

Production Costing Concept Based On Islamic Justice Value

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Abstract: *This research aims to explore justice value in Islam to formulate production costing concept. Analyses have been done using bayani, burhani, and irfani method. This research conducted by exploring Al-Quran and As-Sunnah and also their application in several companies that is managed using Islamic value which spread across several regency in South Sulawesi Province, Indonesia. The research finds the meaning of justice value in Islam to formulate the concept of production costing. The concepts are justice for our self, justice for environment, and justice for society. The concept of production cost based on justice value using bayani method is cost absorption, whereas the concept of production cost based on justice value using burhani method is cost absorption plus environmental cost. While the concept of production cost based on justice value using irfani method is cost absorption add with environmental and social cost. In general, cost production based on justice value in Islam is sustainable cost of production*

Keywords: *Justice, bayani, burhani, irfani, Sustainable cost of production*

I. Introduction

The preparation of cost of product that has been known in conventional cost accounting is still limited to absorbed cost that is used to produce a product. Cost of product is defined as the total expense incurred from acquiring raw materials, processing, and finishing the product.

The conventional concept in determining cost of production is selfish in its nature since it only considers cost that is absorbed into the product. Meanwhile, the negative effect arising from production process such as waste that is interfering with lives of human beings and other creatures have not received attention in developing the concept of cost of production. In fact, in the view of capitalism, the cost to ameliorate the damaged social environment, as a consequence of producing goods, is not the responsibility of the company but the responsibility of the government. The argument under this notion is because the companies already pay taxes to the government.

In Islam, every human being is required to be fair, both to themselves and to the environment and other people. Justice to our self is the basis for justice to others. Even so, every person or company is forbidden to harm the environment after Allah SWT has improved it (Quran. An-Nahl: 90). This does not mean that Islam forbids Muslims to produce things from nature.

Basically, the production activity is highly recommended in Islam since through this activity human beings can prosper the world (Quran. Hud [11]: 61). However, the production activity is not expected to disrupt and destroy the environmental and social life. If the production process cannot suppress the damage of environmental and social life then companies are required to ameliorate and preserve the environment where they operate. Therefore, as a consequence, companies must expend money for environment and social life beside cost to produce products. The question is how to treat the expense (i.e. environment and social expense)?

Regarding with the problem above, this study try to discover the Islamic justice value based cost production concept. Therefore, the objective of this study is to develop a concept regarding cost of production based on justice value in Islam.

This paper will contribute on the cost accounting literature on how to determine the cost of production concept that aligns with Islamic justice value. Therefore, it will enrich the cost accounting literature by putting a new perspective in determining cost of production that is Islamic justice value perspective.

II. Research Method

The method used in this research is a method that has long been introduced by Muhammad Abid al-Jabiry they are Bayani, Burhani, and Irfani method (Abdullah, 2007: 11 – 24). This study will be conducted by integrating the three method introduced by al-Jabiry. The integration of this three method never been done by al-Jabiry before. Bayani method relies on text of the readings, events, or phenomena. Burhani method relies on logic to understand events, phenomena, or to interpret readings. Furthermore, Irfani method based on the approach of direct experience of the spiritual reality that can be perceived and internalized. Through this method, the disclosure of knowledge gained by irradiating the nature of God to His servant (Sumarna, 2005: 160). The use of mind (intelligence) in this method is only to describe a spiritual experience. The discovery of

science can be through contemplation (request directly to the owner of Sciences) and through direct instructions from the Almighty the directive giver. The validity of the method Irfani truth can only be felt and internalized directly.

III. Research Object

The objects of this study are Al-Qur'an and As-Sunnah. Al-Qur'an and As-Sunnah are explored to find the meaning of the value of Islamic justice, especially those which can be directly linked to cost of production. The outcome of Al-Qur'an and As-sunnah exploration will be used to develop a concept of Islamic justice value based cost production. Furthermore, the concept will be used in the field research against the application of cost of production in several companies owned or organized by muslim entrepreneurs in South Sulawesi, Indonesia (Usaha Srikandi in Maros Regency, Katering Ummu mujahidin in Gowa regency, CV. Tulus Farm in Sidenreng Rappang Regency, and Fruit processor industry Pesantren Darul Istiqamah in Bulukumba Regency).

IV. Results and Discussion

4.1 Results

In Islam point of view, the divine justice is enshrined in the revelation (Al-Qur'an) and the divine wisdom is communicated through the prophet Muhammad SAW (May Peace be Upon Him) to his people. The principles and the origin of justice derived from Divine Revelation and Wisdom was considered absolute/perfect and cannot be contested, but has been designed for all ages, and most likely applies to all mankind.

