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Islamic Business Ethics in Muhammad Syafii Antonio's Thought

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Abstract: Islam regulates all matters relating to human activity. Also included in business activities. In the case of muamalah, all things are considered permissible unless there is evidence that forbids it. So in business it is permissible and even innovation is needed. Islam of course has ethics in business which are all contained in the Koran and can be seen from the actions of the Prophet Muhammad. Muhammad Syafii Antonio as a Muslim economist has his own picture of Islamic business ethics. As a convert, his views on Islamic business ethics deserve to be studied.

Keywords: *ethics; business; islamic economics*

A. INTRODUCTION

The Business can be done using various ways to make a profit, all methods are considered lawful, even Western nations stipulate that humans as homo economicus or humans are humans who only pursue material things. Use the smallest possible capital and get multiple returns from the initial capital. Business activities like this make business people not think about the responsibilities they have to do. To make a business into a good business activity, business rules must be carried out so that the business can run well and not harm others (Ariyadi, 2018).

The term homo economicus, or economic man, is a description of humans as agents who are consistently rational, only selfish, and who pursue

subjectively determined goals in an optimal manner (Wikipedia, 2021).

Every human being needs property to fulfill all his life needs. Therefore, humans will always try to get the wealth. One of them is through work, and one of the types of work is doing business. Islam obliges every Muslim, especially those who have dependents, to "work". Work is one of the main reasons that enable humans to have wealth. To enable humans to earn a living, Allah SWT expands the earth and provides various facilities that humans can use to seek sustenance. It is explained in (Q.S al-Mulk 67:15)

If the business carried out by the community is left without any ethics, it will certainly cause damage. In muamalah, all things are considered



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permissible, unless there is evidence that prohibits it. So Islam gives freedom to individuals to be creative looking for big income by doing business. It's just that it is limited by the ethics that should be owned.

The terms business and economics are two related things. Business is part of the economic system. Economics studies human behavior in terms of incentives or limited resources. It is a branch of social science that studies the decisions and actions of employees, companies, customers, individuals, and governments, in order to identify their impact on the economy of a country. Business, on the other hand, is an economic system in which goods and services are exchanged between two or more parties for money. Every business needs some form of funding, and a customer base that can sell its products on a regular basis for a profit

Islam has principles in terms of economics. Some of the principles that are often mentioned in various Islamic economic literature can be summarized into four things, namely:

- 1) Running halal businesses
- 2) Implementation of zakat
- 3) Elimination / prohibition of usury
- 4) And the prohibition of maysir (Dahruji & Permata, 2017).

In the Qur'an, Allah explains that He will only give something based on his efforts. This of course has to do with the business being carried out.

39. And that a man obtains nothing but what he has earned (AN Najm, 39),

The Qur'an also exemplifies Allah as the prototype of good deeds. Therefore, Muslims should strive to

imitate Him in their lives, including of course, their conduct in business. The attributes of Allah and the principles outlined by Him, as stated in the Qur'an, should influence the thinking and behavior of Muslims, molding them into desirable ethical forms. Knowledge of the attributes of Allah and His teachings forms a vital beginning for the unique business concepts that the Qur'an describes (Khusniati Rofi'ah, 2014).

B. RESULT AND DISCUSSION

1. Understanding Business Ethics

The discussion about "business ethics" in most of the paradigms of businessmen's thinking feels an interminist contradiction (contrary to itself), where can there be a clean business, doesn't everyone who dare to enter the business area mean he must be brave (at least) "dirty-handed". Moreover, there is one view that business ethics problems often arise related to the life and death of certain businesses, which if "ethical" the business is threatened with bankruptcy. In some non-normative and hedonistic-materialist societies, this view does not seem to be a secret anymore, because in many ways there is an inherent connotation that the business world with its various spheres is filled with practices that are not in line with ethics itself (Muhayatsyah & Muhayatsyah, 2020).

Ethics is a code or set of principles which people live. Ethics is a part of philosophy that discusses rationally and critically about values, norms, or morality. Thus, morality is different from ethics. Norms are institutions and values about good

and bad, while ethics are critical reflections and rational explanations of why something is good and bad. Cheating other people is bad. This is at the moral level, while a critical and rational study of why cheating is bad what the reason for thinking is an ethical field (Baidowi, 2011).

The term ethics generally refers to the good and bad of human behavior. Ethics is the basis of good and bad that becomes a reference for individual decision making before carrying out a series of activities. Ethics is not only normative prohibitions, but rather is the culmination of the accumulation of human intelligence operationalization capabilities. Because it involves the operationalization of human intelligence, ethics is also called a philosophical system, or a philosophy that questions human praxis in relation to their responsibilities and obligations.

Business can be said to be an organized activity because in business there are many activities carried out. The activity begins with input in the form of managing goods and then processed after that produces output in the form of semi-finished goods or finished goods. While etymologically, business has a meaning where a person or group is in a busy state and generates profits or profits for himself or a group (Ariyadi, 2018).

