



Green Halal Business: A Sustainable Model for Islamic Entrepreneurship

Warto^{1*}, Abdul Rachman², Samsuri³

^{1,3}Universitas Muhammadiyah Tangerang, Indonesia

²Institut Ilmu Al-Quran Jakarta, Indonesia

*Corresponding Author: wartomesy@gmail.com

Abstract: This study presents a conceptual formulation of a new theoretical framework, the Green Halalpreneurship Model (GHP), as a solution to the dual challenge of Halal compliance and environmental responsibility in Islamic entrepreneurship. The study aims to integrate the values of *halālan ṭayyibān* and sustainability principles (Green Economy), particularly through the internalization of the concept of *Hifz al-Bī'ah* (environmental preservation) within the framework of *Maqāṣid al-Sharī'ah*. Employing a Qualitative Grounded Theory methodology based on an analysis of reputable contemporary literature (2019–2025), this research identifies an urgent need to move beyond Halal legality toward operational *Ṭayyibān* ethics. The key outcome of this study is the construction of the GHP Model, a Shariah-compliant sustainable business canvas consisting of ten blocks that systematically integrates Halal-Green Supply Chain Management (H-GSCM) and the adoption of Green Technology as core activities. The findings reveal that GHP significantly enhances the value proposition, broadens global competitiveness through green marketing, and transforms Halal governance by mainstreaming environmental criteria in certification processes. The implications of this model include the realization of ethical entrepreneurship that generates positive financial, social, and environmental outcomes in alignment with the Shariah-based Triple Bottom Line framework. This research provides a strong theoretical foundation for the development of responsible and benefit-oriented Islamic entrepreneurship.

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Keywords: Green Halalpreneurship; *Halālān Ṭayyibān*; Islamic Entrepreneurship; Halal Management; Sustainable Business Model

Abstrak: Penelitian ini menyajikan konseptual mengenai perumusan kerangka teoritis baru, yaitu *Green Halalpreneurship Model* (GHP), sebagai solusi atas tantangan dualitas kepatuhan Halal dan tanggung jawab lingkungan dalam kewirausahaan Islam. Penelitian ini bertujuan mengintegrasikan nilai *halālān ṭayyibān* dan prinsip keberlanjutan (*Green Economy*), terutama melalui internalisasi konsep *Hifẓ al-Bī'ah* (pemeliharaan lingkungan) dari *Maqāṣid al-Sharī'ah*. Dengan menggunakan metodologi *Qualitative Grounded Theory* yang berbasis pada analisis literatur bereputasi terkini (2019-2025), penelitian ini mengidentifikasi kebutuhan mendesak untuk melampaui legalitas Halal semata menuju etika operasional *Ṭayyibān*. Hasil utama penelitian ini adalah konstruksi GHP Model, sebuah kanvas bisnis berkelanjutan Syariah 10 blok yang secara sistematis mengintegrasikan Manajemen Rantai Pasok Halal-Hijau (H-GSCM) dan penerapan *Green Technology* sebagai Aktivitas Kunci. Temuan menunjukkan bahwa GHP secara signifikan meningkatkan proposisi nilai, memperluas daya saing global melalui *green marketing*, dan mentransformasikan tata kelola Halal melalui pengarusutamaan kriteria lingkungan dalam proses sertifikasi. Implikasi dari model ini adalah terwujudnya kewirausahaan etis yang menghasilkan dampak finansial, sosial, dan lingkungan yang positif, sesuai dengan kerangka *Triple Bottom Line* Syariah. Penelitian ini memberikan landasan teoritis yang kuat bagi pengembangan kewirausahaan Islam yang bertanggung jawab dan berorientasi *kemaslahatan*.

Kata kunci: *Green Halalpreneurship*; *Halālān Ṭayyibān*; Kewirausahaan Islam; Manajemen Halal; Model Bisnis Berkelanjutan

Introduction

The growth of the global halal industry has become a significant economic phenomenon, positioning this sector as a substantial driving force (Nugroho et al., 2025). Recent reports indicate that the market value of the halal industry has consistently increased, reaching USD 2.3 trillion in 2023, driven by the expanding Muslim population and rising awareness of ethical and Shariah-compliant products (Nurzaman, 2025); (Azizan et al., 2024). This enormous economic potential positions Islamic entrepreneurship as an important engine for national Gross Domestic Product (GDP) growth, particularly in key sectors

such as food, tourism, and Islamic finance, all of which demonstrate strong economic multiplier effects (Surur et al., 2025).