4.1.1 Justice value in doing business

Justice is one of the universal values that is upheld and desired by human beings whenever and wherever they are. In Islamic point of view, justice is the main norm in every aspect of economy (Qardhawi, 2000a: 182-3) which means every transaction must be conducted fairly to everyone and tried to keep the balance. In fact, justice is one of name of Allah. He created the universe (macrocosm) in the justice order (Quran. Ar-Rahman [55]: 7). Humans (microcosm) also created in a justice way (Quran. al-Infithar [82]: 7). He assign human as caliph in the world also to establish justice on earth (Quran. Shaad [38]: 26).

Basically, justice is not only the need from one party in doing business transaction but more essential is also the desire of every person, both sellers and buyers. It can be seen from the Word of God "...Be fair, because the fair is closer to piety..."(Quran. al-Maaidah [5]: 8). Piety (devotion to God) becomes a factor that distinguishes human beings' position to God (Quran. al-Hujuraat [49]: 13). The opposition of justice is unjust, that is the nature of God which is forbidden to Himself and to each of the human race, as his words: "O My servants, I forbid injustice to myself and I also forbid amongst you, so ye shall not oppress one another".

Islam, thus, demanding the rights and obligations of a person is not larger or smaller than the rights and obligations of others. Business rules can be applied equally to all people. No one can take away the rights of others in a way that is not true, including taking the rights of future generations.

Even God Almighty does not oppress creatures, including human beings at all, but it is people who do evil to themselves (Quran, Surah Yunus [10]: 44). Therefore in buying and selling transactions, Islam prohibits bai'ul gharar¹ (ignorance of the condition of a product that could harm either party). The seller or the buyer must know the information about the product that they buy or sell so that no one feels aggrieved.

Afzalurrahman (1982: 142) argues that the main principle of selling is the enforcement of justice. It contains two purposes; first, wealth should be distributed to the public and are not concentrated in a few people. Second, the factors of production which source are from the national wealth should be shared equitably.

Distribution of wealth to the community is not intended to share equally in any proceeds obtained but to give equal opportunities to all members of society, regardless of social structure, beliefs, ethnicity, and skin color. In this way they can freely seek wealth within its capabilities without any legal and social restrictions. Therefore, the main goal is to provide equal opportunity for all people in the economy, regardless of their social status. Thus, Islam forbids monopoly system because besides the reasons mentioned above, also because monopoly system is only concerned with personal selfishness regardless of the dangers that befall society.

In addition, Islam does not permit the growth of wealth beyond a certain limit and try to keep it within reasonable limits in a way to spend it for the welfare of society. Production system should enhance human dignity and brotherhood. To make it happen, Chapra (1999: 47) argues that (1) the contribution of management and labor to output should be rewarded appropriately, (2) reducing conflict and increase cooperation among management and labor, (3) minimizing the monotonous and boring work; (4) maximizing self-employment and business opportunities, and (5) reducing the concentration of wealth and power.

Although everyone gets a fair chance to try, but it does not mean they can produce goods indefinitely. Rather, they should try using norms, ethics, and morals of Islam as their frame in doing business. Norm in trade

¹ Sales of products that are not clear about the shape or condition of the product

is that it is prohibited to distribute illicit goods² as it will damage the health of the human self (physical, mind, and spirit) and its environment so that the doers will be far from the Creator. Meanwhile, Ethics in conducting business is defined as not trying to kill each other business. Furthermore, not taking excessive profit of selling price is the moral aspect in Islam.

In connection with the above, Gymnastiar in Alimuddin (2011) has its own opinion in business, that is fair, transparent, and mutually beneficial. Fair can be defined as actions that not cause anyone are persecuted and hurt. While transparent means that there is no prejudice since transparent is the proof of honesty that is very important in doing business. And the last the creation of mutual benefit will make everyone happy.

4.1.2 Justice value in production

Afzalurrahman (1982: 211), argues that the Quran uses the concept of production in a very broad sense. Al-Quran strongly emphasizes the understanding of the products manufactured. The product must be associated with human needs and aimed to satisfy human needs and not to produce a luxury product. If the products cannot meet the human needs then, the labors used are considered unproductive.

Islamic teachings provide wide employment opportunities to human beings to gain wealth and not to forget remembering his creator at the same time. In other words, Islam seeks to reduce the individualistic nature and greed by giving it an unlimited opportunity to perform production activities in a fair and equitable way. However, the resulting product is not intended to satisfy unlimited human wants so it will not be assumed to give contribution to the creation of a consumptive lifestyle.

