

Analysis of Tofu Factory Waste from an Islamic Production Theory Perspective (Case Study of H. Tasa Tofu Factory, Cisambeng Village, Majalengka Regency, Indonesia)



Wildan Nafi'an¹, Yedi Supriadi², Yeni Sriyeni³

¹UIN Siber Syekh Nurjati Cirebon, Indonesia

²STAI PUI Majalengka, Indonesia.

³IAIN Syekh Nurjati Cirebon, Indonesia

ABSTRACT: The factory industry is one of the main engines of a country's economic growth. The production of consumer and industrial goods generated by factories is crucial in driving sustainable economic growth. The presence of the tofu factory is considered to have the potential to increase income and improve the local economy. This research analyzes the waste management methods implemented by the H. Tasa Tofu Factory using an Islamic production approach in Cisambeng Village, Majalengka, Indonesia. This research aims to understand the strategies implemented in managing factory waste in accordance with Islamic production principles in the tofu industry environment. The research method used is a case study with data collection through direct observation, interviews, and documentation analysis. The results of this study are expected to provide deeper insights into how Islamic production principles are applied in managing tofu industry waste at the local level.

KEYWORDS: Industry, Tofu factory, Tofu production, Waste management, Production with an Islamic approach.

I. INTRODUCTION

In an effort to improve community welfare through various sectors, attention to environmental sustainability in developing countries is often minimal. Environmental sustainability in this context is dynamic, where the environment must continue to support a higher standard of living, so that the impacts of development can still be well-managed by the surrounding environment. This impact includes environmental changes influenced by development or the operation of an activity, both positively and negatively. Therefore, development must be based on an understanding of the environment by minimizing negative impacts and maximizing positive impacts in a balanced manner.

The effort to meet human needs is known as economic activity. One form of economic activity is production. The production system consists of various subsystems that interact with each other with the aim of transforming production inputs into production outputs. Production inputs can include raw materials, machinery, labor, capital, and so on. Meanwhile, production outputs are the products generated, along with by-products that will inevitably produce waste, both solid and liquid, because production aims to create or manufacture goods through various processes. The large volume of production each day results in waste from the unused production process. The accumulation of these residues can pollute the environment if left for a long period. Pollution and environmental damage pose a threat to life. Disruption to the environmental ecosystem can result in disturbances to environmental sustainability.

According to Philip Kristanto (2002:169), waste is an unwanted material at a specific location and time because it has no economic value to the environment. Waste must be processed first before being disposed of if it contains pollutants that can damage the environment, or at least has the potential to cause pollution. In the context of Islamic economics, managing an industry that prioritizes the profits of certain parties while harming others is an unethical action that contradicts with Islam, as stated in Allah SWT's verse in Qs.Ar-Rum verse 41.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Meaning: "Corruption has appeared throughout the land and sea by (the action of) people's hands. (Through this) Allah makes them taste some of (the consequences of) their deeds so that perhaps they will return (to the right path)."

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The tofu industry is always supported by the government and the community because tofu is a highly favored food among the Indonesian people. The tofu industry in Majalengka Regency has been a hallmark for over 60 years and remains productive, passing down traditions from generation to generation since 1960 to the present day. In Cisambeng Village, Majalengka Regency, there are around 89 tofu factories, consisting of 62 large factories and 27 small factories. Large factories usually have 4 to 6 employees involved in the production process and sell their products through resellers or directly to consumers. On the other hand, small tofu factories carry out the entire production and marketing processes independently. (Profil of Cisambeng Village, 2023).



Picture 1. The Tofu Factory in Cisambeng Village

The presence of tofu factories is considered to have the potential to increase the income of the local community and improve their economy. However, the operation of tofu factories also impacts the surrounding environment, such as waterway pollution due to tofu production waste, air pollution from the use of traditional fuels in the production process, and the reduction of agricultural land as it is converted into industrial land.

The researchers found an interesting aspect to study regarding tofu waste management in Cisambeng Village, Palasah District, Majalengka Regency, with an emphasis on the Islamic Production perspective. Thus, this research will provide a comprehensive understanding of waste management practices in the home tofu industry in Cisambeng Village, along with the Islamic legal implications of these practices.

Based on that background, the author is interested in conducting research titled "Analysis of Tofu Factory Waste from the Perspective of Islamic Production Theory (Case Study of H. Tasa Tofu Factory, Cisambeng Village, Majalengka Regency)."

