industry in Tanete Riattang District, Bone Regency, South Sulawesi within a period of 1 month. Data collection was carried out through two main sources, namely primary data obtained directly from the field through observations and interviews with halal industry players, and secondary data from library studies (Patimbangi, 2021). Data collection techniques use three methods: observation for initial surveys of research subjects and objects, in-depth interviews to obtain detailed information from respondents, and documentation in visual format. Data analysis follows the Miles and Huberman interactive model which consists of three stages: data reduction to summarize and select important information, data presentation in descriptive narrative or visual form (diagrams, tables, graphs), and drawing conclusions that are tentative and continue to develop as data collection in the field to produce new findings that can answer the formulation of research problems, although these conclusions can change according to the development of research in the field.

RESULTS AND DISCUSSION

Application of Al-Ghazali Production Principles in the Halal Industry in Tanete Riattang District

The application of Al-Ghazali's production principles in the halal industry has a significant positive impact, both in terms of economic, social and spiritual aspects. The principle of good intention, for example, ensures that the purpose of production is not merely material gain, but also seeking the pleasure of Allah, thus encouraging more ethical and responsible business practices. The principle of justice is reflected in the provision of fair wages to workers and fair pricing for consumers, which can increase public trust in halal products. In addition, the balance between the world and the hereafter makes production activities not only fulfill worldly needs but also have the value of worship, such as in the provision of high-quality halal products in accordance with sharia guidance. The prohibition of usury and speculation keeps the production process and transactions transparent and fair, avoiding practices that harm other parties. Finally, social responsibility is realized through contributions to the welfare of the surrounding community, such as creating jobs or managing production waste in an environmentally friendly manner (Farida, 2020). By applying these principles, the halal industry not only provides economic benefits, but also becomes a sustainable and ethical business model. These five principles are important aspects in creating a halal industrial environment that is in accordance with Islam.

1. Good Intentions

The application of the principle of “good intentions” in the halal industry in Tanete Riattang District can be seen from the commitment of entrepreneurs to start every production activity with the sincere intention of seeking Allah's pleasure, not merely pursuing worldly gain. This is reflected in their efforts to produce halal products, such as tofu and tempeh, which are not only of high quality but also beneficial to the community.

Business actors strive to carry out honest and fair practices, both in transactions with consumers and relationships with workers, and avoid actions that could harm other parties. With these good intentions, production becomes more than just an economic activity, but also part of worship, which brings blessings to business actors, workers, and the surrounding community. This principle encourages the creation of public trust in halal products in the region and supports the sustainability of ethical and blessed businesses.

Overall, the results of the interview said that, the application of the principle of “good intentions” in the halal industry in Tanete Riattang District can be seen from the seriousness of the entrepreneurs in starting every production activity with the sincere intention of seeking Allah's pleasure. This principle is realized through their efforts to produce halal products, such as tofu and tempeh, which not only meet quality standards, but also provide tangible benefits to society, showing a balance between spiritual and social responsibilities.

The application of the principle of “good intentions” in the halal industry in Tanete Riattang District is reflected in the commitment of entrepreneurs to start every production activity with the aim of seeking the pleasure of Allah, not merely material gain. This is realized through efforts to produce quality halal products, such as tofu and tempeh, which not only benefit consumers but also support the welfare of the community. By maintaining honesty, justice and social responsibility, entrepreneurs make production activities a form of worship, creating blessings for all parties, and building public trust in halal products. This principle also encourages ethical business sustainability and contributes to local economic development.

According to the theory proposed by Mohamed Aslam Haneef in “Islam, the Islamic worldview, and Islamic economics” emphasizes that good intentions are the basis for blessing and sustainability in economic activity. In addition, this approach is in line with the concept of (halalan thayyiban) which not only emphasizes the halalness of the product but also pays attention to its benefits and impact on society and the environment. Thus, the application of this principle not only supports the success of the business, but also strengthens community trust and improves the local economy (Haneef, 1997).

The results of this study are in accordance with research proposed by Febriana Ika Rahmatyani, which states that business ethics in the view of Imam Al-Ghazali includes honesty, justice, and responsibility as the main principles that create blessings in business. This is in line with the application of the principle of “good intentions” in the halal industry, where business actors not only prioritize profits, but also community welfare, sustainability, and Sharia values such as halal and thayyiban (Rahmatyani, 2020). Both approaches emphasize that good intentions are the basis for blessings, sustainability and trust in economic activity.

