

ISLAMIC MANUFACTURING: PHILOSOPHY, PRINCIPLES AND PRACTICES

Saiful Bahri Mohamed^{1*}, Abdul Hakim Abdullah^{2*}, Zanirah Wahab³, Radzuwan Ab Rashid⁴, Hurun Ain Ab. Rahman⁵, Alias Mohd⁶, Jailani Ismail⁷, Wan Asri Wan Ab Aziz⁸, Ramli Besar⁹

¹Assoc.Prof. Dr., Universiti Sultan Zainal Abidin, MALAYSIA, saifumoh@unisza.edu.my

²Assoc.Prof. Dr., Universiti Sultan Zainal Abidin, MALAYSIA, hakimabd@unisza.edu.my

³Mdm., Universiti Sultan Zainal Abidin, MALAYSIA,

⁴Dr., Universiti Sultan Zainal Abidin, MALAYSIA, radzuwanrashid@unisza.edu.mu

⁵Mdm., Universiti Sultan Zainal Abidin, MALAYSIA, huruna@gmail.com

⁶Dr., Kolej Universiti TATI, MALAYSIA, aliasmohd@tatiuc.edu.my

⁷Mr., Institut Teknologi Petroleum, MALAYSIA, zahrahadif@gmail.com

⁸Dr., Universiti Teknologi MARA, MALAYSIA, wanasri@gmail.com

⁹Mr., Kolej Komuniti Terengganu, MALAYSIA, ramli@kkktu.edu.my

*Corresponding author

Abstract

Malaysia has been practising manufacturing practices brought by the west and east which aim purely for materialism. This phenomenon causes a variety of problems in the manufacturing sector in this country, such as the erosion of the humanity, environmental pollution and exploitation of human labor. Manufacturing practices that are not based on the Islamic concept lead to many things that neither conform to sharia compliance nor suitable to the needs of the Muslim society. This study has two objectives: firstly, to identify the principles of manufacturing from Islamic point of view; secondly, to formulate a definition of Islam manufacturing as a fundamental procedure that can be used as a basis of manufacturing practices that abide to sharia, *taharah*, *barakah* and can eliminate *shubhah*. This qualitative study uses document analysis as its instrument. It involves inductive and comparative analysis of data generated from Islamic sources namely the Quran, hadith and Islamic scholars' writing. This study found that the principles of Islam manufacturing are associated with owners, capitalization, staff, premises, equipment, materials, work processes, and product documentation. The study concluded that Islamic manufacturing is a balanced and integrated process of transforming the source of material which is syariah compliant, *taharah* and *barakah* towards the elimination of *shubhah* for the welfare of the community in this world and hereafter.

Keywords: Islamic Manufacturing, Halal Food, Islamic Manufacturing Practice

1. INTRODUCTION

Manufacturing has become an extremely important sector in this era as it does not only complete human needs but also acts as a catalyst in speeding up the economic growth of a nation. Globalisation has sparked

revolution in technology and this has fueled up the war of talents where manufacturing industries are trying to outdone each other by producing countless high value added products to meet the demand of the market. This digitalised era has also reduced the time needed to produce commodities and improvise them. The dynamic nature of manufacturing sector has inspired numerous studies and research in *Manufacturing Business, Manufacturing Engineering and Technology, Manufacturing Tool, Manufacturing Process, Manufacturing Strategy, Manufacturing Management, Lean Manufacturing* and many more.

It is undeniable that these studies and research, majority from the West, have greatly contributed to the rapid growth of this sector. However, with a significant number of Muslim populations of 1.8 billion all around the world (Azmi, 2009), there is a need to approach the concepts and principles of manufacturing from Islamic point of view. Realising the potential of this huge Halal (Shari'ah Compliant) market, many manufacturing companies are trying to gain the upper hand by realigning their manufacturing practices to be in compliance with Shari'ah (Islamic Jurisprudence). The Islamic concepts in manufacturing such as *Maqasid Shari'ah, taharah* and *barakah* must be introduced as to avoid creating *shubhah* among Muslim consumers. Hence, it is an imperative mission for Muslim scholars to establish a comprehensive and systematic Islamic manufacturing theory for the benefits of Muslims.

