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# Implementation Of *Hisbah* Concept In Supervising The Operational Activities Of Coffee Production Houses In Bintoro Village, Jember

**Ahmad Fahrizal Ulya Firmansyah[1*], Moh. Idil Ghufron[2]**

[1,2] Universitas Nurul Jadid, Indonesia

*Corresponding Author: risalaselole@gmail.com

**Abstract**

*This study aims to examine the implementation of the hisbah concept in the operational supervision system of the Coffee Production House in Bintoro Village, Jember, and to identify its values and contribution to business sustainability. This research employs a qualitative approach using a case study method. Data were collected through observation, in-depth interviews, and documentation involving business owners, employees, and relevant stakeholders in coffee production activities. Data analysis was conducted through data reduction, data presentation, and conclusion drawing, supported by triangulation techniques to ensure the credibility of the findings. The results reveal that operational supervision at the Coffee Production House reflects the principles of hisbah through the control of raw material selection, production processes, packaging, and product distribution. The implementation of hisbah is represented by ethical values of ṣidq (honesty), amanah (trustworthiness), responsibility, transparency, and quality control, which are embedded within the business culture. These values serve as an ethical framework that maintains product quality, enhances consumer trust, and encourages responsible business practices. Furthermore, the application of hisbah contributes to business sustainability by improving operational performance, strengthening customer loyalty, and enhancing business reputation. This study confirms that hisbah is not only a normative concept in Islamic economics but also a practical supervision mechanism that supports the sustainability of micro-enterprises and agro-industries in the contemporary era.*

**Keywords: Hisbah; Operational Supervision; Coffee Production House**



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## INTRODUCTION

The coffee industry is no longer merely understood as an activity involving the production and trade of agricultural commodities; rather, it has evolved into a representation of the economic pulse of society, connecting productivity, local cultural values, and business sustainability. In various regions of Indonesia, coffee processing enterprises have emerged as economic spaces that foster hope for rural communities through the value-added processing of agricultural products. However, behind the aroma of coffee that generates economic value lies the need for an effective supervisory system capable of maintaining product quality, business integrity, and consumer trust. Supervision serves as a crucial foundation to ensure that production activities not only generate material profits but also reflect moral values and social responsibility.

From the perspective of Islamic economics, business activities are not viewed solely as instruments for fulfilling economic needs but also as manifestations of worship that require a balance between profitability and public welfare (*maslahah*). Consequently, every stage of production, distribution, and transaction should operate within an ethical framework that upholds honesty, justice, transparency, and accountability. These values constitute the essence of Islamic economic practice, ensuring that business activities remain guided by ethical principles amid increasing competition and economic modernization.

One concept that plays a strategic role in preserving these values is *hisbah*. Within the tradition of Islamic economics, *hisbah* can be understood as a supervisory instrument designed to maintain order in economic activities while ensuring that business practices comply with Sharia principles. *Hisbah* is not merely an administrative control mechanism; it also reflects a moral consciousness that links economic activities with spiritual responsibility. Through *hisbah*, supervision extends beyond monitoring processes to safeguarding values; it is concerned not only with regulating actions but also with cultivating ethical conduct in business activities (Mistam & Maujud, 2025). Thus, *hisbah* serves as a guardian of balance between the interests of producers and the rights of consumers, ensuring that economic activities remain grounded in the principles of justice and mutual benefit.

In its development, the relevance of *hisbah* is no longer confined to the context of traditional markets as practiced during the early period of Islam. The values and principles of *hisbah* have continued to evolve and can be implemented in various forms of modern supervision, including within micro-enterprises, home industries, and community-based agro-industries. Santoso (2024) explains that the principles of *hisbah* function as


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safeguards for transparency, justice, and protection against various forms of economic misconduct that may harm society. Therefore, *hisbah* can be positioned as an ethical instrument that links business governance with Sharia values within the context of contemporary business practices.

As part of the local agro-industry sector, coffee production houses possess complex operational characteristics, encompassing the selection of raw materials, processing activities, packaging, and the distribution of products to consumers. Each of these stages requires an effective supervisory system to ensure that product quality is maintained and business operations are conducted responsibly. In this context, the implementation of *hisbah* presents an interesting area of study, as the concept offers a supervisory approach that is not solely oriented toward operational efficiency but also toward the internalization of moral values within production activities. The presence of *hisbah* may be likened to an ethical compass that guides business operations, ensuring that enterprises pursue not only profit but also blessings (*barakah*) and long-term sustainability.