In this regard, Mrs. Arnah produces products to meet the basic needs of the communities most in need (ie. produce staple foods for student needs). The following are comments from Mrs. Arnah.

Before we open this shop, we saw a promising business opportunity . . . around here [her business place] there are many students and they must need food since most of them are not used to cook by themselves. Even they can cook they do not have enough time to do it. In the meantime, we have an empty land that is supposed to be a bike workshop. However, with various considerations, finally we open a food shop with the main goal to provide a good and affordable food for students need. After all, this business will not disturb other people around the shop, not like a bike workshop.

Further Bu Arnah said she open catering business to solve economic problem since her husband died. She then continued her story:

Since my husband died, we have to strive hard to meet our needs and to send my two children to school. There are some businesses that we can do, but my heart was interested to make a cook shop to fulfill the need of students around my house. After all the cook we serve we can enjoy it too... we also work hard to maintain the cleanliness of our food and our environment... and praise the lord until now none of our customer were sick because of our food and our neighbor never complaint about our cook shop.

A Muslim businessman, not only required to produce products for human needs but also have to do it ethically by not damaging the environment. Trying to ignore and even damaging the environment will have an impact on the existence and destruction of the social fabric around the place of business. Business activities become uncomfortable because the ecosystem was damaged and societies were disturbed, which ultimately will create inefficiencies in business and cause harm.

To ensure every effort to maintain the environment in the Islamic frame, each manufacturer must recognize the importance of protecting the environment, not only around the manufacture place but also elsewhere. Justice must be developed in the production activity through environmental conservation that is enjoyed by everyone. In this regard, the waste produced by the Ummu Mjahideen catering relatively many. If Mrs Arnah just thinking for her economic short-term benefit, she could have her catering waste thrown in the river flowing behind her stall and not have to pay fees to the government. However, Mrs. Arnah took policies to keep collecting her catering garbage and have it picked up by garbage collectors. In economic point of view, by doing that, the operating costs of ummu mujahideen catering will increase. However, for Mrs. Arnah, it does not matter as long as her catering does not make pollution and disturb others in her neighborhood.

From the above explanation, according to Bayani method, the value of justice in producing a good product is if the product is beneficial to mankind. Thus, as long as the products beneficial to mankind, both to meet basic needs as well as for pleasure will be considered applying justice to produce a good product.

While in Burhani method point of view, the value of justice in producing good products is if the products can meet the basic needs of human beings and protecting the environment. In other words, a good product that has a justice value is not only a product that meets the basic needs of human beings but also can preserve the environment. In addition, Irfani method define the value of justice as not only producing good products to meet the basic needs of human beings and the production process does not damage the surrounding environment but also pay attention to social aspects.

² Included in this group is the wine in the broadest sense, including alcohol, narcotics and the like; product that threatens human health; media that convey information ghibah news, pitting, open disgrace people, and so forth, and products produced by the enemies of God.

From the results on all the objects of research, it is determined that the resulting product is aimed to increase the benefit of the people, coexist and thrive together with other companies in the surroundings.

Based on the presentation and analysis of the justice value above, further abstracted notion of justice based methods Bayani, Burhani, and Irfani as seen in Table 1.

Table 1: The meaning of Justice Value in Production

No.	Analysis Methods	Meaning of Justice Value
1.	Bayani	- A good product is a product that is beneficial for mankind - Every mankind has the rights to have a decent live.
2.	Burhani	- Good product is a product that meets the basic needs of mankind - Provide greater opportunities for anyone to find a decent livelihood
3.	Irfani	- Produce products for the benefit of mankind

The meanings of Islamic justice values mentioned above are not the same as the value of justice in the conventional understanding. If there is the same value between two different ideologies it is different on the nature of the underlying value. For example, the value of justice to earn income based on ethics. In conventional understanding, ethics used is ethical utilitarianism and materialism, which is concerned with material equality or equity in the business. Thus, do not pay attention to the benefit of the human beings in gaining income. While in Islam it upholds the benefit of the mankind and the aspects of morality.

Islam forbids his people to cheat on others or use unfair rules in search of treasure but supports the use of all fair and honest means in obtaining wealth (Rahman, 1995). Individual's right to own property and work freely permitted but shall in particular basis because Islam will not be tolerant of every human being that in search of wealth through the unfair and unjust ways.

A lawful livelihood is the duty of every Muslim. Al-Quran obliges every Muslim to work hard according to levels of the business and its ability to meet the welfare of his life. Even Muslims are summoned to wander the earth in order to find the source of life (Quran. al-Jumu'ah [62]: 10). Prophet further explained that the search for a lawful livelihood is a major task to fulfill the obligation of Muslims after prayers.