Taking in the role of an Islamic country, Malaysia is proactive when it comes to manufacturing Halal products and services such as food, agricultural and health products, cosmetics, fabrics and so on and helping local manufacturers to market them globally (Deuraseh, 2013). In the 10th Malaysia Plan, RM 27.5 millions was allocated for the building up of Halal Institute in Enstek Town (JAKIM, 2011) . Apart from that, a number of Halal Hubs have been set up in strategic places such as Halal Park in Port Klang, Selangor, Pedas, Serkam and Tanjung Manis, Sarawak (Buang & Mahmud, 2012). In 2000, Malaysia became the first country to introduce a comprehensive Halal Standard enforces by Department of Islamic Development (also known as JAKIM). This department specializes in overseeing the Halal certification processes and its practices and implementations. It also collaborates with other agencies through smart partnerships with the Ministry of Health, Ministry of International Trade and Industry, Halal Industry Development Corporation, Department of Veterinary, Department of Agriculture, local universities and entrepreneurs (Bahagian Hub Halal, 2014). Until 2015, JAKIM has certified other Halal certification 73 Islamic agencies from 33 (Mohd Shahwahid, et al., 2015).

2. PROBLEM STATEMENT

Globalisation has brought forth Westernisation and set the societal standard based on the ideology of popular culture from the West (Musa, 2004). It also has huge impact on the six main dimensions in human life which are economy, politics, religion and culture, science, technology and demography Bakar (2009).

Since the fall of Islamic civilization, the control of knowledge and its applications has shifted to the West (Muammar, 2009). The idea of secularism is advocated where there is a separation between man and religion. This separation has given rise to numerous problems such as materialism, the erosion of humanity, pollution, wastage of resources and employee exploitation. Furthermore, as the result of this shift, manufacturing sector which is now dominated by the West paid less regards and attention to the concept of syari'ah compliance, *taharah* and *barakah* and this leads to many *shubhah* products in the market.

It is ironic as many Muslims are directly involved with the manufacturing industry, from management to operation and quality control. Therefore, it is indeed a must to establish an Islamic theory that is anchored in *aqidah* and *tawassur* as to make sure that the manufacturing processes and products meet the shari'ah requirement of Muslim consumers.

3. RESEARCH OBJECTIVES

This research aims to:

- i. identify the principles in manufacturing from Islamic perspective.
- ii. establish a working definition of Islamic manufacturing.

4. RESEARCH METHOD

This is a qualitative research. The primary sources are al-Qur'an, hadith and relevant works of Muslim scholars. These materials are inductively and comparatively analysed in order to derive the basis in establishing an Islamic manufacturing theory that can serve as the foundation to the Islamic manufacturing practices that is shari'ah compliant, *taharah* and *barakah* as well as to stamp out any *shubhah* elements.

5. MANUFACTURING CONCEPT AND DEFINITION FROM CONVENTIONAL PERSPECTIVE

The word “manufacture” has its origin from Latin words “manus” which means “hand” and “facture” which indicates the verb “do”. The combination of these two implies the meaning of “doing something by hand”. In Arabic, “manufacture” is known as “sina’ah” (Kamus Bahasa Arab, 2007). Katsundo (1996) defines manufacturing as a series of activity and operation which involve designing, choosing materials, planning, purchasing, releasing process, quality controlling, managing, marketing and delivering. On the other hand, Groover (2009) describes manufacturing as a process to produce a product and give it an added value. He explains further from two different perspectives, i.e. technical and economy. Technically, manufacturing implies the application of physical, chemical and formulation processing in changing the shape and nature of material in its transformation of becoming raw materials needed in the process of making a product while manufacturing from the perspective of economy refers to the activity done by the manufacturer to create a product that suits consumers’ need. From the definitions above, it can be concluded that manufacturing from conventional perspective is a step by step process in producing a product for consumers.