Bintoro Village, Jember Regency, is one of the regions where community-based coffee production activities have experienced significant development. The existence of coffee production houses in the area reflects a dynamic local economy that has the potential to serve as a platform for the implementation of Islamic economic values in everyday business practices. Amid increasing demands for product quality and growing market competition, the application of *hisbah* principles in operational supervision becomes an important subject of examination, particularly in understanding how the values of honesty, accountability, and quality control are implemented within community-based business activities.

Several previous studies have examined the concept of *hisbah* from various perspectives. D. Lestari et al. (2022) explain that *hisbah* functions as a supervisory instrument for trade, industrial, service, and market activities within the Islamic economic system. Meanwhile, Fizriyah (2024) emphasizes that *hisbah* plays a significant role in fostering a culture of Sharia compliance in modern business practices through the strengthening of internal supervision. Another study conducted by Adikra et al. (2025) demonstrates that the principles of *hisbah* remain relevant in contemporary supervisory systems, including investor protection mechanisms within the Islamic capital market. Furthermore, Fuadi (2025) highlights that the essence of *hisbah* lies in promoting justice, transparency, and societal welfare through supervisory mechanisms grounded in Islamic values.



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Nevertheless, existing research on *hisbah* continues to be dominated by normative, historical, and institutional studies that focus primarily on market regulation or the Islamic financial sector. Empirical studies that connect the concept of *hisbah* with operational supervision in the agro-industrial sector, particularly within coffee production houses, remain relatively limited. Moreover, there is a scarcity of research specifically examining the implementation of *hisbah* in coffee production houses in Bintoro Village, Jember. This condition indicates the existence of a research gap, namely the limited number of studies exploring the application of *hisbah* values in the operational supervision practices of community-based coffee processing enterprises.

Based on the foregoing discussion, this study aims to analyze the implementation of the *hisbah* concept in the operational supervision of coffee production houses in Bintoro Village, Jember. The study also seeks to identify the *hisbah* values applied in business operational activities, analyze the supporting and inhibiting factors affecting their implementation, and explain the contribution of the *hisbah* concept to supervisory effectiveness and business sustainability. Accordingly, this research is expected to enrich the body of knowledge in Islamic economics while also providing practical contributions to the development of business supervision systems founded upon Sharia values.

## METHOD

This study employed a qualitative approach using a case study design. A qualitative approach was selected because the research sought to gain an in-depth understanding of the meanings, processes, and social realities underlying the implementation of the *hisbah* concept in supervising the operational activities of a coffee production house. According to Creswell (2007), qualitative research is used to explore and understand the meanings that individuals or groups attribute to a particular social phenomenon. Furthermore, a case study design enables researchers to conduct an in-depth investigation of a specific system, program, activity, or group within its real-life context (Achjar et al., 2023). This design is considered appropriate for the present study, as it focuses on how *hisbah* values are implemented in operational supervision practices and how the individuals involved interpret these values in their daily business activities.

The study was conducted at a coffee production house located in Bintoro Village, Jember Regency, East Java, Indonesia. The research site was selected purposively based on its relevance to the objectives of the study. Bintoro Village is recognized as one of the areas where community-based coffee processing activities are actively developed and where micro-enterprises in the agro-industrial sector have experienced significant


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growth. In addition to serving as a productive economic setting, the coffee production house represents a business environment in which social, cultural, and religious values are closely integrated into daily operational practices. In qualitative research, selecting information-rich cases is essential because it enables researchers to obtain comprehensive and contextually grounded data regarding the phenomenon under investigation (Setiyani et al., 2026). Therefore, the selected research site was considered capable of providing empirical insights into the implementation of the *hisbah* concept within the operational supervision of coffee processing businesses.

The participants consisted of the business owner, operational manager, employees involved in the production process, and several customers who possessed sufficient knowledge of the coffee production house's business activities. Participants were selected using purposive sampling, whereby individuals considered to have the greatest understanding of the research phenomenon and the ability to provide relevant information were intentionally chosen (Creswell, 2007). Data were collected through in-depth interviews, direct observation, and document analysis. Semi-structured interviews were conducted using an interview guide developed based on the key indicators of the *hisbah* concept, including honesty, responsibility, quality control, transparency, and compliance with Islamic (Sharia) principles. Observation was employed to directly examine operational activities and the supervisory mechanisms implemented throughout the coffee production process. In addition, document analysis involved reviewing various supporting materials, including the business profile, production records, photographs of operational activities, and other relevant documents. The use of multiple data collection techniques was intended to provide a more comprehensive understanding of the phenomenon under investigation (Septiana & Khoiriyah, 2024).