2. Justice in Production

The application of the principles of production according to Al-Ghazali, especially justice in production, is clearly reflected in the halal industry in Tanete Riattang District. Business actors prioritize honesty and transparency in every stage of production, from the selection of quality raw materials to the processing process in accordance with halal standards. They ensure that workers' rights are met, product prices are set fairly, and there is no exploitation in the production chain. With these principles, the halal industry in the region not only creates products that benefit consumers, but also maintains an ethical balance in economic activities.

Overall, the results of the interviews explain that the application of the principle of justice in production in Tanete Riattang Subdistrict can be seen from the efforts of tofu and tempeh entrepreneurs in maintaining a balance between producers, workers, and consumers. They set affordable prices without reducing quality, provide living wages according to regulations, and choose quality raw materials without exploitation. This principle supports business sustainability and benefits all parties.

The application of the principle of justice in production in Tanete Riattang sub-district is reflected in business practices that prioritize transparency, honesty and ethical balance. Tofu and tempeh entrepreneurs in the area ensure that product quality is maintained at affordable prices, provide decent wages according to standards to workers, and choose quality raw materials without exploiting suppliers. These steps demonstrate a commitment to maintaining a balance between the interests of producers, workers and consumers, thereby supporting business sustainability and providing benefits for all parties involved.

According to Freeman's stakeholder theory, companies have moral and ethical responsibilities towards all stakeholders, including consumers, workers and suppliers. Business practices involving transparency, honesty and balance in the context of tofu and tempeh production reflect the implementation of these principles, which not only support business sustainability but also create trust and prosperity in local communities (Freeman, 2010).

The results of this study are in accordance with research proposed by Martina Khusnul Khotimah and Siti Achiria, who stated that the importance of transparency, honesty, and ethical balance in production. This research also shows efforts to maintain product quality, provide living wages, and ensure reasonable profits, which are in line with the principle of responsibility towards stakeholders (Khotimah & Achiria, 2019).

3. Balance between Worldly and Hereafter

The application of the principle of “balance between the worldly and the hereafter” in the halal industry in Tanete Riattang Sub-district can be seen from how tofu/tempe entrepreneurs run their businesses not only for economic gain, but also with the intention of worship to seek Allah's pleasure. Business actors ensure that their products are halal, high quality, and beneficial for the community. In addition, they also set aside a portion of their profits for charity or social activities that support the welfare of the surrounding environment. By doing business ethically and in accordance with Shariah, they not only fulfill their worldly needs, but also hope to gain blessings and rewards in the hereafter, creating a harmony between economic benefits and spiritual responsibilities.

The application of the principle of balance between the worldly and the hereafter in the halal industry in Tanete Riattang District is reflected in the practice of tofu and tempeh entrepreneurs who do not only pursue economic gain, but also make their business a form of worship to achieve Allah's pleasure. These entrepreneurs ensure their products are halal, nutritious and beneficial for the community, while maintaining honesty, quality and compliance with the Sharia.

They are also active in social activities through charity, so that the business not only provides economic benefits, but also becomes a field of charity and blessings. As such, the business bridges the harmony between worldly interests and spiritual responsibilities, creating sustainability that positively impacts people's lives and the hereafter.

According to the theory put forward by Mendaki, Hotmauli, which states that the importance of protecting the five main aspects: religion, soul, mind, offspring, and property, as formulated by Al-Ghazali and developed by contemporary scholars such as Jasser Auda. In the context of halal economics, this principle is applied through the integration of spiritual, social and economic aspects (Panjaitan, 2022).

The results of this study are in accordance with research proposed by Muhammad Fudaili and Khusniati Rofiah, who stated that the importance of integrating spiritual, social, and economic aspects in creating harmony between worldly interests and the responsibilities of the hereafter. This approach not only creates blessings in business, but also supports economic sustainability that has a positive impact on people's lives (Fudaili & Rofiah, 2023).