Despite the substantial economic opportunities, growth driven by short-term profitability often creates negative consequences for the ecosystem (Utama et al., 2019). Critical literature notes that conventional economic models tend to separate spiritual and rational dimensions, resulting in natural resource exploitation, pollution, and serious climate change impacts. This ecological crisis demands a paradigm shift in business practices—not only to meet Halal legality but also to embrace deeper meaning and transcendental responsibility encapsulated in the dimension of *ṭayyibān* (Wiyono, 2025)

The urgency of this integration is further amplified by global trends toward the adoption of Environmental, Social, and Governance (ESG) principles (Wiyono, 2025). Markets today demand products that are not only Shariah-compliant but also inherently wholesome, safe, ethically produced, and environmentally friendly (Priyatno & Sayuti, 2025). The fundamental principles of Islamic business management are built upon transcendental values, and the concept of *halālān ṭayyibān* requires precisely this ethical integration. To maintain global competitiveness, Islamic entrepreneurship must proactively embed green economy principles into all operational aspects (Firdiansyah et al., 2021).

The central philosophical axis for sustainable Islamic entrepreneurship lies in the concept of *halālān ṭayyibān*. The halal aspect is ensured through compliance with Islamic law, operationalized via Halal Supply Chain Management (HSCM). Meanwhile, *ṭayyibān* demands quality, goodness, and ethics, which, in contemporary contexts, are manifested through the implementation of Green Supply Chain Management (GSCM) and ethical environmental practices. These two concepts form a unified philosophical entity and must generate dual positive impacts—financial, environmental, and social—that go beyond mere profit orientation (Firdiansyah et al., 2021).

Islam provides an ideal framework for sustainable development through *Maqāṣid al-Sharī'ah* (Utama et al., 2019). *Hifẓ al-Bī'ah* (environmental/ecosystem preservation) is identified as a fundamental principle that must be mainstreamed in all economic transactions. This principle complements *Hifẓ al-Māl* (protection of wealth) (Sagala & Siregar, 2025), ensuring that resource

management is conducted justly and without causing environmental harm. The operational obligation of *Hifẓ al-Bī'ah* can be translated through the application of *Fiqh al-Bī'ah* and the adoption of the Green Economy (Utama et al., 2019), including practices such as integrated waste management, as demonstrated in case studies on community-based waste banks (Annisa et al., 2023).

Although academic literature recognizes the importance of integrating HSCM and GSCM (Firdiansyah et al., 2021) and the existence of conceptual reviews on sustainable business models for halal products (Fauzi et al., 2024), significant methodological and theoretical gaps remain. To date, no structured theoretical framework developed through Grounded Theory has systematically mapped how Islamic entrepreneurship can internalize *Hifẓ al-Bī'ah* into every operational block of a business model (Azizah & Ikaningtyas, 2023).

The novelty of this research lies in the development of the Green Halalpreneurship (GHP) Model. Previous studies have identified sustainability, green industry, and technological innovation as strategic directions for the halal industry (Muhammad & Junejo, 2025). However, there is still no unified model that comprehensively integrates green technology (such as renewable energy and waste management), halal practices, and ecosystem protection into a single ethical-operational framework (Surur et al., 2025). The proposed GHP Model aims to fill this gap by offering a 10-block business canvas that provides operational guidance for Muslim entrepreneurs to achieve genuine *halālān ṭayyibān*.

The objective of this study is to conceptualize and validate the Green Halalpreneurship (GHP) Model. This model is designed as a sustainable ethical-operational framework for Muslim entrepreneurs, systematically integrating Shariah values—particularly *Hifẓ al-Bī'ah*—with environmental principles. The model demonstrates how such integration yields competitive advantage, transforms halal governance, and promotes impact-driven Islamic entrepreneurship aimed at achieving public welfare and the Shariah-based Triple Bottom Line (Wiyono, 2025).

