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Analysis of Business Law Principles from a Sharia Perspective: Economic and Business Legal Literacy Study

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Abstract---Business activities are the breath of human life. So, the Business must have rules and principles that regulate business people to achieve business goals. This study discusses the analysis of business law principles from Islamic law. This study is a study of business and economic law literacy. Our data search was carried out by examining several business communications that discuss business principles about the views of Islamic law, which are the source of this study. Our research efforts are processed through the deepening of data coding, in-depth analysis, and interpretation to take the essence of relevant and valid conclusions to answer the problem of this study. Based on existing data and supporting literature by our studies, it can be concluded that Islam offers business ethics with Islamic values that regulate business activities with firm principles, namely that Business is carried out correctly has an open, informative, truthfulness, and fairness. It is hoped that these findings will be beneficial for future studies with the theme of business ethics and principles following sharia.

Keywords---business law principles, economics, include analysis, sharia perspective, study literacy.

Introduction

Business is a fundamental instrument in the life of every individual. One indicator of this can be seen from the role of Business in the economic progress of a place (Tideman, 2017; Sudarmo et al., 2021). Gruzina et al (2016), said that the increase in the country's economic power was supported by a substantial business presence supported by creating new jobs. This is nothing new, given that for more than fourteen centuries, the strategic approach has developed rapidly. A model is that Business practice is a prevalent job completed by Prophet Muhammad SAW. The business movement for Muslims is indeed nothing else. Normatively, the Qur'an contains the word business as al-tijarah, which means Business or Trade. Business education has occurred since the previous 14 centuries. However, nowadays, the business problems seen by Muslims have become confusing. Even though it is effectively linked to strategic policies, the vulnerability that this strategic approach is appropriate as shown by Islamic lessons or not generally torments the personality of Muslims (Zulkifli & Saripuddin, 2015). Today, strategic policies have become a more open and fuller competition in globalization. Under such circumstances, public authorities are, from one point of view, required not to mediate. However, public authorities should maintain a business environment that helps by properly managing opposition, which should be seen as a government intercession (Shafi et al., 2021).

Even though the government is present during business practices, its role is only as a "referee." It is no wonder then that allegedly deviant business practices are still found. For example, large businesses or companies ignore social responsibilities regarding consumers' environmental impacts and product use. Conspiracy between business actors is not a figment either; not even a few of them agree on crimes with the authorities to get financial support and ease of permits and protection. So that such businesses tend to develop quickly and seem unfair because they have a

way to monopolize. The reality found is not much different from the assumptions above. Amid increasingly tricky economic pressures, few business people are solely oriented towards making profits and putting aside the noble principle values as social beings. Therefore, any method is used at the expense of morality because it hinders success in Business and allegedly limits the freedom of business movement. It is not surprising that there are often reports of deviant business practices in Indonesia. These business practices are in direct contact with the livelihoods of many people. For example, cheating in food business practices. It is starting from counterfeiting sauces that are suspected to be made using chemicals that are dangerous for consumption, nine fish, squid, shrimp, clams, and the like, which are suspected of containing chlorine and formalin, which are sold freely in traditional markets to coconut juice or known as *data*. *De coco* allegedly contains bleach and borax. Not to mention the distribution of expired food still being sold in the market.

Regardless of the news's motive, the news's description regarding the circulation of the dangerous food business has disturbed the public's minds. In addition, the news is supported by an investigative process recorded via video, which certainly makes ordinary people who see the show more believe in it. Behind it all, it is essential that the tendency of fraudulent business practices and harm to consumers is not a secret. In this context, the government also plays a role, namely supervising through a food supervisory agency, but this has limitations. The phenomenon above could be triggered by a moral crisis from business people who only want to maximize profit using the smallest possible capital. It would be ironic if the business people turned out to be mostly Muslims. Disclosure of ethical principles and values in Business is essential to align ethical values with business practices increasingly neglected in this modern era. To clarify these matters, the protection for business people and consumers is increasingly evident. Business actors will at least be protected by these principles from unfair competition practices, while consumers will not be wary of the threat of dangerous products obtained from business actors who base these principles.