4. Prohibition of Usury and Speculation (Maysir)

The application of the principle of “prohibition of usury and speculation (maysir)” in the halal industry in Tanete Riattang District is reflected in business practices that prioritize fairness and transparency. The tofu/tempe entrepreneurs in this area avoid high interest debts that can burden the business and ensure that all transactions are carried out in cash or with a clear contract according to Sharia. They also avoid speculating on the price of raw materials, which risks harming one party in the transaction. By adhering to these principles, businesses not only maintain the sustainability of their business, but also create fair and mutually beneficial relationships with suppliers and consumers, so that the business remains halal, blessed, and in accordance with Islamic values.

Overall, the interview results say that the application of the principle of “prohibition of usury and speculation (maysir)” in the halal industry in Tanete Riattang District is reflected in business practices that emphasize fairness and transparency. The tofu/tempe entrepreneurs avoid high-interest debt and ensure that transactions are carried out in cash or use contracts that are in accordance with Sharia. They also avoid speculating on raw material prices by establishing direct relationships with local farmers or making collective purchases to obtain stable prices. This helps maintain business continuity and creates a mutually beneficial relationship between entrepreneurs, suppliers and consumers, in accordance with Islamic values.

The principles of the prohibition of usury and speculation (maysir) are applied by tofu/tempeh entrepreneurs in Tanete Riattang Subdistrict through business practices that prioritize fairness and transparency. They avoid high-interest debt, build relationships with local farmers to maintain the stability of raw material prices, and use contracts that are in accordance with Sharia law. Some entrepreneurs also deal with price fluctuations by collective buying. These measures reflect fair, mutually beneficial business practices that are in line with Islamic values, supporting the sustainability of a halal and blessed business.

According to the theory proposed by Chapra, Islamic economics aims to create social welfare by avoiding the practice of usury (excessive interest) and

high-risk speculation. This principle encourages economic activity based on the value of justice and mutual benefit (Chapra, 2016).

The results of this study are in accordance with research proposed by Muh. Syarif Nurdin, who stated that Baqir Shadr encourages the concept of production based on the values of justice, transparency, and cooperation, in accordance with Islamic teachings (Nurdin, 2019). This is in line with the practice of tofu/tempeh entrepreneurs in Tanete Riattang District who avoid high-interest debt, maintain fairness in business relationships, and use sharia contracts to create a balance between profit and blessing.

5. Social Responsibility

The application of the principle of "social responsibility" in the halal industry in Tanete Riattang District can be seen from the efforts of tofu/tempeh entrepreneurs to not only focus on personal profits, but also provide benefits to the surrounding community. This is realized by opening employment opportunities for local residents, especially those in need, as well as providing halal products at affordable prices to meet community needs. Some entrepreneurs also actively contribute to social activities, such as setting aside some profits to help less fortunate neighbors or supporting community programs. With this approach, their efforts not only function as economic activity, but also become a form of real contribution to social welfare and shared blessings.

The application of the principles of social responsibility in the halal industry in Tanete Riattang District is reflected in the various efforts of tofu and tempe entrepreneurs who not only pursue personal profits, but also make real contributions to the surrounding community. This is realized by opening employment opportunities for local residents, providing halal products at affordable prices, and sharing with underprivileged communities through various forms of social assistance. This approach shows that their business not only functions as an economic activity, but also as a means to support social welfare and create shared blessings.

According to the theory put forward by Carroll in the Pyramid of CSR, four main components of CSR are identified, namely economic, legal, ethical and philanthropic responsibility (Carroll, 1991). In the context of the halal industry in Tanete Riattang District, the implementation of social responsibility through opening local employment opportunities, providing halal products at affordable prices, and philanthropic activities is in accordance with the philanthropic and ethical dimensions of this theory.

The results of this research are in accordance with research presented by Misbahul Ali and Nura Widani highlighting the application of sharia economic principles which include the responsibility to provide halal food, maintain fairness in prices, and provide benefits to the surrounding community, such as opening up local employment opportunities (Ali & Widani, 2020). This is in line with the philanthropic and ethical dimensions of Carroll's theory, which emphasizes the

importance of businesses being morally and socially responsible, including by making positive contributions to society.