II. IDENTIFICATION OF THE PROBLEM

From the background of the research above, the researcher found several issues regarding how to manage tofu factory waste in Cisambeng Village, Palasah District, Majalengka Regency, and how tofu factory waste management is viewed from the perspective of Islamic production in the region. First, there are issues related to waste management in the tofu production process at H. Tasa Tofu Factory in Cisambeng Village, Majalengka Regency. Second, a study on the perspective of Islamic production theory as an approach to evaluating the feasibility of production practices at the tofu factory.

Additionally, it is necessary to approach the social, economic, and environmental impacts generated by tofu production practices from the perspective of Islamic production theory. Thus, this research can provide insights for the company regarding the management of tofu factory waste that does not pollute the environment.

III. RESEARCH METHODS

This research uses a qualitative approach, which is a research method employed to investigate objects in their natural conditions, where the researcher becomes the primary instrument. Data collection is conducted through triangulation, data analysis is inductive in nature, and qualitative research emphasizes meaning over generalization (abdussamad, 2021). research methods that use interviews and direct observations are commonly employed in qualitative research (moleong, 2014). Interviews provide researchers with the opportunity to gain direct insights from respondents about the topic being studied. In this context, researchers can ask in-depth questions and obtain a better understanding of the respondents' views, experiences, and knowledge related to the issue being investigated. The combination of interviews and direct observation provides advantages in collecting rich and in-depth data. Interviews can offer direct insights from individual perspectives, while direct observation provides an understanding of the research context. With these two methods, researchers can obtain more comprehensive and in-depth information about the phenomenon being studied.

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IV. RESULT OF DISCUSSION

Islam encourages humans to make the earth a place of assignment to be managed with knowledge and good deeds as Allah's caliph. Humans are expected to act in accordance with the Quran and Hadith, including in production principles. The principles in production are: a) Producing halal goods and services at every stage. b) Preventing damage to the earth, including pollution control, maintaining balance, and protecting natural resources. c) Production is intended to meet the needs of individuals and society and achieve prosperity. Needs must be fulfilled based on priorities set by religion, related to the need to maintain faith/religion, preserve life, intellect, and lineage, as well as material prosperity. d) Production in Islam cannot be separated from the goal of community independence. Therefore, Muslims must possess various skills, knowledge, and means that enable the fulfillment of needs in the development of civilization. Fiqh experts view that development in the fields of science, industry, trade, and finance is a shared responsibility, as this enables humans to fulfill their religious and worldly affairs. e) Improving the quality of human resources both spiritually, mentally, and physically. Spiritual quality is related to spiritual awareness, mental quality is related to work ethic, intellect, and creativity, while physical quality is related to health and efficiency.

Many factors must be considered when undertaking production, one of the most important being the waste from the production process itself. Therefore, in the production process, producers must pay attention to the social and environmental impacts that arise. They must ensure that their production does not harm the environment and does not endanger the health of the surrounding community. The following is a discussion of the issues that have been determined above.

A. Tofu Production Process

The entire document should be in Times New Roman or Times font. Type 3 fonts must not be used. Other font types may be used if needed for special purposes. The tofu production process is an activity that involves several stages, starting from the preparation of raw materials to becoming a ready-to-consume tofu product. Here are the general stages in the tofu production process based on an interview with one of the employees of the H. Tasa tofu factory in Cisambeng village:

1. Soybean Preparation. The process begins with soybean preparation. Soybeans are usually soaked in water for a certain period to remove the sap and increase moisture. After soaking, the soybeans will be cleaned and dried.
2. Grinding. The dried soybeans are then ground into powder or paste using a grinding machine. This grinding process aims to make the soybeans easier to process into tofu.
3. Mixing with Water. The soybean powder or paste is then mixed with water to form soy milk. This mixture will be stirred evenly to achieve the desired consistency.
4. Heating. The soy milk is then heated to cook the soybeans and eliminate the characteristic smell and taste of soybeans.
5. Addition of Mixers. After heating, the soybean solution is added with mixers such as salt and gelling agents to assist the freezing process.
6. Freezing. The mixed soybean solution is reheated, then the liquid is deposited in molds or cloths for the freezing process. This process will form the coagulation of soy milk into a solid texture, which will then be removed from the liquid for further processing.
7. Solidification. The resulting tofu is then compacted by pressing or compacting it using special tools.
8. Cutting. The tofu that has been compacted is then cut into the desired size for sale to consumers.
9. Additional Cooking Process (Optional). Sometimes, tofu can be cooked again by frying or boiling to enhance its texture and flavor before being sold to the end consumer.