Method

This study employs a conceptual qualitative approach using the Grounded Theory (GT) framework (Wiyono, 2025). GT methodology was chosen because

the primary objective of this research is to construct a new substantive theoretical framework—the *Green Halalpreneurship Model*—through an in-depth analysis of various scholarly perspectives, normative reasoning, and critical reflections on management phenomena and Islamic business ethics based on reputable literature (Kosasih, 2018). GT enables the synthesis of diverse theoretical concepts (Maqāṣid, GSCM, Sustainable Business Model Innovation) into an integrated model that has not previously existed (Kosasih, 2018). The qualitative GT approach has proven effective in formulating integration models for social and financial transformation, particularly in the context of Islamic Social Finance. Its application here strengthens the claim of novelty in the resulting model, as the theory is firmly grounded in comprehensive literature-based data analysis.

This research is a literature-based study relying on secondary data collected from highly reputable academic journals, industry policies, and relevant documents. The data used were ensured to be up-to-date, covering the period from 2019 to 2025. The literature selection process was conducted rigorously, including only sources from Scopus-indexed journals, Sinta 2 journals, and other recognized academic databases, ensuring that the literature met quality criteria such as *Source Normalized Impact per Paper* (SNIP) and *CiteScore*. The review focused on five main areas: the integration of Maqāṣid al-Sharī'ah and the green economy, halal and green supply chain management, sustainable business models, Islamic entrepreneurship, and the application of GT in relevant studies.

Data analysis was conducted through three systematic coding stages in accordance with Grounded Theory methodology. In the initial stage, all relevant key concepts were identified and categorized from the literature. These concepts included *Hifẓ al-Bī'ah*, Halal Supply Chain Integration, Green Marketing, Green Technology Framework, Green Accounting, and the Shariah-based Triple Bottom Line (Utama et al., 2019). This stage generated hundreds of conceptual labels summarizing the literature, ranging from the business ethics exemplified by the Prophet Muhammad (SAW) (honesty, voluntariness, and avoidance of deceit) to structural challenges within the halal industry (import dependence and certification costs).

The subsequent stage connected these open categories into more complex and structured causal relationships. For example, *Hifz al-Bī'ah* was identified as a normative causal condition driving the need for a Green Technology Framework (intervention strategy) within Key Activities of the business model (Muhammad & Junejo, 2025). This strategy was ultimately expected to produce Sustainable Branding (a strategic consequence) and support *Hifz al-Māl* through operational efficiency and enhanced firm value in the Islamic capital market (Fauzi et al., 2024). These causal relationships also included findings that green practices influence financial performance indirectly, mediated by efficiencies generated through Green Accounting (Sagala & Siregar, 2025). These structural linkages collectively form the theoretical foundation of the GHP framework.

The final stage established the core category that integrates all previously developed relationships. The selected core category is the *Green Halalpreneurship Model* (GHP). All theoretical elements and causal relationships were organized around this core category, resulting in a coherent theoretical narrative that explains the phenomenon of sustainable ethical entrepreneurship within the halal sector. This narrative provides a theoretical foundation for synthesizing *halālān ṭayyibān* with sustainability principles. It illustrates GHP as a Sustainable Business Model Innovation (SBMI) that internalizes social and environmental dimensions into value creation, extending beyond a mere profit-oriented focus.

Result and Discussion

Convergence of *Maqāṣid al-Sharī'ah* and Sustainability Principles

The coding analysis confirms that *halālān ṭayyibān* serves as the unified philosophical foundation that aligns Halal compliance with environmental responsibility. Halal (legality) is ensured through HSCM, while *ṭayyibān* (ethics and quality) is upheld through GSCM (Firdiansyah et al., 2021). This integration is crucial because the concept of *ṭayyibān* inherently requires industrial activities to generate positive impacts on three dimensions: financial, environmental, and social (Firdiansyah et al., 2021). This understanding fundamentally shifts supply chain management from merely preventing haram contamination to enabling *holistic value creation*. The Islamic business ethics approach—modeled after the practices of the Prophet Muhammad (SAW),

including honesty, voluntariness, no deception, and non-destructive competition (Utama et al., 2019), naturally aligns with modern sustainability principles that demand transparency, fairness, and non-exploitation (Annisa et al., 2023).