Meeting a decent life is one of the ideals of humanity. Therefore looking for sustenance and kosher are highly recommended. Umar bin Khatab encourages Muslims to immigrate to rich places and filled with sources of sustenance. He also stressed that no one is allowed lazing but instead must move dynamically in finding halal livelihood. But in search of a living, Islam does not give unlimited freedom to mankind to seek treasure in what is desired, instead Islam just justify certain ways that are not harmful but it is useful for the general public welfare.

In the production of goods or services requires integrated management effort between human resources, financial resources, and technology resources. Utilization of scarce resources should be able to reflect a number of characteristics that can be said halal, efficient and equitable.

According to Chapra (1999: 41-2) some of the characteristics required in the production process, including: products produced to meet the basic need of human beings. This system must be able to motivate both the management and employees to exert their mental and physical abilities so as to produce the best products and good halal, maximizing productivity and increasing efficiency and preventing waste. Increased efficiency is not only for pressing individual burden but also social burden both on the current generation and the generations to come. Second, the production system should uphold the human dignity and brotherhood through a fair system of rewards (salary / wages) to managers and employees; improve cooperation between them and to avoid conflicts in their working relationship; reduce tedium of work, as well as reduce the concentration of wealth and income.

Although Islam gives freedom to a person to acquire and own private wealth but he must take the initiative to take steps in order for the scarce resources to be sufficient to meet the needs of mankind and not use it arbitrarily. Islam strongly oppose extravagance and miserly but upholds the principle of efficiency in every human activity, including the production activity (Quran. al-A'raaf [7]: 31 dan al-Israa' [17]: 26-7).

V. Discussion

5.1 The Balance of life

Islamic doctrine holds the principle of balance in all things and makes the concept of balance as the main characteristics of its people (Qardhawi, 2006: 45). Islam implements positive balance in all aspects, both ideological and practical aspects, material and moral. It balances between the revelation of God to the human mind, between the mind and heart, between the world and world of the hereafter, between the physical and spiritual, and between rights and obligations.

On the other hand, Muslims strike a balance between the individual and society but not giving rights and liberties to individuals and communities to act arrogant and not concerned about welfare so as to cause damage and destruction. Rights and powers conferred not to be used with arbitrary indefinitely but according to His [God] decree.

According to Qardhawi (2006: 47) actually human beings are born in a state of freedom so that no one is allowed to insult and put others as God, except God. Real freedom is the fruit of Tauhid in truth Tauhiid, and the fruit of the meaning of the sentence *la ilaha illa Allah*.

Therefore, every human being has the right to life. If there are people who cannot make ends meet, then the obligations of other human beings who are able to help them as a form of responsibility to carry out the mandate of al-Haliim (Trustees). Forms of assistance may include direct assistance in the form of zakat, infaq, alms, endowment, as well as providing an opportunity to strive according to his ability as the most dangerous crimes on earth is the unemployment (HR Baihaqi).

Through this way will create a sustainable balance and distribution that leads to a land *baladun thayyibatun wa rabbun qhafur* - good land, safe, and prosperous for all people where God bestows His grace (Quran. as-Saba' [34]: 15). Furthermore, the society will not become a self-centered society, which is only concerned with himself, does not want to help others, and do not want to thankful like the people of Saba who do not want their country to be visited the other people from other countries as they fear of reduced welfare and do not want share any pleasures they already felt to others (Shihab, 2007, Volume 11: 367). With words and attitude like that, the people of Saba essentially have wronged themselves, and in return for their selfishness and lawlessness, God finally lowered His torment, by destroying them so they scattered everywhere (Quran. as-Saba' [34]: 18 – 19). As a result, the pleasures the felt over the years, was no longer maintained but instead disappeared and even damage had come over their live.

Similarly, a businessman, not only pays attention to the development of his business, but also pays attention to the development of society and the natural environment surrounding. Seeking for material gain is a good deed as long as it is in a frame of ethical and moral religion, but seeking for profits by oppressing others is an act that is prohibited by Allah SWT. Good profit is a profit that pays attention to the balance between the needs of the seller and the buyer's ability in general. In this way, the company and the community will come together to enjoy this life.

Qardhawi (2000a) explains that no one is allowed if one generation monopolizes wealth obtained from nature and God's creation at the expense of future generations. The above Islamic principles are intimately connected with the concept of sustainable development. The beauty of God should be reflected through social action, including in the form of respect for the environment (Qardhawi, 2000a; Begader et al., 2005).

