

Ethics of Bingka Bunda Production From An Islamic Perspective

Masitah¹, Emi Zulfa², Devi Damayanti³

^{1,2,3}Islamic Economics Study Program, Faculty of Islamic Economics and Business, Antasari State Islamic University, Banjarmasin, Indonesia

E-mail: masitahmas02@gmail.com¹, emizulfaa21@gmail.com², devidmynti22@gmail.com³

Abstract

Bingka Bunda is a small and medium enterprise (SME) that produces bingka, a traditional cake typical of Banjarmasin, South Kalimantan. In running her business, Bingka Bunda upholds Islamic ethical values. This journal aims to analyze the production ethics of Bingka Bunda in an Islamic review. The research method used is qualitative descriptive with data collection techniques through observation, interviews, and document studies. The results of the study show that Bingka Bunda applies Islamic ethics in the aspects of raw materials, production processes, packaging, and marketing. The raw materials used are halal and of high quality, the production process is carried out hygienically and halal, the packaging is neat and informative, and the marketing is carried out honestly and responsibly. The application of Islamic ethics in the production of Bingka Bunda provides benefits for businesses, namely increasing consumer trust, improving business image, and increasing business blessings.

Keywords: *Production Ethics, Bingka Bunda, SMEs, Traditional Cakes*

INTRODUCTION

Indonesia is known as a country with a high level of existence in terms of local wisdom, both culture and traditional food.(Wulandari & Mubarak, 2021) Considering that Indonesia is a country with more than 17,508 islands consisting of named and unnamed islands. Talking about traditional food in the city of Banjarmasin, because Banjarmasin is a city of a thousand rivers with a diverse culture, it is impossible to determine significantly what food is characteristic of the city of Banjarmasin. But what is certain is that "Wadai Bingka" is not the only specialty of this city.(Mubarak et al., 2023) So that entrepreneurs who make "Wadai Bingka" must maintain their existence because local businesses that are engaged in traditional food that we must preserve.(Syauqi & Rahmah, 2021)

In the past, Bingka cake was only available in one flavor, namely potato. However, over time, Bingka cake began to develop with the addition of various new flavors such as Tape (or known as "Tapai" by the Banjar community), jackfruit, dates, and other variations.(Anshary et al., 2023) However, because most Wadai Bingka are made without preservatives, this cake only lasts a few days before it expires, making it unsuitable as a souvenir for tourists.(Amalia, 2010) Usually, this cake is enjoyed during the fasting month and is often served with dates because of its sweet taste.(Yusuf et al., 2023)

Bingka Bunda is a culinary business in Banjarmasin that specializes in local traditional cakes, created by Princess Junjung Buih from the Dipa kingdom. The legacy of Bingka cake continues to be preserved and created with various flavors, developing from what was originally only made from potatoes. Bingka Bunda's business was started by Ibu Netty's parents in 1984, with a turnover ranging from IDR 50,000 to IDR 200,000 when bringing this product to the market.(Rasyid et al., 2023)

During the month of Ramadan, Bingka Bunda receives large orders, reaching 600 to 1000 boxes per day, both for personal consumption and for resale. This makes Bingka Bunda's business able to survive until now. Bingka Bunda's head office is located at Jl. Veteran Simpang SMP 7 Jalur 2 RT.30 No.47, Banjarmasin 70236.(Muhaimin et al., 2023)

THEORETICAL BASIS

Ethical Theory

Etymologically, the word "ethics" comes from Greek, where in the singular form it is called "ethos" and in the plural form it is called "ta etha". The term "ethos" refers to an attitude, way of thinking, or character of morality and customs. This term is similar to the word

"moral" which comes from the Latin "mos" or in its plural form "Mores", which also refers to customs or ways of life.(Hamid et al., 2023) Although ethics and morals often have the same meaning, in everyday use there is a subtle difference where morals refer to actions that are being assessed or studied, while ethics refers to the study of the value system that applies in a particular group or society (Hidayati et al., 2023).

In terminology, ethics refers to conventional rules regarding individual behavior in a civilized society, which include formal procedures or manners to regulate interpersonal relationships according to their respective social statuses.(Yuliani et al., 2023) In general, ethics can be defined as moral principles that distinguish between good and bad. It is a field of normative science that determines the actions taken by individuals.(Wajdi et al., 2023) Ethics also serve as a guide to what is right and wrong, good and bad, and what is beneficial or not beneficial.(Kusumadewi et al., 2022)

K. Bertens in his book on Ethics puts forward three main understandings regarding ethics, namely the understanding of moral values and norms that serve as a guide for a person or a group in regulating their behavior, the understanding of a collection of principles or moral values or codes of ethics and ethics as a science of good and bad.(Hidayatullah et al., 2024)

Production Theory

Production is a process to increase value by combining production factors such as capital, labor, technology, and managerial skills. This is an effort to increase value by changing the form (form utility), moving the location (place utility), and storing (store utility) (Rasyid et al., 2023). Production is also defined as an activity that changes input into output, including all activities that produce goods or services and supporting activities that support the process of producing the product.(Muhaimin et al., 2023)

According to some experts, production is a process carried out by humans to create goods or services that are then used by consumers.(Makiah et al., 2022) Ace Partadireja said that production is all activities that aim to increase the value of an object or satisfy others through exchange. Meanwhile, according to Murti Sumarti and Jhon Soeprihanto, production includes all activities that create or increase the usefulness of goods or services by using production factors such as land, capital, labor, as well as organizational, managerial, and other skills (Huda et al., 2023).