Strategies that can be implemented so that Imam Al-Ghazali's Production Principles in the Halal Industry can be implemented at the tofu/tempeh factory in Tanete Riattang District

The strategy for implementing Imam Al-Ghazali's production principles in the halal industry, especially in tofu/tempeh factories, involves various steps that reflect Islamic values. First, apply good intentions by making business a means of worship and seeking blessings, not just worldly gain. Second, ensuring fairness in production by providing fair wages to workers, setting fair selling prices, and maintaining transparency in transactions with suppliers. Third, avoid the practice of usury and speculation (*maysir*) by choosing interest-free financing sources and making stable raw material price agreements through direct relationships with local farmers. Fourth, maintaining a balance between the worldly and the hereafter by prioritizing halal products and meeting people's needs without neglecting spiritual responsibilities. Fifth, carry out social responsibility by creating jobs and keeping product prices affordable for consumers (Surur, 2021). These five principles are important aspects in creating a halal industrial environment that is in accordance with Islam.

1. Good Intentions

The strategy for implementing the principle of "good intentions" in the production of tofu/tempeh factories in Tanete Riattang District can be carried out by ensuring that all business activities are initiated with the aim of seeking Allah's approval, not solely pursuing material gain. This can be realized through a commitment to producing halal food, maintaining product quality, and avoiding practices that harm other parties. Apart from that, business owners can educate workers about the importance of working sincerely as a form of worship, as well as running a business with transparency and social responsibility towards the surrounding community.

The application of the principle of "good intentions" in the tofu and tempeh industry in Tanete Riattang District is carried out by making every production activity a form of worship to seek Allah's approval. Entrepreneurs ensure that the entire process begins with prayer and sincere intentions to produce quality halal products that are beneficial to society. They also avoid practices that harm other parties, such as cheating or injustice. In addition, business success is not only measured by material profits, but rather by the blessings obtained through commitment to spiritual values, transparency and social responsibility. This principle is a guideline for running a business ethically and in accordance with Sharia.

The application of the principle of "good intentions" in the tofu and tempe industry in Tanete Riattang District reflects Islamic business ethics which emphasizes sincere intentions as a form of worship to Allah SWT. A similar approach was found in research in Purwosari District, Pasuruan Regency, where

MSME actors run business with the intention of worship, applying justice and honesty in transactions, and avoiding detrimental practices such as fraud or injustice. Business success is measured not only by material profits, but also by blessings obtained through commitment to spiritual values, transparency and social responsibility (Akmal & Arifa, 2023).

2. Justice in Production

The strategy for implementing the principle of "fairness in production" in the tofu/tempeh factory in Tanete Riattang District can be carried out by ensuring that all parties involved in the production chain are treated fairly. This includes providing fair wages to workers, setting prices that are fair and affordable for consumers, and avoiding practices that harm suppliers or consumers. In addition, transparency in production and transaction processes is very important to create mutually beneficial relationships, maintain product quality, and avoid fraudulent practices.

The application of the principle of "fairness in production" at the tofu/tempeh factory in Tanete Riattang District is carried out by paying attention to the welfare of all parties involved in the production process. Entrepreneurs apply decent and timely wages for workers, set affordable prices without sacrificing product quality, and maintain transparency in the production and transaction processes. By ensuring fairness towards workers, suppliers and consumers, they create an ethical and mutually beneficial business environment, while increasing consumer trust and satisfaction.

3. Balance between Worldly and Hereafter

To apply the principle of balance between the worldly and the hereafter in the production of tofu and tempe in Tanete Riattang District, entrepreneurs can focus on two main things: producing quality and halal products, and ensuring that the profits obtained are used for useful purposes, such as helping others. Before starting production, entrepreneurs can intend to meet the needs of society and seek Allah's approval. Apart from that, the profits obtained are not only used for personal interests, but are also channeled to social activities, such as alms or helping disadvantaged families. With this approach, the tofu and tempeh business will not only bring worldly profits, but also blessings and prosperity in the afterlife.

The application of the principle of balance between the worldly and the hereafter in the production of tofu and tempeh in Tanete Riattang District is realized through a commitment to producing halal and quality products, while utilizing profits for social activities. Entrepreneurs are not only oriented towards material profits, but also towards spiritual blessings, by setting aside part of their business profits for alms, helping underprivileged people, and supporting the construction of religious facilities. Every step in business begins with the intention of seeking Allah's approval, so that success is measured by the social benefits and blessings achieved, not solely from the economic aspect.