Data were analyzed using the interactive model proposed by Spradley and Huberman (2024), which consists of three main stages: data condensation, data display, and conclusion drawing and verification. During the data condensation stage, the collected data from interviews, observations, and document analysis were selected, focused, simplified, and categorized according to the research objectives. Subsequently, the data were organized and presented in the form of descriptive narratives and thematic matrices to facilitate the identification of patterns, relationships, and emerging themes. In the final stage, the researcher continuously interpreted and verified the findings through an iterative process until credible conclusions were established. To ensure the trustworthiness of the findings, this study employed both source triangulation and methodological triangulation by comparing information obtained from different


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participants and through multiple data collection methods. In addition, member checking was conducted by requesting participants to review and confirm the researcher's interpretations, thereby enhancing the credibility and validity of the research findings (Feny Rita Fiantika et al., 2022).

This study was conducted in accordance with established research ethics principles. Prior to data collection, permission was obtained from the management of the coffee production house as the research site, and all participants were provided with a clear explanation of the study's objectives, significance, and research procedures. Participation was based on informed consent, whereby participants voluntarily agreed to take part in the study after receiving adequate information regarding the nature and purpose of the research. To ensure confidentiality and protect participants' privacy, all personal identities were anonymized in the research report, and the collected data were used solely for academic purposes. Throughout the research process, the researcher remained committed to maintaining objectivity, respecting participants' perspectives, and avoiding any actions that might cause harm or discomfort to those involved. Adherence to these ethical principles reflects the integrity and scientific responsibility required in qualitative research.

## RESULTS AND DISCUSSION

### Implementation of the *Hisbah* Concept in the Operational Supervision of a Coffee Production House in Bintoro Village

The findings indicate that operational supervision practices at the coffee production house in Bintoro Village function not only as a mechanism for controlling production activities but also as an ethical compass that guides the entire business process within the framework of Islamic values. Although the business actors did not explicitly identify these practices as the implementation of *hisbah*, the underlying principles embedded in their operational activities closely reflect the supervisory values advocated in Islamic economics. Supervision was carried out continuously throughout every stage of production, including the selection of raw materials, processing, packaging, and product distribution. In this process, the business owner served as the primary supervisor, ensuring that each stage of production complied with the established quality standards. These findings suggest that supervision was perceived not merely as an administrative control mechanism but as an essential effort to maintain consumer trust, which constitutes the foundation for business sustainability (Toii et al., 2025).


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From the perspective of *hisbah*, supervision serves as an instrument for maintaining a balance between economic interests and moral responsibility. *Hisbah* functions as a mechanism that safeguards harmony by ensuring that business activities pursue not only economic profit but also the broader welfare (*maslahah*) of society. Accordingly, the supervisory practices implemented at the coffee production house in Bintoro Village reflect a commitment to promoting fair, transparent, and accountable business operations. These findings are consistent with Ismaliyanto et al. (2025), who argue that the essence of *hisbah* in the contemporary context lies in its capacity to promote economic justice while protecting society from various forms of business misconduct.

At the raw material procurement stage, supervision was manifested through a rigorous selection process for coffee beans. Only coffee beans that met predetermined quality standards and were sourced from reliable suppliers were accepted for production. This practice demonstrates that product quality is not achieved solely at the final stage of production but is cultivated from the outset through the careful selection of raw materials. In this context, the Islamic value of *amanah* (trustworthiness) serves as the fundamental principle underpinning the entire business operation. *Amanah* establishes a relationship of trust between producers and consumers by reflecting the producer's commitment to delivering high-quality products that do not cause harm to any party. Consequently, the selection of raw materials extends beyond a purely technical procedure and represents the business actors' moral responsibility toward the community that consumes their products (Lorenza et al., 2025).