The principle of *Hifz al-Bī'ah* (Environmental/Ecosystem Preservation), as an integral part of Maqāṣid al-Sharī'ah, emerges as the ethical catalyst for the GHP Model (Utama et al., 2019). *Hifz al-Bī'ah* obliges Islamic entrepreneurship to move beyond a profit-only focus and actively restore transcendental values in governance (Wiyono, 2025). This Maqāṣid principle provides a strong normative justification for adopting the Green Economy (Washil & Jazuli, 2025), which aims to promote human well-being while conserving the environment and life-supporting ecosystems (Utama et al., 2019). Islam offers an ideal framework for sustainable development, particularly through the implementation of *Fiqh al-Bī'ah*, which is rooted in Maqāṣid al-Sharī'ah (Washil & Jazuli, 2025).

The analysis shows that implementing *Fiqh al-Bī'ah* translates into an operational need to adopt a Green Technology Framework (Muhammad & Junejo, 2025), where environmental damage and over-exploitation of natural resources caused by 20th-century economic development must be addressed through Sharī'ah-guided solutions (Washil & Jazuli, 2025). *Fiqh al-Bī'ah* specifically mandates maintaining ecological balance, managing natural resources as a trust (*amānah*), and prohibiting all forms of corruption (*fasād*) on earth. This concept rejects the linear economic model (take-make-dispose) and supports a circular economy consistent with the spirit of GHP. Ethical practice case studies—such as integrated waste management through *Bank Sampah* schemes—demonstrate that the integration of Maqāṣid and *Fiqh al-Bī'ah* is not merely theoretical but serves as a practical guide for a green economy with real environmental impacts (Annisa et al., 2023). This convergence strengthens the proposition that Halal legality must be expanded to include sustainability dimensions, ensuring that Halal products are inherently *ṭayyibān* from environmental and social perspectives.

Economic and Spiritual Dimensions in Halal Business Performance

The relationship between sustainability practices and halal business performance reveals structured, often mediating, effects. An in-depth analysis

of green accounting within the Islamic capital market context shows that although investment in environmental initiatives (measured through environmental cost disclosures) does not have a significant direct impact on financial performance (measured by Return on Assets—ROA), financial performance significantly mediates the relationship between green accounting and firm value (Tobin's Q) (Anisa, 2024).

This finding is vital for shaping GHP. It indicates that GHP must emphasize sustainability initiatives that are strategic and efficient—not merely greenwashing. Investments in environmental practices, such as waste reduction or energy efficiency as required by the Green Technology Framework, must be designed to generate operational efficiency and cost reduction first (Muhammad & Junejo, 2025). This pathway boosts profitability (ROA). Improved profitability is then perceived by investors in the Islamic capital market as a signal of responsible and sustainable governance, ultimately increasing firm value (Tobin's Q) (Anisa, 2024), because the company is viewed as having better long-term prospects (*supporting Hifz al-Māl*) (Sagala & Siregar, 2025). Thus, adopting Green Accounting and GSCM practices is not only an ethical obligation under *Hifz al-Bī'ah* but also a financial strategy that supports *Hifz al-Māl* (asset protection) by enhancing efficiency and market valuation (Anisa, 2024).

The Role of Intellectual and Spiritual Capital

Beyond environmental and accounting factors, the success of GHP heavily depends on internal organizational capacity, particularly Intellectual Capital (Azizah & Ikaningtyas, 2023). Research on halal MSMEs shows that intellectual capital—comprising human capital, structural capital, and relational capital—significantly and positively influences their financial performance. For MSMEs, which form the backbone of the economy, this improvement is crucial given internal challenges such as limited human resources and certification issues (Fauzi et al., 2024).

1. Human Capital: Refers to employee competencies in Halal management and green practices. Skilled workers capable of implementing Green Technology and understanding HSCM-GSCM standards are essential for efficient GHP operations (Muhammad & Junejo, 2025).

2. Structural Capital: Encompasses internal systems and procedures. GHP requires formalized information systems supporting Green Accounting and efficient internal Halal-Green audit procedures. These systems ensure consistent dual compliance (Siregar et al., 2025).
3. Relational Capital: Involves strong partnership networks. GHP depends heavily on pentahelix collaboration (government, academia, industry, community, media) to address structural barriers such as HR limitations and certification complexity (Fauzi et al., 2024). These partnerships facilitate access to Green Technology and innovation funding (Muhammad & Junejo, 2025).