Muslim and non-Muslim economists recognize that Islam teaches fundamental economic values rooted in monotheism's teachings. It is human nature to be created as a creature struggling in the economic field, both personally and collectively, in meeting the necessities of life, which on the one hand, are not limited and, on the other hand, are faced with limited resources. As an integral part of human activity, economic activity is inevitable to meet the needs of life and carry out human responsibilities as parties who actively improve the standard of living of humans individually, collectively, or universally. Human involvement in business activities is not solely due to fulfilling physical needs, but fostering positive communication, mutually beneficial behavior, the realization of justice, and non-harming behavior are crucial factors for creating human life. No matter how smooth the economic circulation is with a high economic rate and a low inflation rate, if it is not balanced with these noble values, then at a certain point, conditions will be created that will bring disaster, either directly or in the long term.

Therefore, Islam emphasizes that human business activities are intended not merely as a means of satisfying desires but rather as an effort to seek a balanced life in the world and the hereafter accompanied by positive, not destructive, behavior. Meanwhile, on the other hand, the development of the business world and the economy has run fast in its world, which is often far from moral and religious values. So that in its implementation, it is fulfilled by mal-business practices (Manullang, 2021). Therefore, it is necessary to have ethics in Business. In this sense, what is meant by mal-business practices is to cover all business actions that are not good, bad, result in losses, or violate the law. At the same time, values have given principle values to recognize conflicting behaviors with values, especially in the business field. At first, business ethics emerged when business activities did not escape the spotlight of ethics. Cheating in Business reducing the scale or measure is a concrete example of the relationship between ethics and Business. From these phenomena, business ethics has received intensive attention and has become an independent field of scientific study. According to some, the problem of business ethics lies in doubting whether morality has a place in business activities. For these circles, Business is a human activity that seeks profit only. The Business has existed in its standard world system and structure to seek fulfillment in life. Meanwhile, ethics is a scientific discipline that contains standards regarding right or wrong, good or bad, so it is not in line with business systems and structures. These doubts are what gave birth to the myth of immoral Business.

Method

In this method and material section, the study will explain the steps and procedures for carrying out this study, from the formulation of searching for data and analyzing data to the final report (Jamshed, 2014). We repeat, the purpose of this study is to gain an in-depth understanding through the analysis of business law principles in the eyes of Islamic law, which is an economic study to enrich literacy in understanding business law in the context of Islamic teachings (Clarke, 2019; Gong & Janssen, 2012). We collect data from a review of some literature in the form of scientific evidence from previous studies that we found electronically by searching for rewards on Google Scholar

and other engine searches that we felt in several publications published 12 years ago, considering that this study in the fields of economics and Islam is studies that are very high in development (Khan, 2014).

To obtain material for the discussion of this royal analysis, we mainly examine data that have relevance and similarities to support the problems we are studying, namely coding data, evaluating data in-depth, interpreting looking for connectivity and relevance so that we draw conclusions that answer study questions with credible principles and high quality. Search data on many published journals that discuss economic and Islamic issues, such as the online Google scholar database journal, and some data on economics and other Islamic advice were essential (Oun & Bach, 2014). The easiest way for us is with a keyboard search system, such as business law analysis, Islamic legal principles, Islamic sharia principles in business economics and literacy, and Business from an Islamic perspective (Fain, 2011; Cossu et al., 1993; Diviani et al., 2016). In reporting it, we followed some of the articles that we have purchased where they chose a qualitative descriptive design system because this study is a phenomenological approach, that is, from a large amount of data, we have done it carefully so that to get a correct answer relevant to this question (McKean et al., 2017).

As for keeping this data valid and up to date, we base it on publications that were approximately ten years ago, considering that business issues and Islamic Sharia are studies that are pretty high in development. This study fully uses data in the form of epidermis from exports and imports and others where this is a typical literature review and the results of scientific publications (Richardson, 2018). Thus, the steps and stages of this study method, which we started from the formation of the problem of finding data are data and covered with writing a final report.

Results and Discussion

Business understanding

The word Business, in any case, what is frequently utilized is al-tijarah and in Arabic *tijaraha*, beginning from the root word *tajara*, *tajran* was *tijarata*, and that implies exchange or exchange (Bennett & Lemoine, 2014). At-tijaratun *walmutjar*, in a particular exchange, commerce (as indicated by the *almunawwir* word reference). As indicated by ar-Raghib al-Asfahani in *al-mufradat fi Gharib at Tijarah* implies overseeing property for benefit. As indicated by Ibn Farabi, cited by ar-Raghib, *fulanun tajirun bi kadza* implies somebody capable and able who knows the bearing and objectives sought after in his Business. There are two sorts of understanding in utilizing the word *tijarah* in the refrains above. In the first place, it is perceived by profession, specifically in the letter Al-Baqarah; 282. Second, it is perceived by Business from an overall perspective. From the clarification above, it very well may be seen that the business term in *tijarah* is not exclusively material and means to look for material benefit. However, it is both material and insignificant, covering and focusing on unimportant things and quality (Sidani & Al Ariss, 2015).