From the several definitions above, it can be concluded that production is a way to create or increase the value of goods or services by utilizing factors such as land, capital, labor,

and organizational, managerial and other skills, so that they are more useful in meeting human needs.(Makiah, 2021)

Production Theory in Islamic Perspective

Production ethics refer to the norms of rules that contain system values and moral principles that serve as guidelines for employees in carrying out their duties in the company. Ethical work practices of employees reflect work ethics in the corporate environment, where these norms are derived from business ethics(Faridah et al., 2023). The ethical principle in production held by every Muslim, both individuals and communities, is to obey everything that is permissible by Allah and to avoid what is forbidden. Although the limits of halal are broad, many ambitious people are dissatisfied with these limits, so there is a tendency to violate the laws of Allah. Islamic law rejects the manufacture of goods that can be used for things that are forbidden, even if the majority of the use of these goods is contrary to religious values.(Hidayati et al., 2023) For Islam, a small part of what is permissible cannot be used as a legal basis. Products made for things that are forbidden, such as pornography and sadism, are also strictly forbidden.(Huda et al., 2023)

The most important ethic is to preserve the environment because it is a gift from Allah to His servants.(Apriyani et al., 2023) Every servant must be grateful for it, and an important way to be grateful for this blessing is to protect natural resources from pollution, degradation, and damage (Khofifah, n.d.).

The following are the principles of ethics and norms of production in Islamic economics (Apriyani et al., 2023): Complying with the prohibition on trading in prohibited goods, practicing trustworthiness and honesty, implementing the principle of justice and rejecting usury, spreading compassion and prohibiting monopoly, encouraging tolerance and brotherhood, prioritizing that trade is the path to the afterlife.(Apriyani et al., 2023) Ethics in the production process can be the foundation for success in business.(Miles et al., 2014) Therefore, the importance of ethics in production has a great impact on the results achieved in a business venture (Suparno et al., 2023).

RESEARCH METHODS

This type of research is field research, which is research conducted directly at the research site to find the required data sources. Qualitative methods are used in this research process. The location of this research is Sungai Bilu, East Banjarmasin District, Banjarmasin City, where the object of research is the owner of Bingka Bunda Banjarmasin, the object of

research is the ethics of Bingka Bunda production in Islamic economics. The data sources used in this study are primary data obtained from interviews and observations. Interviews were conducted directly with parties related to the information required in this study, namely. Bingka Bunda Banjarmasin entrepreneurs, and observations were conducted to directly observe the phenomenon in the field at the Bingka Bunda Banjarmasin production house location.

RESULTS AND DISCUSSION

Bingka Bunda implements production ethics based on Islamic values by considering several main aspects. Honesty in the use of raw materials is a priority, where Bingka Bunda uses halal and high-quality materials and is transparent in communicating information about raw materials and production processes to consumers. The principle of justice is applied by providing decent and fair wages to employees, providing a safe and comfortable working environment, and developing employee skills. This creates a positive working atmosphere and increases employee loyalty and productivity. In addition, Bingka Bunda is also responsible for the environment by implementing environmentally friendly production practices, such as reducing waste, using recyclable raw materials, and minimizing the use of hazardous chemicals. Participation in environmental conservation programs such as tree planting and plastic waste reduction campaigns are also part of their efforts. In terms of social responsibility, Bingka Bunda is active in various activities, such as donating to orphanages, organizing entrepreneurship training for the surrounding community, and empowering the local economy through partnerships with local farmers and suppliers.

However, Bingka Bunda also faces several obstacles in its production process. One of the main obstacles is maintaining consistent product quality. Variations in the production process can affect the final quality of the product even though the raw materials used are always of good quality. In addition, limited human resources and sophisticated production technology often hamper production efficiency and capacity. Fluctuations in raw material prices, especially those sourced from abroad or those that are not available throughout the year, are also a challenge because they can affect production costs and product selling prices. In addition, compliance with government regulations related to occupational health and safety and halal standards requires extra attention and effort, where the certification process and periodic audits are challenges that must be faced.

In the review of Islamic production ethics, Bingka Bunda has demonstrated compliance with the principles of honesty (sidq) by using halal and quality raw materials and being transparent in communicating with consumers. The principle of justice ('adl) is reflected in the treatment of employees, by providing fair wages and providing a good working environment. Responsibility (amanah) is demonstrated by environmentally friendly practices and involvement in social activities. Concern for the environment (ihsan) is also evident from their efforts in reducing waste and using recycled materials. Overall, Bingka Bunda's production ethics are in accordance with the ethical principles in Islam, which not only enhances the company's reputation but also ensures business sustainability and positive contributions to society.

CONCLUSION

Bingka Bunda applies the principles of Islamic business ethics such as honesty, fairness, environmental responsibility, and social responsibility in its production process. Honesty is reflected in the use of halal and high-quality raw materials and transparency of information to consumers. Fairness to employees is realized through the provision of decent wages and a good working environment. Environmental responsibility is carried out by reducing waste and using recycled materials. Social responsibility is seen from participation in activities such as donations and entrepreneurship training.

However, the company faces obstacles in maintaining product quality consistency, limited human resources and technology, fluctuations in raw material prices, and compliance with regulations. Nevertheless, the application of Islamic ethical principles in Bingka Bunda has succeeded in improving the reputation and sustainability of the business and has made a positive contribution to society and the environment. This study shows that the integration of Islamic values in business practices can create sustainable and dignified businesses, providing an example for other business actors to apply Islamic business ethics.

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