In contemporary manufacturing context, Western scholars believe that knowledge on manufacturing and its practices are directly influenced by scientific advancement and the general quality of management system (Yaakub & Othman, n.d.). Knowledge and technology move hand in hand in maximizing profit and enhancing lifestyle (Hussin, 2014). Advancement in manufacturing has created a lot of feasible manufacturing models such as *Lean House* (Wilson, 2010), *Shingo Prize* (Gerhard, 2012) *Continuous Improvement Process Model* (Gerhard, 2012), and *Growth Management System* (Greg Brue, 2006). Contemporary concept is secular in nature as it relies heavily on reason and logic which are widely practiced during the 19th and 20th century (Gauhar, 1988). The use of reason and logic are optimized in ensuring that a task is executed more precise and quicker (Mokhtar, 2006). Secularism places materials as an important life tool while science is regarded as life manual where it determines what is good is good regardless of the existence of goodness itself. This has churned out an ideology that stresses much on logic and the philosophy of pragmatism (D.J Connor, n.d.). A theory works if it is proven to produce better results (Gordon, 1957). Based on these scholarly opinions, numerous modern ideas have stemmed out and being put into practice by materialistic manufacturers.

6. MANUFACTURING FUNDAMENTAL AND CONCEPT REGARDING ISLAM

Islam is a way of life prescribed by Allah SWT. All aspects in human life including manufacturing sector need to be syariah compliant, as mentioned by Allah SWT:

“O believers! Obey Allah, and obey the Messenger and let not your works go vain” (Surah Muhammad: 33).

Allah SWT creates human as khalifah whose role is to manage this world based on syariah guidance. This guidance is available in al-Quran dan hadiths. Manufacturing by no means is a new sector. The history of prophets has proven that they already involved in this sector. For instance, Noah manufactured ships (see Surah Hud: 37), Dawud manufactured harness (see Surah al-Anbia’: 80), and Zachrias manufactured wood (see Sahih Muslim: no 2374). Manufacturing sector is highly regarded in Islam as it is beneficial to the society. However, there are several criteria that need to be focused on by all the parties involved so that its practices and processes are syariah compliant and impactful in this world and the hereafter.

According to Misri, (1993), Islamic manufacturing is a discipline which investigates human activities based on syariah in terms of gathering, using, and managing resources for the benefit of mankind and obtaining blessing from Allah SWT. On the other hand, Khan (1994) defines Islamic manufacturing in economically as an attempt to collectively manage resources .

The aboved discussion draws our attention to the several fundamental elements of Islamic manufacturing. The first one is tauhid. In other words, Islamic manufacturing must be based on *aqidah* by believing convincingly that Allah SWT is the only God and the Almighty. This concept places Allah SWT on top of everything. Therefore, all manufacturing practices must abide the command of Allah SWT as the All-Knowing who knows what is best for all His creations:

“Those who have faith and do not taint their faith with wrongdoing – for such there shall be safety, and they are the (rightly) guided” (Surah Al-An’am: 82).

The second fundamental element is human as khalifah who are responsible to manage and develop this world using syariah-compliant approaches whilst at the same time acknowledging the fact that they are

God's servants. Allah SWT reminds us:

"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority..." (Surah al-Baqarah: 30)

The third fundamental element is morality. Practices in manufacturing from Islamic perspective need to be based on high morality in the sense that all the individuals involved in the process must be responsible, trustworthy, able to work in team besides avoiding negative elements, such as cheating, stealing and exploiting. As commanded by Allah SWT:

"...Help you one another in virtue, righteousness and piety, but do not help one another in sin and transgression. And fear Allah. Verily, Allah is severe in punishment" (Surah al-Maidah: 2)

The fourth fundamental element is to optimize the product and its quality. Islam has the best way in ensuring the products produced are beneficial to stakeholders. Since the main concern of Islamic manufacturing is not only profit but also the rewards in the hereafter, it pays special attention to *taharah* and *barakah* besides avoiding anything that can cause *shubhah*. This is reflected in the followings:

"Truly, Allah loves those who abstain from evil and keep themselves pure" (Surah al-Baqarah: 222)

"If the people of the towns had been faithful and Godwary, We would have opened to them blessings from the heaven and the earth" (Surah al-A'raf: 96).

Hadith delivered by Nu'man Ibn Bashir, Rasulullah SAW said: "The hala is clear and the haram is clear, and between them are matters unclear that are unknown to most people" (Sunan Abi Dawud: no 3329).

To summarize, there are four fundamental elements of Islamic manufacturing which make it differs from other manufacturing theories. The four fundamental elements are tauhid, human as khalifah, morality and optimized product quality. These fundamental elements reflect that Islamic manufacturing takes into account the dual dimensions of human life, that is, the world and the hereafter.