Furthermore, supervision of raw materials can be understood as a form of consumer rights protection. In Islamic economics, product quality is not merely a commercial attribute but also a social responsibility that producers are obliged to fulfill. Therefore, the careful selection of raw materials serves as the first line of defense against the use of materials that could compromise product quality. These findings indicate that the principles of *hisbah* extend beyond market transactions and commercial exchanges, encompassing every production decision that has the potential to affect consumer welfare. This finding is consistent with Arifah et al. (2023), who argue that one of the primary functions of *hisbah* is to protect society through the supervision of economic activities that may cause harm or disadvantage to the public.

During the processing stage, supervision was implemented through systematic quality inspections of raw materials, monitoring of production procedures, control of the roasting level, and the maintenance of cleanliness in both equipment and the working


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environment. The roasting process represented one of the most critical stages because it largely determined the flavor profile, aroma, and overall quality of the coffee produced. In practice, the business manager directly monitored the roasting process to ensure that the final product consistently met the predetermined quality standards. This practice demonstrates that supervision functions as a safeguard for both product quality and sensory characteristics, ensuring that every product fulfills consumer expectations.

From the perspective of *hisbah*, quality supervision represents a manifestation of the social responsibility that business actors are expected to uphold. High-quality products not only reflect professionalism but also demonstrate respect for consumers' rights. In this context, product quality serves as a bridge connecting economic objectives with moral obligations. The findings of this study reinforce those of Hajar (2021), who argues that the role of *hisbah* extends beyond monitoring economic transactions to include quality assurance and the provision of responsible services to society. Consequently, the supervision exercised throughout the production process indicates that the values of *hisbah* have become embedded within the organizational culture of the coffee production house.

In addition to product quality, cleanliness emerged as another essential component of the operational supervision system. The findings revealed that the business management consistently maintained the cleanliness of production equipment and the working environment to ensure the safety of the products produced. Within the framework of Islamic economics, cleanliness is not merely a technical requirement of the production process but also reflects the values of responsibility and concern for consumer well-being. Consequently, cleanliness may be regarded as an indicator of business integrity, demonstrating the enterprise's commitment to maintaining both product quality and consumer safety. These findings suggest that the implementation of *hisbah* is not solely outcome-oriented but also encompasses the supervision of every stage of the production process that contributes to the delivery of products that are safe, high-quality, and fit for consumption.

Overall, the findings indicate that the implementation of *hisbah* at the coffee production house in Bintoro Village is manifested through an internal supervisory system grounded in the principles of *amanah* (trustworthiness), responsibility, quality assurance, and consumer protection. Although these practices are not institutionalized in the form of a formal *hisbah* authority, as was characteristic of the classical Islamic administrative system, the underlying values remain actively embedded in the enterprise's day-to-day business operations. In this regard, *hisbah* functions as the ethical foundation of


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operational supervision, linking business objectives with Islamic moral values. As a result, production activities are directed not only toward achieving economic profitability but also toward generating broader social benefits.

These findings reinforce the argument advanced by Fatahillah et al. (2026), who contend that the concept of *hisbah* remains highly relevant in the context of modern business because it serves as an effective supervisory mechanism for maintaining a balance between operational efficiency, compliance with Islamic (Sharia) principles, and the protection of public interests. Therefore, the implementation of *hisbah* at the coffee production house in Bintoro Village demonstrates that the principles of Islamic economics are not merely normative ideals but can also be translated into practical managerial practices within community-based micro-enterprises and agro-industrial businesses.

### *Hisbah* Values in the Operations of the Coffee Production House

The findings indicate that the implementation of the *hisbah* concept at the coffee production house in Bintoro Village is reflected not only in its operational supervision practices but also in the values that have become embedded within the organization's work culture. These values include *ṣidq* (honesty), *amanah* (trustworthiness), responsibility, transparency, and quality assurance. The presence of these values suggests that *hisbah* functions not merely as a formal supervisory mechanism but has evolved into an ethical foundation that guides every aspect of business operations. In this context, *hisbah* serves as a moral compass that directs production activities in accordance with Islamic (Sharia) principles while maintaining a balance between economic objectives and the broader public welfare (*maslahah*). These findings support the argument of Zahari et al. (2025), who contend that the implementation of *hisbah* in the contemporary era can be realized through internal supervisory systems grounded in moral values, integrity, and adherence to Sharia principles.