Although spiritual capital does not show a statistically significant direct effect on financial performance, qualitative findings affirm that it remains a crucial non-financial foundation (Azizah & Ikaningtyas, 2023). Spiritual capital—reflected in honesty, integrity, and Islamic business ethics—strengthens consumer trust and loyalty toward Green Halal brands, ensuring long-term ethical sustainability. Therefore, GHP must proactively integrate human resource development that is not only technically competent but also spiritually and ethically driven. Collectively, these findings form a solid theoretical foundation for the ten operational blocks of GHP (Annisa et al., 2023).

Philosophical Pillars of GHP: *Maqāṣid*, Ethics, and the Shariah Triple Bottom Line

The GHP model is built upon the Paradigm of Sustainable Islamic Business Management (PMBIB), which is fundamentally impact-driven and oriented toward public benefit (*maslahah*) (Wiyono, 2025). This framework addresses the limitations of business models that focus solely on legality (Halal) and shifts toward operational ethics (*Tayyibān*). GHP requires that all business decisions not only adhere to honesty and voluntariness—reflecting the business ethics exemplified by the Prophet Muhammad (peace be upon him) (Utama et al., 2019), but also align with the Shariah-based Triple Bottom Line (TBL). PMBIB restores the transcendental dimension that Nasr (2001) criticized as being lost in modern economic systems (Wiyono, 2025).

Within the GHP framework, the Planet dimension (environment) is secured through *Hifẓ al-Bī'ah* (Environmental/Ecosystem Preservation), the

People dimension (social) through justice and well-being (*Hifz al-Nafs*), and Profit is complemented by the spiritual dimension of *Barakah* (Utama et al., 2019). *Barakah* serves as a transcendental indicator of responsible governance, achieved when a company successfully balances Shariah compliance with environmental and social accountability—moving beyond mere profit maximization. Table 1 outlines how Shariah principles are integrated into the GHP sustainability framework, demonstrating that the Shariah TBL is an innovative approach for measuring the holistic impact of Islamic businesses.

Table 1. Comparison of Sustainability Pillars in the GHP Context

Dimension	<i>Maqāṣid al-Sharī'ah</i> (Philosophical Basis of GHP)	Environmental, Social, Governance (ESG)	Shariah Triple Bottom Line (TBL)
Environment	<i>Hifz al-Bī'ah</i> (Environmental Preservation)	E - Mitigation, Resource Efficiency	Planet
Social	<i>Hifz al-Nafs</i> and <i>Hifz al-'Aql</i> (Well-being, Ethics, Justice)	S - Community Welfare, Justice	People
Economic/ Governance	<i>Hifz al-Māl</i> (Wealth and Resource Stewardship)	G - Transparency, Accountability	Profit + Barakah/Spiritual

The Structure of the GHP Model: The 10-Block Halal Sustainable Business Canvas

The GHP model is constructed as a 10-block Halal Sustainable Business Canvas (KBBSH), combining elements of the Halal Business Model with the demands of Sustainable Business Model Innovation (SBMI). This framework extends the conventional nine-block Business Model Canvas (Idayanti & Nurlia, 2025) by embedding ethical and environmental emphasis into every block.

Table 2. Core Components of the Green Halalpreneurship Model (GHP)

GHP Component	Description
1. Customer Segment (CS)	GHP's segmentation includes not only Halal Consumers (Muslims demanding Shariah compliance) but also Green Consumers (global