7. RESEARCH FINDING

The four fundamental elements of manufacturing - *tauhid*, the role of human being as a *khalifah*, morality and the product quality- discussed in the previous section contributes to our understanding that Islamic manufacturing is based on several unique principles. These principles are explained in detail in the following paragraphs:

7.1 Principle 1: Owner

Owners should be aware of their roles as the servant of Allah and His *khalifah* (leader) who are responsible to preserve the nature. In playing these roles, they need to be honest, responsible and have high level of integrity so that the produced products are beneficial for all in this world and the hereafter. The most important thing is for them to ensure that every step in the manufacturing process beginning from the gathering of capital to the delivery of the products is syariah compliant. The owners must also be a respected leader who can be a role model to others. Allah SWT has enlightened us about these in the followings:

"And I did not create the jinn and mankind except to worship Me" (Surah al-Dhariyat: 56).

"And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority..." (Surah al-Baqarah: 30)

"Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know" (Surah al-Jathiyah: 18).

7.2 Principle 2: Capitalization

Capitalization in manufacturing sector must come from halal resources. This means that it must be free from interest (*riba*), cheating, stealing and so on. Allah SWT has forbidden Muslims from committing these sins in the Holy Qur'an:

"Allah has permitted trade and has forbidden interest" (Surah al-Baqarah: 275)

"And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully" (Surah al-Baqarah: 188).

7.3 Principle 3: Workers

Workers are human resource whom should abide to the roles of God's servants. They should embrace with them the aqidah, syari'ah, and morality besides creating a good relationship with Allah SWT, other people and environment. They should be honest, trustworthy and responsible as well as practising collaborative work culture for the success in this world and the hereafter. In addition, it is important for them to view their works in manufacturing sector as a form of worship which will be given high rewards in the hereafter. Apart from that, employers should continuously train their workers so that they have good moral and attitude and are knowledgeable and skillful. Allah SWT has told us that:

"You are indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in God" (Surah Ali 'Imran: 110).

"Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient" (Surah al-Nur: 55).

And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do" (Surah al-Tawbah: 105).

7.4 Principle 4: Premises

Because humans are the servants of Allah SWT and the works in manufacturing sector are considered as worship, premises should be considered as a place of worship. Thus, premises must be clean and its surrounding should promote *zikrullah* and worship, *salih*, and free from sinful elements.

From Anas r.a., Rasulullah SAW said: "These mosques are not the place where one can throw any dirt, urine or stools. They are meant for reciting the Qur'an, glorifying God and prayer" (Sunnah.com, vol 18: no 185).

7.5 Principle 5: Tools and Equipments

To produce products which are *halal*, *taharah* and *barakah*, the tools and equipments used must also be *halal*, *taharah* and *barakah*. It is crucial to ensure that they are syari'ah compliant, clean, and free from 'dirty' elements. Besides, the tools and equipments used should not bring harmful effects to the workers, community and environment.

From Abu Malik al-Ash'ari r.a., Rasulullah SAW said: "Cleanliness is a part of Faith" (sunnah.com muslim, vol.16: no 6)

7.6 Principle 6: Material Resources

Similarly to tools and equipments, material resources used for the products must follow the right standards of *halal*, *taharah* and *barakah*. The materials should not violate the concept of syari'ah compliance. By *halal*, it means that it should be free from any forbidden elements and lawful in Islam (Yusuf, 1980). As long as there is no authentic statement from the Qur'an or the Sunnah of the Prophet that a particular thing is forbidden, it is considered halal (Zahrah, 1958). The materials used should also not harm the workers, environment, and consumers.

"O' mankind! Eat of what is in the earth lawful and good; and do not follow the footsteps of Satan. Surely he is a manifest foe for you" (Surah al-Baqarah: 168).

"So eat of the good and lawful things which Allah has provided for you; and be grateful" (Surah al-Nahl:11).

7.7 Principle 7: Work Processes

Human being holds the responsibility to effectively manage things in this world for the success in the hereafter. Thus, work processes must be based on the best practices and careful planning. It should produce excellent working culture that is based on morality, team work, and product quality. Allah SWT

says:

“For him, there are mu’*aqqibat* in succession, before and behind him. They guard him by the command of Allah. Verily! Allah will not change the condition of a people unless there is a change of what is in themselves. But when Allah wills a punishment, there can be no turning back of it and they will find besides Him no protector” (Surah al-Ra’d:11).