5.2 Justice on Needs Fulfillment

Islam forbade his people to act unfairly in search of wealth to others but supports the use of all fair and honest means in obtaining wealth (Rahman, 1995, chapter I: 75). It is an individual right to own private wealth and uses it for the benefit of themselves and their surroundings.

Even Kamla et al. (2006) revealed Islam prohibits the pursuit of profit through excessive and profit-seeking behavior that causes harm or danger to others. Get big profits but let unhealthy working conditions, unfair wages, selling products that harm people, causing illness, environmental damage, and damage the local values that do not conflict with religious norms is a selfish act and materialist. Fazlun Khalid (in Asmal and Asmal 2000), a Muslim ecologist argued:

“Attitude of self-indulgence we have led us to compete with each other as consumer, as individuals, and as a country, sucking the earth's resources at a pace that is constantly growing and produce waste in the level that cannot be recycled by the earth. Thus, we contribute to the accelerated destruction of the habitats and lives of people who are weak. We upset the balance of the sophisticated nature. We slaughter other species to extinction. We rob the rights of future generations. We have been so caught up in self-satisfaction that we do not notice.”

In looking for of livelihood, Muslim businessmen always upholds the need to balance between the needs of employees and the surrounding community, the efficiency of the maintenance of the environment, between egoistic and materialistic by nature altruistic.

In the Islamic view, individual ownership is highly valued because beside it is in accordance with the natural human instinct it is also a necessary condition for self-purification or the development of human personality. Although Islam allows private property within the natural and reasonable boundaries, but Islam do not want the wide gap between rich and poor. Islam forbade its people to live luxuries while others live with shortages and famine. That is why Zakat, Infaq, Sedekah, and Wakaf (ZISW) are needed to ensure economic equality, especially to those who are less capable and purify muzakki³ treasure (which pays ZISW). Thus, ZISW

³ Muzakki is a person who give some part of his/her treasure to other people who needed in a form of ZISW

will balance the egoistic nature with the altruistic nature, develop emancipator value to free mankind from the oppression of the economic, social, intellectual, and liberation of nature from the exploitation of human (Triyuwono, 2006: 349).

Differences in wealth should not go beyond the limits of the natural and rational that led to luxurious life. This difference will lead to resentment and hostility that could result in a violent conflict between different levels of society that will eventually destroy the foundation of life⁴. However, it does not mean that Islam imposing its people to share the wealth of the rich to the poor in order to obtain equity in the economy. Economic justice in Islamic perspective is justice for all people to seek wealth and not limited by castes, color, religion, ethnicity, and so forth (Afzalurrahman, 1982: 93).

Furthermore, Islam does not support inequality but also does not teach equality of wealth. For Islam, the inequality of wealth can be used to improve human relationship with his Creator and human relationship with other human beings so that they are in balance. People with shortages of wealth will learn to be patient, tolerant, and contented heart. While people who are rich will be able to develop a good potential to make sacrifices for the good that will create a relationship of mutual need. Thus, all people will get a blessing and happiness of this inequality.

The application of the concept of economic justice, to seek a decent living, has been applied to some of the above companies. Every job seeker (employers) are given the opportunity to meet their needs without have to be given wealth or pity. Hiring people who lack physical, mental, and mind without the slightest fear that the companies will lower their performance, the recruitment even considered as a driver in the works. Similarly, kopontren Daarut Tauhiid did not have fear that their sales will be reduced by trying to make room for small and micro entrepreneurs around kopontren Daarut Tauhiid. Kopontren Daarut Tauhiid founder is very confident, that sustenance has been determined by Allah SWT.” All humans have to is just walk through according to the guidelines given by Allah SWT in order to run their task as caliphate. With the sustenance that the humans have, it is hoped that they can increase their devotion to Allah SWT” said the founder of Daarut Tauhiid.

Based on description and analysis above, thus, the Islamic concept of justice in business according to bayani perspective is the fulfillment of the needs in the world, for one who doing business as well as his/her business partner. That includes those who have physical, mental, and mind limitations. The fulfillment of needs in the world is aimed so that every human can live independently and not depending on compassion of others.

While in burhani perspective, economic justice in business is not only related to the fulfillment of needs in the world but also to fulfill the needs of the year after. The later is meant to be investment for the year after which will be enjoyed in the immortal live. Thus, it will create balance in life between profane world and the hereafter. Align with this conclusion, Srikandi (a business unit in Maros, one of the regency of South Sulawesi, Indonesia) is trying with all its effort so that the business can improve the economic live of all its employers and society around the business and therefore they can fulfill their needs in this world and the need in the hereafter as well.