Business activities are not only carried out by humans but are also carried out between humans and Allah SWT, that Business must be carried out with precision and accuracy in the administrative process and agreements and Business must not be carried out utilizing fraud, lies, just because it makes a profit (Sylvana et al., 2020). In this case, there are two definitions of the meaning of trade, from two different points of view, namely according to *mufassir* and *fiqh*: According to *Mufassir*, Business is the management of capital for profit; According to the Jurisprudence Expert Review, Business is exchanging property with property voluntarily or transferring property rights with replacement. According to the method permitted by the explanation of the above understanding: Trade is a part of *muamalat* in a transaction between one person and another. The trade transaction is carried out in buying and selling, which is realized through consent and *qabul*. Trading is carried out with the aim or motive of seeking profit (Nani, 2019).

Business Ethics in Islamic Economics Ethics is a bunch of moral rules that recognize common decency based on what is going on; while Business is a progression of occasions including finance managers, morals are required in Business. In this manner, it very well may be perceived that business morals are the standards or moral principles taken on the Business, either as establishment conduct in customary representatives to the CEO (Crane et al., 2019). Indeed, even business people whose norms are not uniform or all-inclusive. In any case, as a rule, there should be a base norm. This non-comprehensiveness raises different viewpoints of a country in invigorating, working, and suing themselves without fail (Khurshid et al., 2014). Business morals are applied morals. Business morals are how we might interpret good and bad for the different foundations, innovations, exchanges, exercises, and endeavors that we call Business.

A conversation of business morals should start by giving a system of fundamental standards, forgetting what is implied by the terms tremendous and right, really at that time, would one be able to examine the ramifications for the business world (Shaw & Barry, 2015). Morals and Business portrays business morals overall and depicts an overall direction towards Business, and portrays a few straightforward ways to deal with business morals, which give a

premise to dissecting moral issues in Business. In this manner, Business in Islam positions the idea of Business, a human work to look for the joy of Allah SWT. Business is not focused on the present moment, individual and exclusively benefit given numerical computations, yet has present moment and long-haul objectives, specifically personal and social obligation before society, the state, and Allah SWT (Khasandy & Badrudin, 2019).

The basic principles of Islamic business teachings

Islamic teachings contain three substantial pillars: faith, worship, and morality. Islam is a religion of nature, which Allah revealed as a religion of guidance and direction for humans to practice the true religion (Nurdin, 2020). By nature, humans are also born with character and beliefs that are monotheistic or oneness of God, which then has an impact on the form of worship or servitude to Him, then leads to the formation of akhlaqul karimah, which can bring peace and love to the universe or commonly known as rahmatan lil'alamin. Aqidah, A vital and fundamental thing in Islamic teachings, is aqidah. Akidah is considered the central axis or pillar of Islamic teachings. The status of human deeds in front of Allah depends on their faith. If looking at the meaning of the word aqidah based on the Arabic al-munjid dictionary, it can be seen that the origin of the word aqidah includes al-'aqdu, which means bond; at-tautsiqu, which means strong belief or belief; al-ihkaamu, which means to establish (strengthen) and ar-robtu biqiw-wah which means to bind firmly. When reviewing the meaning of the term, aqidah can be interpreted as justification of a thing or Business with the heart and acceptance of something or the matter with satisfaction and its affirmation and cultivation (Pio et al., 2013).

Firmly without wavering because of doubts. Aqeedah is a form of faith that arises from intangible and abstract sources but has the power of coercion on humans to achieve something without evidence. The reflection of this definition is manifested in the Qur'an Surah (QS) al-Baqarah verse 177, which means: "It is not that turning your face towards the east and west is a worship service, but it is a service for those who believe in Allah, the next day angels, books, prophets (Murad, 2014). Aqidah in the concept of religion is considered as a representation of the four elements contained in religion as described by Al Munawar as follows: 18 First, there is a belief or belief in the existence of a god or supernatural powers to take refuge and ask for help; Second, there is the best relationship with God to achieve prosperity in this world and the hereafter; Third, there is a sense of loving and carrying out God's commands, and staying away from his prohibitions by worshiping sincerely and leaving everything that is forbidden (Ramadhan, 2018). Fourth, there is a belief in things that are considered sacred and sacred, such as holy books places of worship. From the description above, it can be said that aqidah is the primary form of human worship (servitude and surrender), as the sound of QS al-An'am verse 82 which means: "Those who believe and do not confuse their faith with tyranny (shirk), they are the ones who will find security and they are the ones who are guided." (Akhtyamova et al., 2015).