After going through this series of stages, the tofu is ready to be packaged and distributed to the market or consumers. The tofu production process usually involves various equipment and hygienic procedures to ensure the safety and quality of the produced product. On an industrial scale, the tofu production process can be automated with specialized machines, while on a home or small scale, this process can be done manually with simple equipment.

B. Management of Tofu Factory Waste in Cisambeng Village

Cisambeng Village is one of the villages that produces tofu in Majalengka Regency. The presence of tofu factories in Cisambeng Village has existed since the 1960s. The tofu producers in the village of Cisambeng, who are not few in number, compete to produce high-quality tofu. The production results must also meet the quality standards that have been established for the benefit of consumers. This means that producers must maintain the quality of their products to provide adequate value to consumers. This also impacts business sustainability, as consumers will return to purchase the product if they are satisfied with its quality.

Tofu production generates waste that can disturb the comfort of the surrounding community living near the tofu production factory if the waste is not managed properly. In the process of tofu production, there are waste or production

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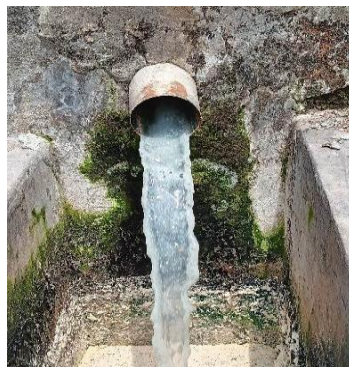
residues generated by tofu producers. The waste can be in the form of solid waste and liquid waste. The pollution from tofu waste is indeed a serious problem that can cause environmental damage and negatively impact human health. Tofu waste contains various substances that can pollute the surrounding environment, including water and soil. One of the main problems in disposing of tofu waste is that it often contains chemicals and hazardous substances that can damage the environment.



Picture 2. Solid Waste

Solid waste in tofu production can originate from soybean pulp after being extracted to make soy milk or from the solid residues produced during the tofu-making process itself. This solid waste usually consists of tofu pulp that is not used in tofu production and can have potential as animal feed or be used in other industries as raw material.

Based on the survey results through an interview with one of the tofu factory owners in Cisambeng village, Mr. Haji Tasa. He said that "The solid waste from my factory is usually utilized by the community as animal feed." This is evidenced by the many local residents who buy tofu pulp or solid waste from tofu to use as animal feed, whether for goats or other livestock. In addition, according to his account, "The solid waste from the tofu factory is often processed again into raw materials for making oncom, which is then sold in the market". This indicates that the solid waste from tofu production can still be utilized for resale, so its impact on the surrounding environment is not too serious. On the other hand, with liquid waste, most tofu industries dispose of their waste into water bodies, resulting in pollutants such as organic pollutants (which smell foul) and inorganic pollutants.



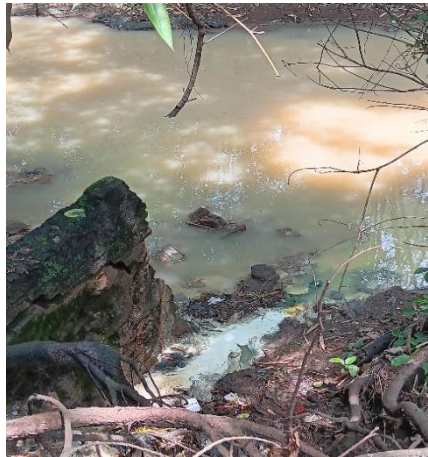
Picture 3. Liquid Waste

Liquid waste in tofu production generally comes from the soaking and washing process of soybeans as well as the tofu-making process itself. This liquid waste contains organic substances and waste from the chemicals used in the production process. The management of liquid waste from tofu production becomes important because it can pollute the environment if not properly managed. According to one resident who works as an employee at the H. Tasa Tofu Factory, he said, "The liquid waste from tofu production here is directly discharged into the river near the factory, namely the Cikeruh and Polopa rivers".

He explained that there is no disposal of liquid waste other than into the river, there is no storage for liquid waste, and there is no further processing to be reused like solid waste. Therefore, many residents are complaining about the impact of the liquid waste. The biggest impact caused by the liquid waste is that the river flow, which is used as a dumping site, becomes murky and the water turns white, making the river water unusable for washing and bathing activities. According to Ikmal, one of the affected local residents, "Initially, many local people relied on the river water for washing, bathing, and using it for other

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household needs". The following is the researcher's documentation of the Polopa River, which has become the final disposal site for almost all tofu factories operating in the village of Cisambeng.