Furthermore, in Irfani perspective, the concept of economic justice in doing business not only limited to the fulfillment of basic needs of employers but also not less important is to establish an ongoing relationship with the next generation and a more harmonious relationship with the surrounding community.

Protecting and maintaining the environment in order to stay beautiful and even if possible be better than ever and live in peace with neighbors where business activity is conducted is the kind of business that Srikandi in Maros, Fruit Syrup Industry of Yayasan Pondok Pesantren Darul Istiqamah in Bulukumba, and CV Tulus Farm in Sidrap do endlessly.

5.3 Justice to Environment

Qardhawi (2000b) states that the environmental crisis we are facing now is because people are no longer aware of the common interests of all that exists in the universe and the interconnectivity between all of that. As long as people do not realize that all creatures have an equal right to live in the universe in balance, then human actions will cause damage. Consumerism, obsession with profit (without morality) has made one nation destroying another nation and destroying themselves, giving rise to an attitude of "ungrateful towards God's creation" and the grace of God that balances the universe (Qardhawi, 2000b; Christie et al., 2004; and Kamla et al., 2006). Even Manzoor (2003), considers that the environmental crisis is happening today is the most striking manifestations of Western civilization, where modern science and technology has contributed a great to be able to spoil ourselves.

As stated by Qardhawi (2000b), protection, preservation and care of the environment is neither a new concept nor a concept of the west, but that kind of thing is deeply rooted in all areas of Islamic teachings and culture⁵. Furthermore, Qardhawi (2000b) explained that it is not allowed if one generation monopolizes the

⁴ Quran. al-Israa' [17]: 16 and at-Takatsur [102]: 1-8

⁵ QS. al-Maa'idah [5]: 32

wealth obtained from the nature and God's creation at the expense of future generations. The Islamic principles are intimately connected with the concept of sustainable development (Asmal and Asmal, 2007).

In this regard, Mr. H. Thohir who has been trying to collect plastic and metal waste from households and companies with a strong motivation to clean up the garbage and give comfort to the community life gives his statement:

I started trying to collect plastic and metals because I saw a large number of scattered plastic and metals wastes that could harm people. At the beginning, my activities is only mean to help people to be free of plastic and metal wastes, but it turned out a blessing, what at first was a rubbish turn out to be a commodity that has a buyer. Thank God to this day I am still collecting plastic waste and metal even though I became collectors of the waste seekers.

Giving attention to the community around the company is not enough without giving equal attention to the environment in which the company operates. Environment needs serious attention because of the operation of the company will lead to disturbed environment, destruction, causing jealousy due to not all of the existing workforce around the company can be hired, and reducing the overall benefit of the people. Therefore, companies need to be fair to spend some money to improve the natural environment in order to function like before the company operates.

In addition, poor people around the company who had not worked at the company need to get compensation in the form of donation so that they can live well. This is in line with the religious orders that if you cook and the smell wafted by neighbors then you should give a portion to them. If you cook sauce, multiply the water and share it with your neighbors so you will receive kindness (HR. Muslim). This does not mean, this teaching encourage people to be lazy in their work since they will always get the share (e.g. donation) even if they do less. This action (i.e. giving donation) is taken as a form of responsibility to others who already trying looking for a decent job but have not get it and to establish a relationship of love between human beings.

Similarly, a Muslim businessman has responsibility for the overall benefit of the people by trying to pay obligations to the government in which they are conducting business. By looking at the balance like this, it will create a harmonious society, safe, and prosperous, and sustainable. Maintenance of the environment is not only the establishment of harmonious relationship with the human race but also preserve the natural environment where human live. It is important not to overload problems on other people and the next generation.

5.4 Justice to Mankind

In relation to the balance of the needs of the world and the hereafter, then a Muslim should strive to meet the needs of both types as a sign of devotion. To meet the needs of the afterlife in the form of implementation of the five pillars of Islam (zakat and hajj), at least a Muslim must first meet the basic needs of the world. After all, it seeks to improve the fulfillment of the need for additional supplies to the afterlife (donation, charity, endowments, and qurban).

On the other hand, Muslims strike a balance between the individual and society but not giving rights and liberties to individuals and communities to act arrogant and not concerned about welfare that can cause damage and destruction. In the view of Qardhawi (2006:47), the real men are born in a state of freedom so that no one is allowed to insult and put others as God, except God. Therefore, every human being has the right to life. If there are people who cannot make ends meet the obligations of any other human who is able to help as a sign of caliphs, either through direct assistance in the form of zakat, infaq, alms, endowment, as well as provide an opportunity to work with appropriate capabilities.