In relation to the Islamic paradigm of business ethics, the philosophical foundation that must be built in the Muslim person is the conception of human relations with humans and their environment, as well as human relationships with

God, known as (*hablum minallah wa hablumminannas*). By adhering to this foundation, every Muslim who does business or does any activity will feel the presence of God in every aspect of his life. This belief must be an integral part of every Muslim in doing business. This is because business in Islam is not merely a world orientation but must have a clear vision of the afterlife. With such a framework, ethical issues in business become an important spotlight in Islamic economics (Muhayatsyah & Muhayatsyah, 2020).

The Qur'an explains the concept of business with several words, among which are the words: al-Tijarah (trade, trade), al-bai'u (sell), and tadayantum (muamalah). Al-Tijarah from the root word t-j-r, tajara, tajaratan wal tajiratan which has the meaning of trade, trade. The word tijarah in the Qur'an can be found in surat al-Baqarah verse 282, an-Nisa verse 29, at-Taubah verse 24, an-Nur verse 37, Fatir verse 29, as-Shaff verse 10, and al-Jumu 'ah verse 11. Some of these verses describe business in material and non-material contexts. Surat at-Taubah verse 24, an-Nur verse 37, and al-Jumu'ah verse 11 explain about buying and selling in a material context. While the verse that explains the material and non-material context is in al-Baqarah verse 282, an-Nisa verse 29, Fatir verse 29, and as-Shaff verse 10 (Ariyadi, 2018).

Aris Baidlowi distinguishes Islamic business ethics from the business ethics of the Prophet. Islamic business ethics is the Quran. Al-Qur'an as a way of life and laws for all human beings, including in

business matters. While the business ethics of the Prophet can be seen from his activities in doing business. Among the business ethics of the Prophet are as follows. The first is honesty. Honesty is a fundamental requirement in business activities. The Prophet was very intense in advocating honesty in business activities. At this level, he said "It is not permissible for a Muslim to sell a sale that has a disgrace, unless he explains his disgrace," (H.R. Al-Quzwani). "Who deceives us, then he is not our group," (H.R. Muslim). The Prophet himself was always honest in business. He forbade traders to put rotten goods at the bottom and new goods at the top. Second, helping or benefiting others, awareness of the social significance of business activities. According to Islam, business people are not just pursuing as much profit as possible, as taught by the Father of Capitalist Economics, Adam Smith, but also oriented to the attitude of ta'awun (helping others) as a social implication of business activities. Strictly speaking, doing business is not just looking for material profit, but based on the awareness of making it easy for others by selling goods. Third, must not cheat, the correct measure, size, and scale. In trading, the right and proper scales must really take precedence. Allah says: "Woe to those who cheat, namely those who when they receive a measure from others, they ask for it to be filled, and when they measure or weigh for others, they reduce it" (Qur'an 83:112). Fourth, it is not permissible to vilify other people's business, so that people buy it. Prophet Muhammad SAW said, "Let no one among you sell with the intention of discrediting what is

being sold by others," (H.R. Muttafaq 'alaih). Fifth, do not hoard goods. Ihtikar is hoarding goods (piling up and storing goods for a certain period of time, with the aim that one day the price will rise and big profits will be obtained). The Messenger of Allah strictly forbade such business behavior. Sixth, do not do a monopoly. One of the disadvantages of the capitalist economic system is that it legitimizes monopolies and oligopolies. A simple example is the exploitation (control) of certain individuals over social property rights, such as water, air, and land and their contents such as minerals and minerals. The individual profited personally, without giving other people a chance. This is forbidden in Islam. Seventh, the business commodities sold are sacred and halal goods, not haram goods, such as pigs, dogs, liquor, ecstasy, and so on. Prophet Muhammad SAW. said, "Verily Allah forbids the business of alcohol, carrion, pigs and statues," (H.R. Jabir). Eighth, the business carried out is clean from the element of usury. Allah says, "O you who believe, leave the remnants of usury if you believe," (Surah al-Baqarah:: 278). The perpetrators and eaters of usury are judged by Allah as people of devils (Qur'an 2: 275). Therefore, Allah and His Messenger declared war on usury. Ninth, business is done voluntarily, without coercion. Allah says, "O you who believe, do not eat each other's wealth in a vanity way, except by way of business that applies with mutual liking between you" (Qur'an 4: 29). Tenth, pay wages before the employee's sweat dries. Prophet Muhammad SAW said, "Give wages to employees, before their sweat dries." This hadith indicates that the

payment of wages should not be delayed. Wages must be paid according to the work done (Baidowi, 2011).

According to Mardani quoted by Dahruji, sharia business ethics are:

- a. Rejecting monopoly (Monopoly is control over the production and/or marketing of other and/or use of certain services by one business actor).
- b. Refuse exploitation.
- c. Reject discrimination.
- d. Demand a balance between rights and obligations.
- e. Avoiding unhealthy business (Dahruji & Permata, 2017).