Along these lines, assuming a worker has made himself subject to accommodation and recognizes Allah as the primary God for himself who deserve love, then, at that point, he should likewise recognize and follow everything that Allah has, requested and made on this planet (Rafiki & Wahab, 2014). Allah made the universe, as well as people to occupy it and use it as Allah, has expressed in the Qur'an Surah Al-An'am refrain one which signifies: "Recognition be to Allah Who made the sky and the earth, and made haziness and light, yet - the individuals who distrust partner (something) with their Rabb"; and stanza 73 which signifies: "And He made the sky and the earth in truth. What is more, His assertion was valid when He said: 'Be, and it was,' and in His grasp is all domain when the trumpet is blown. He knows the inconspicuous and the noticeable (Branine & Pollard, 2010). Moreover, He is the All-Wise, the All-Knowing." Allah has also provided all the natural resources on this earth to be used by humans with the power that He has given. With such availability, Allah has made humans as caliphs (leaders) on earth with the label of creation and a perfect position compared to other creatures. God's other creations. Humans were created with the ability and freedom to choose the right and wrong paths, distinguishing between the two things. Therefore, God gave man a significant mandate and responsibility to realize His will in a moral frame. This is then what is considered the *raison d'etre* of the main task of humans being created on this earth (Akhtyamova et al., 2015).

Principles of business ethics in Islam

As indicated by Ganiev (2015), there are five essential standards in Islamic morals, be specific: solidarity, balance (harmony), (choice), (obligation), truth, uprightness, and trustworthiness (truth, goodness, genuineness). Solidarity (Tawhid/Unity) For this situation, solidarity is as reflected in the idea of monotheism, which joins all parts of Muslim life both in the financial, political, social fields into a homogeneous entire (Ali, 2014). It underlines the general idea of consistency and request. From this idea, Islam offers strict, monetary, and social coordination to

shape solidarity. Based on this view, morals, and Business become coordinated upward and evenly, shaping a vital condition in the Islamic system. Balance (Equilibrium/Fair) Islam emphatically suggests doing equity in Business and forbids cheating or acts dzalim. Allah's Messenger was shipped off layout equity. A significant mishap for individuals who cheat, to be specific individuals who, while getting the portion from another person, request to be filled, while estimating or weighing individuals it is decreased all the time (Sidani & Al Ariss, 2015).

Cheating in Business indicates the annihilation of the Business because trust is the way to achieve Business and measure correctly and do not submit misrepresentation through diminishing dosages and weighing.³¹ In surah al Isra stanza 35 Allah SWT says which implies (Jabbar et al., 2018). Therefore, complete the action when measuring and weighing with the proper equilibrium. That is more significant (for you) and better thus. In doing exercises in the realm of work and Business, Islam expects to do equity, also the people who are not loved. This is as per the expression of Allah SWT in Surah Al-Maidah section 8, which implies: "O you who accept, be individuals who generally maintain (reality) since Allah SWT is an observer with equity (Ilham et al., 2020). Moreover, never disdain a group urges us to act unreasonably and do equity since equity is nearer to devotion (Cummings et al., 2020).

Through and through Freedom is a significant piece of Islamic business morals; however, this opportunity does not hurt aggregate interests. Individual interests are open. The shortfall of pay limits for individuals urges individuals to work with all their actual capacity effectively endlessly. The human inclination to ceaselessly satisfy limitless individual necessities is constrained by the commitment of every person to his local area through zakat, infaq, and aid. Obligation (Responsibility) Unlimited opportunity is beyond the realm of possibilities for people to do because it does not need responsibility and responsibility. To satisfy the requests of equity and solidarity, people should be coherently liable for their activities. This standard is firmly connected with freedom of thought. It draws certain lines on what people can do by being answerable for everything they do.