Through this way will create a sustainable balance and distribution that leads to a land baldatun thayyibatun wa rabbun qhafur - good land, safe, and prosperous for all people where God bestows His grace. The society will not be selfish and materialistic society, which is only concerned with himself, does not want to help others, and do not want to be thankful like the people of Saba who did not want to interact with other people and countries for fear of reduced welfare. Besides that, they (i.e. saba people) do not want the pleasure they felt were shared to others (Shihab, 2006, Volume 11:367). As a result, they get a reward in the form of destruction, and loss of enjoyment they have experienced.

Similarly, businessmen, not only pay attention to the development of their business, but also need to pay attention to the development of society and the natural environment around it. Mrs. Arnah Rahim, a Muslim businesswoman who is engaged in catering. She pays attention to the surrounding community, as she pointed out:

I am doing business here (at Gowa) in the hope of helping the people around me to work in this business. I just asked them to work according to their ability, but must be honest and discipline in worship. If there are results that we obtained, we try to share it together. We pay attention to the people that in need around us and giving them donation according to our ability. Our hope is that this business can survive and be useful to society, especially for society around us.

Thus a Muslim businesswoman in search of livelihood not only pays attention to her business alone but also pays attention to the people around her, especially those who are still in shortcomings. In this way, the company and the community will come together to enjoy life.

5.5 Production Costing Concept based on Islamic Justice Value

In the Islamic view and the view of some Muslim scholar, it has not been found any deep understanding of the concept of production cost. However, when it is linked with the values that exist in Islam, such as the value of justice, the concept of the cost can be formulated.

In the value of justice embodied meaning to put something in the context or distribute/get something in accordance with the conditions. Justice in the organization is if all stake holders feel the fair treatment. It is not fair if there are some groups of stake holders get special treatment while others do not get that kind of special treatment.

In connection with the above, then the concept of a fair cost in Islam should be based on an understanding justice, which includes justice to our self, justice to environment, and justice to the community around the company. In this regard, according to Bayani method, to determine the cost of production should be based on justice to our self. In this regard, Mrs. Lina, a food businesswoman in Makassar calculated the cost based on the cost that is absorbed to produce a product. Further she said:

“If I calculate the price of the food is made, I put the cost of the materials we use, the wages of workers who helped me but it does not include my salary, and I also add the cost of gas, electricity, and other small costs. Anyway I put all costs incurred in to account so that I do not lose.”

Justice to our self in determining the cost of production is if all absorbed cost calculated as production cost. Those costs include expense of material used, direct and indirect labor expense, and auxiliary expense used to produce the product.

Material expense is the cost of all materials used in the production process. Such materials include raw materials and auxiliary materials. Procurement of such materials must uphold the efficiency but not miserly in the procurement, storage, and production. Extravagance and miserly act is activity that contrary to the teachings of Islam. While other production expenses are issuing cash production costs (cash costs). Production expenses which are not issued cash, such as depreciation expense was not included as a cost of production but will get compensation from the distribution of profits.

In view of Islamic justice, wages / salaries are equitable if it satisfies two main elements, namely meet the needs of employees and the professionalism of employees. The needs of employees are to live affordably in the world and the hereafter. Therefore, the type of employee needs include the need to live with the family (such as clothing, food, housing, transportation, and communications), educational needs for their children, health care needs of employees and their families, and the need to worship (include: the need to implement pillars of Islam, the hajj, zakat, infaq, and sadaqah). Furthermore, the professionalism of the employees is one component of determining the amount of wages of employees. Professionalism is meant to boost employees' productivity and efficiency in carrying out their activities.

While according to the method of Burhani determining the cost of production using absorbed cost is not enough for the company due to the operation of the company cause environmental degradation that could lead to disruption of ecosystems and disruption of the survival of the human race. All costs incurred to repair and maintain the environmental sustainability component in which the company operates also become component of cost of production. In line with this, Srikandi, business managed by Mr. H. Thohir in Maros, Mother Arnah who runs Mujahideen catering in Gowa and fruit juice processing industry Pesantren Darul Istiqamah in Bulukumba, always set aside some funds to pay for the environment with the aim of not giving burden to the local community and the atmosphere could be like before they do their businesses.

On the other hand, according to Irfani method, determining the cost of production as a result of Burhani method is not enough but need to include the costs to develop a community around the company that received a negative impact on the company's existence. Such costs include compensation for poor people around the company who had not worked at the company so that they can live well. This is in line with the religious orders that if you cook and the smell wafted by a neighbor then you should give a portion to him. If you cook the sauce add more water, and then give some to your neighbors so that you get the reward (Narrated by Muslim).