Meanwhile, Vietzal Rivai explains Islamic business with thirteen parts. It is as quoted by Dahruji that Rasulullah SAW gave many instructions regarding business ethics, namely: First, that the essential principle in business is honesty. Second, awareness of the social significance of business activities means not pursuing maximum profit but also oriented to the attitude of ta'awun (helping others) as the social implications of business activities. Third, do not take perjury because this is prohibited by the Prophet Muhammad in his hadith "In committing perjury goods are indeed sold but the results are not blessed". Fourth, hospitality This is also outlined by the Prophet Muhammad in his saying "God has mercy on someone who is friendly and tolerant in business". Fifth, it is not permissible to pretend to bid at a high price. Sixth, it is not permissible to vilify other people's business because the Prophet

Muhammad said "do not let anyone of you sell with the intent to disparage what is being sold by others". Seventh, do not do ikhtikar. Eighth, correct measurements, measurements and scales. Ninth, business must not interfere with worship activities to Allah. Tenth, pay wages before the employee's sweat dries up because the Prophet said "give your employees wages before their sweat dries". Eleventh, not monopoly. Twelfth, it is forbidden to do business with the condition of the existence of danger (disaster) that can harm and damage individual and social life. Thirteenth, business is done willingly (Dahruji & Permata, 2017).

According to Malahayati in the book Secrets of the Prophet's Business as quoted by Fahadil Amin Al-Hasan said that the objectives of Islamic business are as follows: First, Target results: Profit-material and non-material benefits, meaning that business is not only to seek the highest profit, but also must be able to obtain and provide non-material benefits to the company's internal organization and external (environment). Creating an atmosphere of brotherhood, social care, and so on. Second, benefit: what is meant is not only to provide material benefits, but can also be non-material. There are three other orientations. Namely, qimah insaniyyah (trying to provide humanitarian benefits), qimah Khuluqiyyah (meaning that noble character must appear in every activity), and qimah ruhiyyah (ie by doing business activities can be closer to Allah). Third, Sustainability, the target that has been achieved with annual growth is

maintained so that the company can exist for a long time. Fourth, Blessing, all the goals achieved will mean nothing if there is no blessing in them (HAsan, 2014).

2. Islamic Business Ethics according to Muhammad Syafii Antonio

Muhammad Syafii Antonio did not clearly mention the term Islamic business ethics. According to him, there are four Islamic economic values (Antonio, 2001).

- a. Society at large, both Muslims and non-Muslims will be good if they use the framework or reference Islamic norms. Among the norms mentioned are, First, seek halal sustenance by working hard. This is accompanied by a guarantee that Allah has guaranteed the sustenance of every creature. Second, do not use vanity in business. Islam is designed as a mercy for all people, to make life more prosperous and more valuable. Third, don't overdo it. Good Muslims are those who balance the life of this world and the hereafter. Don't leave the world just for the hereafter, and also leave the hereafter because you are busy in the world. Fourth, do not oppress and not be oppressed. Fifth, abstain from elements of usury, maisir and gharar. Sixth, do not forget social responsibility in the form of zakat, infaq and shadaqah.
- b. Comprehensive Justice and Brotherhood. Islam aims to form a society with a solid social order. In that order, each individual is bound by

brotherhood and affection like one family. Justice in Islam has two implications, namely social justice and economic justice. Islam considers mankind as one family, therefore all members have the same degree before Allah. Socially, the only difference is piety, sincerity, ability and sincerity to humanity. The concept of brotherhood and equal treatment for every individual in society and before the law must be balanced by economic justice. Without this balance, social justice loses its meaning.

- c. Fair distribution of income. The inequality of income and natural wealth that exists in society is contrary to the spirit and commitment of Islam to brotherhood and socio-economic justice. Gaps must be addressed in a manner that Islam emphasizes. Among them are the following ways, first, eliminating monopolies except by the government for certain fields. Second, it guarantees the rights and opportunities of all parties to be active in the economic process, both in production, distribution, circulation and consumption. Third, ensure basic need fulfillment for every member of the community. Fourth, carry out the mandate of at-takaaful al-ijtimai or social economic security where those who are able to bear and help those who cannot.
- d. Individual freedom in the context of social welfare. Islam recognizes the universal view that individual freedom intersects or even is limited by the freedom of other individuals.

Regarding individual rights in relation to society, Muslim scholars agree on several of these principles. First, the interests of the wider community must take precedence over individual interests. Second, overcoming difficulties should be prioritized over benefiting members. Third, the larger loss is unacceptable to eliminate the smaller one. The greater benefit cannot be sacrificed for the lesser benefit.

C. CONCLUSION

In muamalah, especially in business, humans have the freedom to innovate for profit. But this freedom is limited by ethics, both from the Qur'an and from the hadith. From these two sources, Muhammad Syafii Antonio as a Muslim economist, made his own picture of business ethics.

In the Islamic business system, it must be ethical in order to gain profits in this world and in the hereafter, be it in capital, business field selection, distribution, or promotion, the main factor is not violating the principles of sharia, all of which do not harm producers or consumers, and provide benefits and benefits for both. So that ethics in Islamic business can be an alternative for other business businesses.

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