One of the most prominent values identified in the operational activities of the coffee production house is *ṣidq* (honesty). The findings revealed that the business consistently provided consumers with accurate and transparent information regarding the type of coffee, the quality of raw materials, the processing methods, and the characteristics of the final products. No evidence of information manipulation or the concealment of product conditions that could potentially disadvantage consumers was observed. This finding indicates that honesty has become an integral part of the enterprise's organizational culture and is consistently practiced in its daily operations. From the perspective of Islamic economics, honesty constitutes the foundation of trust


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that sustains the relationship between producers and consumers. Trust established through transparent communication serves as valuable social capital, strengthening customer loyalty and supporting long-term business sustainability. As explained by Fuadi (2025), the principle of *hisbah* in the contemporary business environment functions to preserve public trust by promoting integrity, transparency, and the protection of community rights in economic activities. Therefore, the practice of honesty observed in the coffee production house carries not only ethical significance but also contributes to enhancing the enterprise's competitive advantage.

The value of honesty that underpins the relationship between producers and consumers subsequently develops into *amanah* (trustworthiness), which is reflected in the enterprise's commitment to consistently maintaining product quality. The findings demonstrate that the business implemented rigorous raw material selection, closely monitored production processes, and ensured product quality before products were released to the market. This commitment indicates that product quality is regarded as a trust (*amanah*) that must be safeguarded to preserve consumer confidence. In this regard, *amanah* functions as the cornerstone of business integrity by ensuring consistency between the quality promised to consumers and the quality ultimately delivered. Such awareness further suggests that supervision is exercised not only through external control mechanisms but also through self-regulation grounded in ethical and religious values. Supartini and Solehudin (2025) argue that the essence of *hisbah* lies in promoting justice and public welfare through the fulfillment of responsibilities based on Islamic values. Accordingly, the manifestation of *amanah* in the operations of the coffee production house demonstrates that the business has successfully internalized the principles of *hisbah* as an integral component of its day-to-day managerial practices.

The value of *amanah* (trustworthiness), which has become deeply embedded in the enterprise's business practices, subsequently fosters a strong sense of responsibility in operational management. The findings indicate that the business consistently strives to ensure that every stage of the production process complies with established standards. Continuous supervision is implemented to minimize production errors, maintain product quality consistency, and ensure customer satisfaction. From the perspective of *hisbah*, responsibility serves as a bridge connecting the pursuit of economic profit with the broader objective of promoting public welfare (*maslahah*). Business activities are therefore perceived not merely as a means of generating financial returns but also as a trust that carries social and moral accountability. This awareness encourages the enterprise to carefully consider the implications of every operational decision, both for


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product quality and for maintaining consumer confidence. Consequently, responsibility emerges as a key indicator that the values of *hisbah* have been transformed into a living organizational culture embedded within everyday operational practices (A. R. Lestari et al., 2025).

This sense of responsibility is further manifested through the implementation of transparency in business operations. The findings reveal that the enterprise openly provides consumers with information regarding production processes, product quality, and pricing. Such openness fosters a more balanced relationship between producers and consumers by ensuring that both parties have access to sufficient and accurate information. Within the framework of *hisbah*, transparency may be understood as a means of building trust by enabling consumers to clearly observe the integrity of the business. It also functions to reduce the potential for unfairness arising from information asymmetry between producers and consumers. Santoso (2024) argues that the role of *hisbah* in the modern economy is closely associated with the development of an economic system characterized by transparency, accountability, and the protection of public interests. Therefore, the transparency demonstrated by the coffee production house reflects a commitment to fostering business practices that are not only economically efficient but also socially just.

The implementation of these values ultimately culminates in a comprehensive quality assurance system that is consistently applied throughout every stage of the enterprise's operations. Quality supervision is carried out from the selection of raw materials through processing, packaging, and product distribution. Each stage is carefully monitored to ensure that the final products comply with predetermined quality standards. From the perspective of *hisbah*, quality assurance serves as a safeguard for consumer protection by ensuring that products placed on the market are safe, of high quality, and aligned with consumer expectations. Product quality is therefore regarded not only as an indicator of technical excellence but also as a reflection of the enterprise's moral commitment to fulfilling the trust placed in it by consumers. Accordingly, quality assurance functions as a guardian of the enterprise's reputation, preserving the confidence that has been established through honesty, *amanah*, and transparency. These findings are consistent with Anggraini (2025), who argues that the function of *hisbah* extends beyond supervising economic transactions to encompass quality control and the provision of services that protect the interests of society.