Prophet's guide to business ethics

Rasulullah SAW gave many guidelines regarding business morals, including the standard of genuineness. In Islamic precept, trustworthiness is a necessity in business exercises. The Prophet was exceptionally extraordinary in upholding genuineness in business exercises (Zulkifli & Saripuddin, 2015). In such manner, the Prophet himself was generally genuine in Business. He precluded brokers from putting spoiled merchandise at the base and new products at the top—familiarity with the social meaning of business exercises. As indicated by Islam, financial specialists are not simply seeking after however much benefit as could reasonably be expected, as instructed by the Father of Capitalist Economics, Adam Smith, and arranged to the demeanor (helping other people) as social ramifications of business exercises (Aschoff, 2015). Stringently talking, carrying on with work is not simply searching for material benefit; however, given the attention to making it more straightforward for others by selling merchandise; Not to submit prevarication. The act of prevarication in the present business exercises is regularly completed because it can persuade purchasers and thus increment buying power or showcasing (Ribadu & Rahman, 2019; Qoyum et al., 2021; Aloui et al., 2015).

Nonetheless, it should be understood that albeit the advantages are bountiful, the outcomes are not a gift. Notwithstanding the demeanor referenced over, the Prophet Muhammad was educated to act; accommodation. A finance manager should be cordial in carrying on with work (Sidani & Al Ariss, 2015).

Try not to sell what someone is presenting to maltreat others. Ihtikar is (to gather and store products for a specific timeframe, with the point that one day the cost will rise and enormous benefits will be gotten) (Tlaiss, 2015). The Messenger of Allah rigorously disallowed such business conduct; Paying wages before the representative's perspiration dries. The Prophet Muhammad SAW said, "Give wages to representatives, before their perspiration dries demonstrates that installment of wages ought not to be deferred. Installment of wages should be as per the work done, not imposing a business model (Hashim, 2012). One of the weaknesses of the industrialist financial framework is that it legitimizes syndications and oligopolies. A basic model is specific people's abuse (control) over social property privileges, such as water, air, land, and substances like minerals and minerals. The singular creates gain actually, without allowing others an opportunity. This is illegal in Islam; it may not direct Business in states of the presence of peril (mudharat) that can mischief and harm individual and public activity. For instance, the denial of doing weapons business amid political mayhem. It is not admissible to sell halal products, like wine, to alcohol makers since it is firmly speculated that they interact them into alcohol. Islam denies all types of Business (Hashim, 2012).

Application of Islamic values in business

The values in Islam can be applied in the business world, which differs in philosophy from conventionally managed businesses, namely the values of honesty, justice, and oneness (Ismaeel & Blaim, 2012). The three main types of values in their implementation are not limited by space and time. The value of honesty in Business According to Qardhawi, honesty is the peak of morality and the most prominent characteristic of believers. Religion will not stand tall without honesty, and world life will not run well. Likewise, Business will not run well without the support of honest owners and employees. The value of honesty in producing products always comes from clean input (halal), clean in form, clean from unclean, clean from how to get it. No one is wronged, both humans who work in and around the company and the environment where the product is processed to be enjoyed (Nabila, 2019). Thus, the resulting product brings benefits to humanity and the environment. This is in line with the hadith of the Prophet Muhammad SAW; the best of us are those who benefit others.

The value of honesty in selling in Islam upholds certainty and disclosure of information in buying and selling. It is forbidden to sell unknown sizes, quality, prices, or time goods (Anwar et al., 2020). Likewise, hiding information either to the seller or to the buyer (tables), for example, buying goods before arriving at the market to get a lower price because the seller does not know the price in the market or the seller doubles the price to people who do not know the market. Therefore, information related to buying and selling is a significant need for both parties. The value of honesty in gaining profit in the understanding of capitalism, material gain is everything in doing Business; whatever is done is always directed at increasing profits, not knowing the halal or haram process that is passed, which is essential to make a profit. While in the view of Islam, material gain is a desire but not everything, the production process must be in the frame of honesty and lawfulness. Material gain is only one part of a more significant profit. Benefits in the view of Islam, not only material benefits but include the advantages of following the norms, ethics, and morals, the benefits of close relationships with the giver of sustenance, and many other types of benefits (Jalil et al., 2010).

The value of justice in Business Is one of the universal values upheld and is the desire and hope of humanity whenever and wherever they are. In the view of Islam, fairness is the most critical norm in all aspects of the economy (Abdurahim et al., 2016). The value of justice in production A Muslim entrepreneur is required to produce products for the needs of humanity but also ethically without damaging the environment. Trying to ignore and even damage the environment will impact the existence of Businesses and damage the social order around the place of Business. The value of justice in selling Afzalurrahman stated that the main principle of selling is the enforcement of justice. This has two purposes, and firstly, wealth must be distributed to the community and not concentrated in a few people. Second, the factors of production originating from national wealth must be divided equitably. The value of justice is profit (Tlaiss, 2015).