Picture 4. Polopa River

It is clear that the liquid waste from the tofu production process is polluting the river. The river can no longer be used by the local residents. The dumping of industrial waste into water bodies is a serious issue that can cause water pollution. Water pollution by industrial waste can consist of organic and inorganic pollutants, both of which can have negative impacts on the environment and aquatic life. Organic pollutants produced by industries may include chemicals that emit foul odors and can reduce the oxygen levels in water when decomposed by bacteria, thereby affecting aquatic ecosystems. Organic pollutants can also promote excessive algae growth (eutrophication), which can disrupt the balance of aquatic ecosystems. On the other hand, inorganic pollutants such as heavy metals and other chemical compounds can have harmful effects on aquatic organisms, even at very low concentrations. Inorganic pollutants can cause poisoning, reproductive disorders, and even death in organisms living in aquatic environments.

In addition, inorganic pollutants can also reduce water quality and damage habitats for certain species. Therefore, it is important for industries to implement responsible and environmentally friendly waste treatment practices to reduce the impact of water pollution. Various waste treatment methods, such as physical, chemical, and biological treatment, can be used to reduce the pollutant content in industrial waste before it is discharged into water bodies. The implementation of appropriate technology and compliance with environmental regulations can help the industry reduce its negative impact on aquatic environments. Additionally, awareness of the importance of environmental responsibility is also key in reducing water pollution from industries. Training employees on environmentally friendly practices, using more efficient technologies, and responsible waste management are important steps that companies can take to maintain environmental sustainability.

Furthermore, cooperation between the government, industry, and society is also necessary to create sustainable solutions to water pollution caused by industrial waste. Strict regulations and consistent enforcement of laws against industrial waste can encourage companies to comply with established environmental standards. Education and community participation also play a crucial role in monitoring industrial behavior related to waste management. Through awareness of the importance of preserving the environment, the community can become agents of change that encourage industries to be socially and environmentally responsible.

The efforts between the government, industry, and society can be a solution in reducing water pollution caused by industrial waste. With responsible waste management and awareness of the importance of preserving the environment, it is hoped that the negative impact on water bodies due to industrial waste can be minimized. Thus, production activities must be carried out with consideration of the values of balance, harmony, and justice for all parties involved. This includes maintaining the environment and public health, as well as producing quality results for consumer satisfaction. Thus, production is not only about profit for producers but also about goodness and justice for society as a whole.

C. Management of Tofu Factory Waste from the Perspective of Islamic Production

In carrying out production activities, producers tend to operate efficiently with minimal costs. This is because producers aim to increase profits by reducing production costs while maintaining product quality. (Hamzah. K. 2015). According to M.A. Mannan, production behavior is not only dependent on market demand but also based on considerations

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of welfare. This opinion is supported by M.M. Metwally, who states that satisfaction is not only influenced by the level of profit but also by expenditures that are charitable and good deeds. According to Siddiqi (1992), production activities involve providing goods and services while considering the values of justice and benefits for society. In his view, if producers act fairly and provide benefits to society, then they are acting in accordance with Islamic principles.

The principles of production from the perspective of Islamic economics are almost the same as the conventional system, but what distinguishes them are the values contained within. Islam adds several values based on the Qur'an and the Hadith of the Prophet Muhammad with the aim of achieving happiness in this world and the hereafter. The principles of production in Islamic economics related to maqasid al-shariah include the following:

- a. Production activities must be based on Islamic values and in accordance with maqasid al-shariah by not producing goods/services that contradict the preservation of religion, life, intellect, lineage, and property.
- b. The priority of production must be adjusted to the priority of needs, namely dharuriyyat, hajjiyyat, and tahsiniyyat.
 - 1) Dharuriyyat needs are primary needs that must be met because they can threaten human safety.
 - 2) Hajjiyyat needs are secondary needs required by humans, which do not threaten human existence.
 - 3) Meanwhile, tahsiniyyat needs support the ease and comfort of human life. (Alaidin Koto, 2004).
- c. Production activities must consider aspects of social justice, zakat, charity, almsgiving, and endowments.
- d. Managing natural resources optimally, without wastefulness, excess, and while preserving the environment.
- e. Implementing fair profit distribution between owners and managers, management, and workers (Ika Yunia Fauzia dan Abdul Kadir Riyadi).