Overall, the findings demonstrate that the values of *ṣidq* (honesty), *amanah* (trustworthiness), responsibility, transparency, and quality assurance have become the


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defining characteristics of the organizational culture within the coffee production house in Bintoro Village. These values are closely interconnected, forming an ethical system that guides the behavior of business actors in carrying out production activities. Honesty cultivates trust, trust reinforces *amanah*, *amanah* strengthens responsibility, responsibility encourages transparency, and transparency reinforces quality assurance as a mechanism for protecting consumers. This sequence of values demonstrates that the implementation of *hisbah* extends beyond a formal supervisory mechanism and has evolved into the ethical foundation of the organization, linking business operations with Islamic moral principles. Consequently, the success of the coffee production house should be assessed not only by its ability to generate economic profit but also by its capacity to preserve public trust, create social benefit (*maslahah*), and achieve sustainable business development in accordance with Sharia principles (Abdurohim, 2026).

**The Contribution of *Hisbah* Implementation to Business Sustainability**

The findings indicate that the implementation of *hisbah* values has made a significant contribution to the sustainability of the coffee production house in Bintoro Village. These contributions are evident not only in improved product quality and more effective operational supervision but also in the development of consumer trust, the strengthening of organizational culture, and the establishment of long-term business stability. These findings suggest that *hisbah* functions not merely as a supervisory mechanism for regulating production activities but also as a fundamental pillar of business sustainability, supporting the integration of economic, social, and moral dimensions within business management. In this context, business success is determined not only by the ability to generate economic profit but also by the capacity to uphold the ethical values that serve as the foundation of consumer trust and social legitimacy within the wider community.

One of the most significant contributions of *hisbah* implementation is the development of consumer trust in the products offered by the coffee production house. The values of *ṣidq* (honesty), *amanah* (trustworthiness), and transparency embedded in the enterprise's operational practices have fostered stronger relationships between producers and consumers. The provision of transparent information regarding product quality, production processes, and pricing assures consumers that the products they purchase are consistent with the quality promised by the enterprise. From the perspective of Islamic economics, trust represents a fundamental asset that sustains long-term


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economic relationships between producers and consumers. In the absence of trust, market transactions are reduced to short-term exchanges of goods and services; however, when trust is established, these economic interactions evolve into enduring social relationships that promote customer loyalty. These findings indicate that the implementation of *hisbah* generates benefits that extend beyond economic performance by creating valuable social capital that strengthens the enterprise's competitive position in the marketplace. This finding is consistent with Irawan et al. (2025), who argue that *hisbah* in the contemporary era reinforces Sharia compliance and business integrity through supervisory practices grounded in moral values.

In addition to strengthening consumer trust, the implementation of *hisbah* has contributed substantially to improving product quality. The findings demonstrate that supervision is consistently carried out throughout every stage of production, including raw material selection, processing, packaging, and product distribution. Such comprehensive supervision ensures that each production stage complies with established quality standards, thereby enabling the enterprise to maintain product quality over time. From the perspective of *hisbah*, quality assurance constitutes an essential mechanism for protecting consumer rights while safeguarding the enterprise's reputation. Consistently maintaining product quality not only enhances customer satisfaction but also strengthens the enterprise's image as a producer committed to quality and social responsibility. Accordingly, supervision based on *hisbah* is directed not only toward achieving operational efficiency but also toward ensuring that the products delivered provide genuine benefits to consumers and society. These findings support those of D. Lestari et al. (2022), who contend that the function of *hisbah* encompasses the supervision of the quality of goods and services as a means of protecting the public interest.

Another important contribution of *hisbah* implementation is the development of a more disciplined and responsible organizational culture. The values of *amanah* and responsibility embedded in business operations encourage every production activity to be carried out with a strong awareness of the importance of maintaining product quality and preserving consumer trust. Under these conditions, supervision is exercised not only through formal rules or managerial oversight but also through internalized ethical awareness that guides the behavior of business actors. This internalization positions *hisbah* as the ethical foundation of the organization's culture, fostering a work ethic characterized by integrity and professionalism. Once these moral values become embedded within the organizational culture, supervision is no longer perceived as an external obligation but rather as an essential practice for sustaining business quality and


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preserving the trust that has been established with consumers. Consequently, the implementation of *hisbah* contributes to the creation of a more orderly, accountable, and continuously improving work environment.