Muslim entrepreneurs surveyed also trying to implement the content of the hadith in his business. Mr. H. Thohir and Mrs. Arnah employ surrounding communities with higher wages than the same business around their environment. They even donate some of their profit. While fruit juice industry Pesantren Darul Istiqamah employ most of its pupil's with competitive wages. If there is a profit, it will be used part of it to finance the needs of students who have economic difficulties and do not work at the fruit juice industry.

Based on the analysis above, the scheme component of the cost of production of each of these methods can be described in the following:

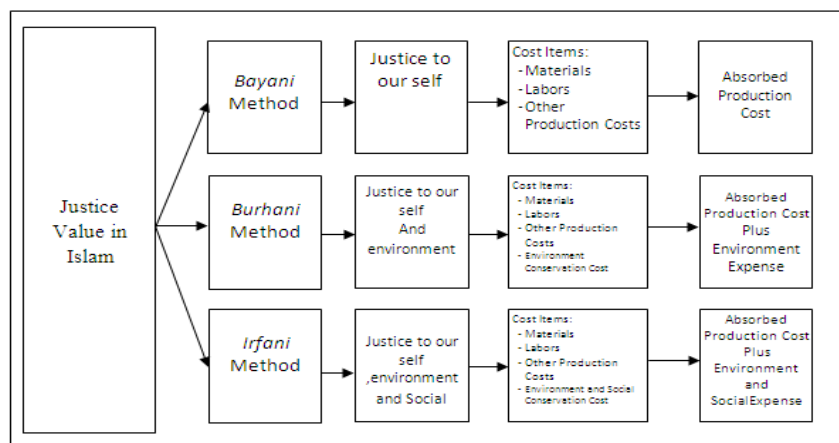


Figure 1. Concept of production cost based on justice value in Islam

Absorbed cost is a collection of all the costs of materials used in the production process, both raw materials and auxiliary materials; labor costs which occur in mills, both direct labor and indirect, and other costs incurred during the production process besides the cost of depreciation. All expenditures incurred related to produce a product must be able to reach a high level of efficiency (not wasteful) but should not be stingy.

The inclusion of environmental cost into absorbed cost of production is intended to restore the environment to its previous condition or at least reduce the damage caused by the existence of the company. This cost becomes additional cost to cost of production because the company operation causes environmental damage and this cost (i.e. environmental cost) must be bear by the consumers who use the product.

While the addition of social costs in the calculation of the cost of the product according to the method Irfani is intended to preserve the environment and to avoid social jealousy due to some people around the company who did not get the job. Environmental and social costs are elements of product cost to be borne by the users of the products and not have to wait until the company issued a profit and then pay for those costs (i.e. environmental and social cost).

Based on the concept of value-based cost of justice in Islam by using three methods essentially take into consideration the needs of self-entrepreneurs, environmental justice, and justice in communities around the company. Attention to these factors is creating a sustainable business in the future. Thus the concept of value-based cost of justice in Islam is costing sustainability.

5.6 Reaching Mashlahah Through the Benefit of Determination of Cost of Products Value-Based Justice

5.6.1 Balance

The concept of justice that balances the needs of ourselves with the needs of the environment and social value will be created through the application of justice in the calculation of the cost of production. Thus, it will create a balance between corporate life with the surrounding community and environment.

5.6.1.1 Live Comfortably and Safely

Live comfortably and safely has been mankind's dream. Determining the cost of products to incorporate environmental costs and social costs will be a means to achieve that dream. Preservation of the environment as it was before the operation of the company will result in a clean and comfortable environment for both human life and other habitat. Similarly, granting compensation to communities around companies adversely affected by the existence of the company and to prevent income inequality between those who work with who do not have the opportunity to work at the company will create a peaceful and secure life, so jealousy will not be happen.

5.6.1.2 Business Continuity

The clean and comfortable surroundings and a peaceful and safe life will drive ongoing business continuity. The workers will be comfortable working because of a conducive business environment has been achieved, both in terms of cleanliness and comfort and security. As a result, business continuity is ensured

5.6.1.3 Continuity of Life

Protecting the environment will ensure the continuity of life between current generations with the future generation. Thus, the public or the company no longer acting to spend resources for generation of

prosperity but also would seek only to meet needs that are not exaggerated. This is done to ensure the life of the next generation. As a result of this life will be more comfortable and less intimidating.

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