Environmental preservation has become very important to create welfare and prevent damage. (mafsadah). This is in line with the principles of production in Islamic economics that are related to the aforementioned maqasid al-shari'ah, which are stated in the kulliyat al-khamsah (the five universal objectives), namely: hifzu al-nafs (protecting the soul), hifzu al-aql (protecting the intellect), hifzu al-mal (protecting wealth/property), hifzu al-nasb (protecting lineage), hifzu al-din (protecting religion). (melindungi agama). Maintaining environmental sustainability is a requirement to protect the five objectives of Sharia. Thus, any behavior that leads to environmental destruction is equivalent to actions that threaten life, intellect, property, lineage, and religion. (Arif, 2017).

As for environmental damage and pollution, according to J. Barros and J.M. Johnston, they are closely linked to human development activities. First, this is caused by industrial activities that produce waste and hazardous materials such as heavy metals, radioactive substances, and so on. Second, mining activities cause infrastructure damage, leaks, mining waste pollution, air pollution, and damage to former mining lands. Third, transformation activities such as smoke emissions, increased urban air temperatures, noise from motor vehicles, and oil spills from tankers. (Deni, 2014) Therefore, a Muslim must avoid causing harm to themselves or others, and prohibit actions that can cause damage and mutual harm in Islam. It is strictly forbidden to create or produce anything that can damage faith and good behavior, as well as anything that can erase the identity of the community, destroy religious values, confuse the mind with useless things, and distance from the truth while bringing closer to falsehood. In addition, it also harms the well-being of individuals and the general public.

The verse related to production as mentioned in the words of Allah SWT in QS-Hud verse 61:

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنِّي عِزَّةٌ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَعِفُّوهُ ثُمَّ تَوَبُّوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

Meaning:

"And to Thamud (We sent) their brother Salih. Salih said: "my people, worship Allah; you have no other god besides Him. He has created you from the earth and made you its inhabitants, so seek His forgiveness and turn to Him in repentance. Indeed, my Lord is near (in mercy) and answers (the supplication of His servant)."

The key word of production is found in the word *wasta'marakum* in this verse, which means "prosperer." Humans, as stewards of the earth, are expected by Allah to be the cultivators of the earth in the utilization of the land and nature. The word "cultivator" indicates the need to always make this nature prosperous and not to be wasteful (*aakiliin*) or destroyers of nature (*faasidiin*). Humans, with their perfect intellect, have been commanded by Allah to continuously cultivate this earth for the sustainability of nature itself. In this regard, all kinds of production activities greatly depend on who the producer (subject) is, who is expected to manage this nature towards the happiness of both this world and the hereafter.

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As the caliph responsible for God's earth, humans must not engage in futile activities and environmental destruction. Although humans are permitted to seek sustenance and worship, causing damage to Allah's earth is prohibited. Therefore, humans are expected to act wisely in all activities so as not to cause negative impacts on the environment and society.

The importance of proper factory waste management cannot be overlooked. Because factory waste has the potential to become a source of environmental pollution if not managed properly. Factory waste has the potential to pollute the air, water, and soil by containing hazardous materials. Therefore, proper factory waste management is crucial to prevent environmental damage, avoid negative impacts on human health, and ensure environmental sustainability.

In practice, there are several steps that can be taken to reduce the negative impact of factory waste. First, factories must prioritize waste reduction through efforts such as optimizing production processes, using environmentally friendly raw materials, and implementing technology to reduce waste. Additionally, factories must ensure that the waste produced can be recycled or processed again to minimize the waste that ultimately enters the environment.

Equally important is the involvement of the government in overseeing and regulating factory waste management. The government needs to enforce regulations and standards related to factory waste management, as well as oversee the implementation and compliance of factories with these regulations. Strict sanctions need to be imposed on factories that violate waste management regulations, so that greater negative impacts can be avoided in the future.

CONCLUSIONS

It is important for tofu producers to pay attention to and manage the waste generated during the production process in order to reduce its negative impact on the environment. This can be done through various methods, such as recycling waste, using more environmentally friendly technology in the production process, and implementing sustainable practices in waste management.

In practice, understanding the relationship between individual piety and production productivity in the context of Islamic economics can serve as a foundation for designing company management policies and practices that consider ethical values and social responsibility. Thus, this concept can help create a harmonious work environment, enhance collective welfare, and achieve sustainable economic goals in accordance with the principles of Islamic economics.

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