	buyers seeking healthy, ethical, and eco-friendly products) (Priyatno & Sayuti, 2025). This dual segmentation broadens market reach and enhances global competitiveness. Green Marketing becomes essential for communicating this dual value proposition, reframing Halal from a religious issue into a universal ethical consumption standard (Surur et al., 2025).
2. Sustainable Value Proposition (SVP)	Value must reflect integrated <i>halālān ṭayyibān</i> criteria—products must be safe (Halal) and responsibly produced (<i>Ṭayyibān</i>). SVP highlights sustainable innovations such as renewable local raw materials, reduced carbon footprints, and recyclable packaging. In sectors facing structural challenges—like halal cosmetics and pharmaceuticals reliant on imported inputs—GHP’s SVP prioritizes the development of local renewable materials through sustainable farming to reduce certification costs and import dependence (Muhammad & Junejo, 2025).
3. Channels (CH) & Customer Relationship (CR)	Channels must support full transparency, made possible through blockchain technology capable of tracking Halal compliance and environmental metrics simultaneously (dual traceability) (Priyatno & Sayuti, 2025). Customer relationships are built upon Islamic ethical principles (honesty, fairness, voluntariness) (Utama et al., 2019), resulting in strong sustainable branding and long-term trust (Annisa et al., 2023).
4. Revenue Streams (RS) & Cost Structure (CS)	Revenue increases through loyalty and premium pricing justified by ethical and environmental value propositions. Cost Structure is optimized through Green Accounting, which internalizes and measures environmental costs (e.g., Green Technology investments, waste management) (Anisa, 2024). Resource efficiency from green practices directly supports <i>Hifẓ al-Māl</i> (Idayanti & Nurlia, 2025).
5. Key Activities (KA)	This block represents the operational core of GHP, where the Green Technology Framework is implemented (Muhammad & Junejo, 2025). Key activities include: (a). Energy Efficiency & Renewable Energy; Solar panel installation or geothermal use to reduce carbon emissions (Muhammad & Junejo, 2025). (b). Integrated Waste

	Management; Vermicomposting for organic waste and flowchart-based optimization for inorganic waste-to-value processes, preventing environmentally harmful disposal in line with <i>Fiqih al-Bī'ah</i> (Listyoningrum et al., 2023). (c). Sustainable Farming; Eco-friendly, renewable agricultural practices for Halal raw material procurement that preserves ecosystems (Muhammad & Junejo, 2025).
6. Key Resources (KR)	Key resources include competent Intellectual Capital in Halal and sustainability (Priyatno & Sayuti, 2025), access to Green Technology infrastructure (Siregar et al., 2025), and a Green Innovation Fund dedicated to R&D for halal-focused green technologies such as bio-based inputs and digital audit systems (Sagala & Siregar, 2025).
7. Key Partnerships (KP)	Pentahelix collaboration (government, academia, industry, community, media) is crucial for regulatory harmonization and addressing human resource constraints (Fauzi et al., 2024). Community-based partnerships—such as Waste Bank initiatives—demonstrate practical implementation of <i>Hifẓ al-Bī'ah</i> at the grassroots level (Annisa et al., 2023).

Integration of the Halal–Green Supply Chain (H-GSCM): Transparency and Efficiency

The competitive advantage of the GHP Model lies in the full integration of Halal Supply Chain Integration (HSCI) and Green Supply Chain Management (GSCM), collectively known as H-GSCM (Firdiansyah et al., 2021). This integration substantively realizes *halālān ṭayyibān*, combining Halal (safe and lawful) with Ṭayyibān (wholesome, healthy, and environmentally benign).¹¹ H-GSCM ensures compliance with green industry standards, resource efficiency, and pollution minimization at every stage—from raw material sourcing to end-of-life product disposal.

H-GSCM is supported by a Dual Innovation Strategy: (1). Sustainable and Local Sourcing; Sustainable farming reduces supply chain risks and logistics-related carbon footprints (Muhammad & Junejo, 2025). (2). Green Technology Framework Implementation; Green Technology serves as GHP's operational backbone, including: (a). Green Production Infrastructure – Green

buildings and facilities maximizing efficiency in energy, water, and materials (Muhammad & Junejo, 2025). (b). Process Efficiency – Efficient rendering and safe incineration technologies for non-recyclable waste (Muhammad & Junejo, 2025). (c). Green Halal Logistics – Electric vehicles and route optimization to reduce emissions in line with environmental stewardship principles (Muhammad & Junejo, 2025). (3). Blockchain for Dual Traceability; Blockchain ensures distortion-free traceability for both Halal and Green compliance. This digital transparency allows “Green” claims to be verified as reliably as “Halal” claims in global markets, reinforcing sustainable branding (Fauzi et al., 2024). A transparent and efficient H-GSCM system positions halal businesses as ethical and sustainable leaders in the global marketplace (Priyatno & Sayuti, 2025).