7.8 Principle 8: Documentations

Documentations record management activities which later will be referred to various parties, such as the authorities, employers, administrative staff and general workers. These documents are sometimes referred by the consumers. An organisation is obliged to document main information, such as philosophy, vision, mission, organisation chart, rules and regulations, work process etcetera. The documentations need to reflect the concept and principles of Islamic management which concern the foundations of *tauhid*, the roles of human being as a *khalifah*, morality, and quality product. Besides, it should promote the concept of *syariah* compliance, *taharah*, and *barakah* for the elimination of *shubhah*. Halal standard needs to be developed so that criteria of *syariah* compliance are well understood thus avoiding any confusion that may arise.

“The halal is clear and the haram is clear, and between them are matters unclear that are unknown to most people. Whoever is wary of these unclear matters has absolved his religion and honor” (HR Muslim).

7.9 Principle 9: Products

Products have the most impact on consumers. Societal recognition of an organisation is much influenced by their acceptance of its products. In Islamic manufacturing, a product is considered to have high quality if it is *syariah* compliant, *taharah* and *barakah*. The product should be beneficial to consumers not only for their lives in this world but also in the hereafter. In other words, the product should stretch the spiritual, physical, emotional, and intellectual potentials in human being. Thus, manufacturers need to really focus on the quality of the products and they should be aware that the products are not only evaluated by the consumers but also the Almighty Allah swt.

“Thus this day it is halal for you all the *tayyibat*” (al-Maidah:5). According to (Al-Shawkani, 1983), *al-tayyibat* in this ayah means good food. (Ali, 1971) points out that *tayyibat* refers to the food which comes from halal sources and all types of halal food is *tayyibat*.

8. CONCLUSION

Manufacturing sector plays significant roles in the development of a country. Since Islam is the *al-din* (way of life), it is necessary for the Muslims to have a manufacturing system which is in line with Islamic principles. This Islamic manufacturing system must be based on philosophy, principles and practices derived from al-Quran, hadiths and views of Muslim scholars. This paper has put forth four fundamental elements in Islamic manufacturing which are *tauhid*, human as *Khalifah* (leader), morality, and optimized product quality. This paper has also highlighted nine principles in the process of Islamic manufacturing which are ownership, capitalization, workers, premises, tools and equipment, material resources, work processes, documentations and products. We can conclude that there are four defining characteristics of Islamic manufacturing system which are *syari’ah* compliant, *taharah*, *barakah* and free of *shubhah* for the betterment of Muslims in this world and the hereafter. Further research on Islamic manufacturing is needed to provide more insights into the Islamic-based processes in the manufacturing system so that Muslims can excel in this sector.

9. ACKNOWLEDGEMENT

The author gratefully acknowledges to the Universiti Sultan Zainal Abidin and the Ministry of Higher Education Malaysia for continued support during doing of this research. This research was financially supported by the Fundamental Research Grant Scheme with (Grant NO. FRGS 2014-2).