Furthermore, the implementation of *hisbah* also contributes to the social sustainability of the business. Relationships built upon the principles of honesty (*ṣidq*), trustworthiness (*amānah*), and transparency foster harmonious interactions among producers, consumers, and the surrounding community. From the perspective of Islamic economics, business activities are not solely intended to generate financial profit but also to create social benefits that positively affect the broader community. Therefore, *hisbah* can be understood as a mechanism that bridges economic interests with social responsibility by promoting public welfare (*maṣlaḥah*). The presence of these ethical values enables the business to gain public trust and community support, as its operations are perceived to benefit not only the business owners but also society at large. Such social support constitutes a crucial factor in ensuring business sustainability, particularly for micro-enterprises and agro-industrial businesses that rely heavily on maintaining strong relationships with local communities and customers.

The findings of this study reinforce the argument of Aminullah et al. (2025), who contend that *hisbah* serves as an institutional instrument for safeguarding justice, transparency, and public welfare in economic activities. In the context of the Coffee Production House in Bintoro Village, the principles of *hisbah* have successfully integrated business objectives with Islamic ethical values through a supervisory system that emphasizes not only business outcomes but also the integrity of the processes through which those outcomes are achieved. The implementation of *hisbah* has generated a positive synergy among product quality improvement, enhanced consumer trust, the development of a responsible organizational culture, and the establishment of harmonious social relationships. Collectively, these findings demonstrate that *hisbah* has evolved from a normative Islamic concept into a practical managerial framework that contributes directly to business sustainability.

Overall, the findings indicate that the implementation of *hisbah* functions as an ethical compass that guides business operations toward achieving a balance between economic performance and moral responsibility. Honesty cultivates trust, trust strengthens customer loyalty, customer loyalty enhances business sustainability, while supervision grounded in *amānah* (trustworthiness) and accountability ensures consistent product quality and preserves the business's reputation. This interconnected process demonstrates that *hisbah* is not merely a supervisory mechanism but also the moral


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foundation of sustainable business practices, ensuring that economic activities remain aligned with ethical values, social responsibility, and public benefit. Accordingly, the implementation of *hisbah* at the Coffee Production House in Bintoro Village provides empirical evidence that Islamic ethical values can serve as a strategic resource for developing businesses that are not only economically productive but also socially and morally sustainable.

## CONCLUSION

This study was motivated by the importance of operational supervision in maintaining product quality, fostering consumer trust, and ensuring business sustainability in a coffee production enterprise. From the perspective of Islamic economics, supervision extends beyond the pursuit of operational efficiency and economic profitability to encompass the realization of ethical values that promote justice, transparency, and public welfare (*maṣlaḥah*). In this regard, the concept of *hisbah* provides a relevant framework because it integrates operational control with the ethical principles of Islam. Accordingly, this study aimed to examine the implementation of *hisbah* in the operational supervision of the Coffee Production House in Bintoro Village, Jember, and to identify the *hisbah* values embedded within its business practices.

The findings reveal that the operational supervision practiced at the Coffee Production House embodies the fundamental principles of *hisbah* through systematic monitoring of raw material selection, production processes, packaging, and product distribution. These practices are reflected in the values of *ṣidq* (honesty), *amānah* (trustworthiness), responsibility, transparency, and quality control, which serve as guiding principles in daily business operations. Beyond functioning as supervisory instruments, these values have evolved into an organizational culture that shapes the attitudes and behaviors of business actors. In this context, *hisbah* serves as an ethical compass that directs production activities to remain consistent with Sharia principles while balancing the pursuit of economic gain with social responsibility.

Furthermore, the study demonstrates that the implementation of *hisbah* contributes positively to business sustainability by enhancing product quality, strengthening consumer trust, fostering a more disciplined and accountable organizational culture, and promoting harmonious relationships between producers and the surrounding community. Honesty forms the foundation of consumer trust, *amānah* safeguards business integrity, while effective quality control protects consumers and reinforces the long-term reputation of the enterprise. These findings suggest that *hisbah*


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is not merely a normative concept within Islamic economics but also a practical managerial framework applicable to contemporary micro-enterprises and agro-industrial businesses. Therefore, the internalization of *hisbah* values can serve as an effective strategy for developing enterprises that are not only economically productive but also socially, morally, and spiritually sustainable.

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