Enhancing Competitiveness and Expanding the Halal Market

The implementation of the GHP Model generates a strong unique value proposition for Islamic entrepreneurship. By offering products that are not only Halal but also environmentally friendly (green marketing), halal businesses can strengthen brand loyalty and expand their appeal to non-Muslim segments that value ethical and sustainable consumption (Fauzi et al., 2024). Effective green marketing strategies enable halal brands to transform from mere symbols of religious compliance into universal icons of ethical products, aligning with global trends toward responsible consumption (Surur et al., 2025).

GHP holds particular relevance for MSMEs, which serve as pillars of the economy. Halal MSMEs often face challenges in optimizing financial performance despite already obtaining Halal certification (Priyatno & Sayuti, 2025). GHP provides a framework to address this issue by mandating the integration of sustainability and intellectual capital. By adopting GHP, MSMEs can enhance their structural capital (GSCM systems) and relational capital (pentahelix partnerships and green supply chain networks), ultimately improving their financial performance sustainably (Siregar et al., 2025). This focus on intellectual capital ensures that GHP’s transformation is not only physical (technology) but also institutional (human resources and systems), which is crucial for addressing challenges such as limited human resources and certification issues that commonly serve as internal barriers (Fauzi et al., 2024).

Reforming Halal Governance: Mandatory Environmental Audits

The most significant implication of this study is the need to transform halal governance by integrating environmental criteria. To fully realize *halālān ṭayyibān*, this research recommends making environmental practices and Green Technology mandatory criteria within the official halal certification process (Muhammad & Junejo, 2025).

This requires harmonizing a dual regulatory framework. Halal regulatory authorities (BPJPH) and Halal Inspection Bodies (LPH) must expand the audit scope. Audits that previously focused on documentation review and field inspections for Sharī'ah compliance and hygiene must be expanded to include sustainability and environmental indicators. Table 2 illustrates the proposed shift in audit focus under the GHP Model.

Table 2. Comparison of Audit Focus – Conventional Halal vs. Green Halal (GHP)

Audit Aspect	Conventional Halal Certification (Compliance Focus)	Proposed Green Halal Certification (GHP)
Underlying Philosophy	Sharī'ah Compliance (Halal - Not Haram)	Sharī'ah Compliance and Environmental Ethics (<i>Halālān Ṭayyibān</i>) ³
Raw Material Audit	Halal sources, free from impurity	Halal, local/renewable sources, low carbon footprint ⁵
Production Process Audit	Free from contamination, segregated equipment	Energy/water efficiency, emission reduction, integrated waste management ⁵
Supply Chain Transparency	Halal traceability	Halal and environmental traceability (via digitization/blockchain) ⁹
Output	Halal and safe products	Halal, safe, and sustainable products (supporting <i>Hifẓ al-Bī'ah</i>) ¹

This transformation of governance will ensure higher accountability (Sagala & Siregar, 2025) and position the halal industry as a leader in sustainable development, aligned with global needs. Integrated Green Halal

Audits will ensure that companies not only avoid *ḥarām* but also avoid practices that damage ecosystems, which constitute a fundamental ethical violation in Islam. To facilitate such audits, GHP recommends the use of clear flowcharts to map supply chain processes, ensuring that every stage, from procurement to waste disposal, meets both Halal and Green standards (Listyoningrum et al., 2023).

Conclusion

This study successfully formulates the Green Halalpreneurship Model (GHP) using Qualitative Grounded Theory. The GHP Model comprehensively synthesizes the principles of *halālān ṭayyibān* and environmental sustainability, placing *Hifz al-Bī'ah* from the Maqāṣid al-Sharī'ah as its ethical foundation. The resulting model is a 10-block framework that operationally integrates Halal-Green Supply Chain Management (H-GSCM) and the adoption of the Green Technology Framework as a strategic Key Activity. GHP proves to be a new paradigm that guides Islamic entrepreneurship beyond legalistic compliance toward comprehensive ethical and environmental responsibility, yielding positive impacts on the Sharī'ah Triple Bottom Line—Profit, People, and Planet, as well as *Barakah*. The model demonstrates that sustainable business model innovation can be achieved through the internalization of transcendental values, generating competitive advantage in the global market and supporting economic development oriented toward long-term public good (*maṣlahah*).

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