The concept of balance between the worldly and the hereafter in business practices is in line with the Maqasid al-Shariah theory put forward by Al-Ghazali. Maqasid al-Shariah emphasized that the main goal in every human activity, including business, is to achieve benefits for individuals and society, both materially and spiritually. This principle includes the protection of religion (hifz al-din), soul (hifz al-nafs), reason (hifz al-aql), descendants (hifz al-nasl), and property (hifz al-mal). Research by Dusuki & Abdullah supports this, by showing that sharia-based businesses not only aim to obtain financial profits, but are also responsible for providing social benefits and blessings to society. Thus, the implementation of balance between the worldly and the hereafter in the tofu and tempe business in Tanete Riattang reflects the real application of Maqasid al-Shariah values.

4. Prohibition of Usury and Speculation (Maysir)

To implement the principle of prohibiting usury and speculation in the halal industry at the tofu/tempeh factory in Tanete Riattang District, the strategy that can be implemented is to avoid the practice of high-interest loans and speculation in raw material prices. Entrepreneurs can build direct relationships with local farmers to ensure fair and stable prices for raw materials, as well as utilize a clear cash or contract payment system. Apart from that, prioritizing transparency in transactions and avoiding practices that are detrimental to any party will keep the business in accordance with sharia principles. In this way, business continuity is guaranteed without involving elements of usury or detrimental speculation.

The application of the principle of prohibiting usury and speculation in the tofu and tempe industry in Tanete Riattang District is carried out by avoiding interest-bearing loans, ensuring transparency in transactions through a cash payment system, and setting fair prices for raw materials through collaboration with local suppliers. Entrepreneurs also seek to document transactions to avoid ambiguity, although they still face challenges due to market fluctuations. This principle maintains business halal and business sustainability in accordance with sharia values.

5. Social Responsibility

To implement Imam Al-Ghazali's principles of social responsibility in tofu/tempeh factories in Tanete Riattang District, entrepreneurs can start by paying attention to workers' welfare by providing fair wages and decent work facilities. Apart from that, they can allocate some of the profits for social activities, such as educational assistance, building religious facilities, or providing basic necessities to underprivileged families in the area. By maintaining healthy and halal product quality, and ensuring affordable prices, this business can provide benefits to the community as well as obtain blessings.

The implementation of the principles of social responsibility at the tofu/tempeh factory in Tanete Riattang District is carried out by paying attention to the welfare of workers through providing fair wages and decent work facilities, as well as making contributions to the surrounding community. Entrepreneurs

support the local economy by purchasing raw materials from local farmers, creating employment opportunities, and processing production waste into organic fertilizer. Apart from that, they allocate part of the profits for social activities such as educational assistance, building religious facilities and providing basic necessities. By maintaining healthy product quality and affordable prices, this business not only provides economic benefits, but also social and environmental benefits, in accordance with the values of social responsibility.

CONCLUSION

Research on the application of Al-Ghazali's production principles in the halal industry in Tanete Riattang District reveals the comprehensive implementation of five main principles in the tofu and tempe business. Entrepreneurs demonstrate a deep commitment to Islamic business practices by prioritizing good intentions to seek Allah's approval, not just material gain. They realize justice in production through transparency, providing living wages, and maintaining product quality, as well as establishing a balance between worldly interests and spiritual responsibilities.

The production principles applied include avoiding usury and speculation by building fair relationships with local farmers, using sharia contracts, and carrying out social responsibility through creating employment opportunities, providing affordable halal products, and philanthropic activities. This holistic approach not only encourages business sustainability, but also creates positive values that contribute to the welfare of society, making economic activities a form of worship that prioritizes ethics and blessings according to Islamic teachings.

Through the integration of spiritual, social and economic aspects, entrepreneurs have succeeded in transforming business practices into a means of achieving Allah's approval, building public trust and providing sustainable benefits for the surrounding environment. This research shows that Al-Ghazali's production principles can be applied concretely in a local economic context, creating an ethical, inclusive and meaningful business model.

Entrepreneurs translate these principles into concrete practices, such as starting production with the intention of worship, providing living wages, setting affordable prices, purchasing raw materials from local farmers, and allocating a portion of profits to social activities. They do not just pursue material gain, but instead create blessings through ethical and meaningful economic activities.

This strategy has succeeded in transforming the tofu/tempeh business into a business model that is in line with sharia values, where success is measured by the positive impact on society and the environment, not solely financial profits. This holistic approach proves that Al-Ghazali's production principles can be practically implemented in a local economic context, creating a fair, inclusive and sustainable business ecosystem.

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