REFERENCE LIST

Al-Quran al-Karim

<http://www.sunnah.com>

- Ali, A.-S. M. (1971). *Tafsir ayat al-Ahkam*. Makkah al-Mukarramah: Dar al-Sabuni.
- Al-Misri, R. Y. (1993). Usul al-Iqtisad al-Islami. Beirut:al-Dar al-Syamiyyah, 46.
- Al-Shawkani, M. I. A. (1983). *Fath al-Qadir*. Beirut: Dar al-Fikr.
- Arab, K. B. (2007). Kamus Bahasa Arab. In *kamus Bahasa Arab* (p. 151). Johor Darul Takzim: Jahabersa.
- Azmi, J. (2009). Winds of Change: Food Market Trend and the Muslim Market of Europe. *The Halal Journal*, (31), 19.
- Bahagian Hub Halal. (2014). Manual Prosedur Pensijilan Halal Malaysia 2014 (Semakan Ketiga). *Pekeliling Pensijilan Halal Malaysia Bilangan 2 Tahun 2014*.
- Bakar, O. (2009). Cultural Pluralism in a Globalised World: Challenges to Peaceful Coexistence. *Pluto Journals, ICR 1.3*(December), 12–13.
- Buang, A. H., & Mahmud, Z. (2012). The Issues and Challenges of Halal Certification Bodies in Malaysia. *Shariah Journal*, 20(3), 271–288.
- D.J, O. (n.d.). *A Critical History of Western Philisophy*. London: The Free Press of Glencoe.
- Deuraseh, N., Rahman, R. A., Mustafa, S., Bakar, J., & Hashim, D. M. (2013). Halalan thoyyiban perspektif malaysia.
- Gauhar, A. (1988). *Islam dan Dampak Sekular Imperialisme Barat dan Islam Dalam Masyarakat Kontemporari*, terj. Ibrahim. (H. Basalamah, Ed.). Bandung: Gema Risalah Press.
- Gerhard Plenert, P. (2012). *Strategic Continous Process Improvement:Which Quality Tools To Use and When to Use Them*. (A. Engineering, Ed.) (2012th ed.). New York: McGraw-Hill Professional.
- Gordon, C. H. (1957). *Thales to dewey: A History of Philosophy*. Boston USA: Houghton Mifflin Company.
- Greg Brue. (2006). *McGraw-Hill 36 Hour Course: Six Sigma. Growing Beyond Six Sigma* (2006th ed.). New York: McGraw-Hill Professional.
- Groover, M. P. (2009). *Automation, Production Systems, and Computer-Integrated Manufacturing*. USA: Prentice Hall Press Upper Saddle River.
- Hussin, S. (2014). Seminar Transformasi Pendidikan Nasional. *Cabaran Menyeluruh Dalam Pelaksanaan Transformasi Pendidikan Untuk Masa Depan Malaysia*, 9–10.
- JAKIM. (2011). JAKIM to Develop Malaysia Halal Institute Laboratory. *Pusat Pentadbiran Kerajaan Persekutuan*. Retrieved from <http://www.islam.gov.my/node/34788>
- Katsundo, H. (1996). *Manufacturing Systems Engineering: A Unified Approach to Manufacturing Technology, Production Management, and Industrial Economics*. (T. & Francis, Ed.) (2nd Editio). Britain: British Library in Cataloguing in Publication Data.
- Khan, A. (1994). Islamic Economics, Nature and Need. *Journal for Research in Islamic Economics, Vol. 1*(Issue No.2,1404,the Center for Research in Islamic Economics, King Abdulaziz University, Jeddah), 55–61.
- Mohd Shahwahid, Farah Abdul Wahab, N., Syed Ager, Syaripah Nazirah Abdullah, M., Abdul Hamid, N. A., Saidpudin, W., Surianom, M., & Othman, N. (2015). War 49 Peranan Agensi Kerajaan Dalam Mengurus Industri Halal Di Malaysia:Isu dan Cabaran yang Dihadapi. In *World Academic and Research Congress 2015 (World-AR 2015) Ar-Rahim Hall, YARSI University, Jakarta, Indonesia, 9th-10th December 2015* (Vol. 2015, pp. 224–239).
- Mokhtar, Z. Z. M. (2006). Kecekapan Teknikal Di Sektor Pembuatan Di Malaysia : Kajian Kes Bagi Industri Kecil Dan Sederhana (Iks) Commercialisation (Irdc) University Technology.
- Muammar, K. (2009). Faktor Kegemilangan Tamadun Islam : *Jurnal Hadhari, Bil. 2*, 15–31.
- Musa, H. (2004). *Pemeriksaan Tamadun Melayu Malaysia Menghadapi Globalisasi Barat*. Kuala Lumpur: Universiti Malaya.
- Wilson, L. (2010). *How To Implement Lean Manufacturing*. McGraw-Hill Profesional. Retrieved from <http://books.google.com/books?id=gJFJ1A7aR-8C&pgis=1>

- Yaakub, D. M. B. H., & Othman, K. (n.d.). Pengurusan Islam Pemankin Ekonomi Ummat, (UIAM, USIM), 1–9.
- Yusuf, A.-Q. (1980). *Al-Halal wa al-Haram fi al-Islam*. Beirut: al-Maktab, al-Islami.
- Zahrah, M. A. (1958). *Usul al-Fiqh*. Kaherah: Dar al-Fikr al Arabi.