Islamic business conduct

There are several behaviors in Business that have been regulated in Islam and must be obeyed by Muslim businessmen, including the following (Laeheem, 2018). Setting intentions Business activities in an Islamic perspective is not value-free, meaning that they are always bound by values derived from divine teachings as enshrined in the Qur'an and the Sunnah of the Prophet Muhammad; of course, this needs to be realized by all Muslim business people who believe in Allah SWT and His Messenger. Without value rules, business activities cannot run smoothly, safely, and smoothly. The intention is a movement of the heart, as well as a source so that a clean heart that is guided by the teachings of monotheism will undoubtedly give birth to a pure intention (motivation); on the other hand, a dirty heart tends to produce evil work motives because in this case, it is more to lust. Conscience can no longer lead to negative things (Ahmad, 2020). With a sincere intention (motive) consciously that Business is part of the activities of human life that can be worth worship.

Making *aqidah* (tawhid) as the basis for business activities; however, Muslim business people are always required to act Islamically because Allah SWT will be a witness in every contract (transaction) they do (Siyavooshi et al., 2019). Free business activities from the bonds of monotheism are the same as allowing business people to be arrogant and out of control, far from ethical values that must be respected. The success or failure of the Islamic financial world is determined by how ethical-religious values are embodied in real life (Siyavooshi et al., 2019). Thus, in all his business activities, a Muslim business person prioritizes faith (tawhid) who always hopes to receive Allah's approval will undoubtedly get *falah*, namely the happiness of life, not only in this world but also in this world the hereafter. All of this can be achieved because what is obtained in a good way (halal) will become a sacred treasure that will bring pleasure (*saadah*) and enjoyment (*ni'mah*) to the owner. Avoiding usury in dirty transactions

For Business, people who intend to engage in a clean business as guided by Islamic law will undoubtedly avoid all forms of usury business without exception and avoid the practice of dirty transactions, which are very hated in Islam. Doing Business with conscience in business activities, however, humans have a central role. In this case, humans are subjects (actors) whom Allah has given lust, reason, and conscience. According to their respective functions, these three things must work in harmony (Pan et al., 2018).

Conclusion

Finally, a series of studies of resort evidence in the field, we now conclude the main points from the review of various documents and scientific publications related to the analysis of the legal principles of doing business in the eyes of Islamic history. This study is a literacy strengthening understanding of business law in an Islamic context. As a religion that regulates not only ubudiyah's affairs with their God, Islam also regulates life, including business procedures whose aim is to create safety following Islamic teachings that Islam wants safety and security in the hereafter and safety in all Business and affairs.

Following the evidence of scientific work, we have found a lot of evidence and sources of thought from field experts so that after we got the results, among others, we have obtained a general understanding of Business if the understanding of Business is Shariah. So we believe that through this understanding, we can find out more deeply, for example, how to teach Business in Islam and have basic principles, namely that Business must be carried out following the pillars of religion, namely Islam praying and also the pillars of maintaining integrity and morality according to the size of religion, namely wanting to provide guidance. Life so that humans have a safe tension. Furthermore, we also found that having ethics and etiquette in the context of Islam is essential, and it is imperative that in business practice, there must be integrity, morals, and balance, then have a high sense of solidarity. This meritorious race is an ethic in carrying out a business that is expected and required in a business context. Islamically.

Next, we also understood the business ethics that the Prophet carried out. In contrast, he was still alive where he was a business trader specialist who did have a beneficial soul to others, so his ethics in trading was not only looking for profit but being a magnificent business person complex, full of hard workers and appreciate every hard worker and sincerity because indeed Business is part of the devotion and practice of the virtues of worship. So in Islam, there is a business file that must be held. The blue one must start from justice, openness, and fair play. Then lastly, we also saw how Business is carried out in an Islamic perspective, where Business is run based on the laws of the Qur'an and the Sunnah of the Prophet in which Islam has a very extreme temperature, and business activities must be safe and smooth, and no push is very prominent, or it is too late for Business according to Islam. This is a deliberate search for God as a servant and to offer oneself to the Creator, Allah.

Those are the essential points that we have found from a series of activities by examining various scientific kinds of literature and are evidence of field studies that have been able to answer the hypotheses and questions of the study of economics in the context of an Islamic view. We hope to include fish and constructive feedback to improve the presentation quality in problem formulation, data search, and data analysis and reports, which will undoubtedly improve.

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