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Towards a Sustainable Green Halal Industry: Developing an ESG–Maqāṣid al-Sharīʿah Model for Indonesia's Halal Industry Ecosystem

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ABSTRACT
The rapid expansion of the global halal industry has generated demand for a sustainability framework that extends beyond technical-fiqhi shariah compliance (halal-haram status) toward a comprehensive Environmental, Social, and Governance (ESG) orientation. The focus of this article is the formulation of a conceptual ESG–Maqāṣid al-Sharīʿah model itself, not a set of ready-to-use measurement indicators; the object of analysis is Indonesia's halal industry ecosystem as a whole, spanning food and beverages, cosmetics and pharmaceuticals, halal logistics, and Muslim-friendly tourism, rather than a single sub-sector, oriented toward a sustainable green halal industry. Employing a qualitative library-research approach and content analysis of regulations, international standards, and academic literature, this study maps the convergence between the five elements of maqāṣid (protection of religion, life, intellect, lineage, and property) and the three ESG pillars. The findings show that this integration can be systematized into an ESG–Maqāṣid conceptual model comprising four derivative dimensions: ecological sustainability (green maqṣad), social-distributive justice, governance integrity grounded in amanah and shūrā, and spiritual-ethical accountability. As a conceptual-analytical framework rather than an empirically validated measurement instrument, the model is offered as a common evaluative reference for regulators, halal certification bodies, and industry actors to think through sustainability performance beyond conventional halal certification, pending future operationalization into a measurable index. The study recommends strengthening the derivative regulations of the Halal Product Assurance Law (UU No. 33/2014) to accommodate ESG–Maqāṣid indicators, alongside the development and empirical validation of quantitative measurement instruments in future research.

Keywords:
Green Halal Industry; ESG; Maqāṣid al-Syarīʿah; Sustainability; Indonesian Halal Ecosystem

Introduction

The global halal industry has evolved from a niche market defined primarily by ritual religious compliance into one of the fastest-growing pillars of the world economy, encompassing food and beverages, Islamic finance, cosmetics and pharmaceuticals, modest fashion, and Muslim-friendly tourism. Indonesia, home to the world's largest Muslim population, has positioned halal industry development as a national strategic agenda, most notably through the enactment of Law No. 33 of 2014 on Halal Product Assurance (Jaminan Produk Halal/JPH) and its implementing regulations, which progressively mandate halal certification across an increasingly wide range of products and services.

Despite this regulatory momentum, the prevailing halal paradigm remains largely anchored in technical-fiqhi considerations, that is, the binary determination of the halal-haram status of ingredients and production processes. While indispensable as a normative foundation, this narrow compliance lens has proven insufficient to address the broader sustainability challenges now confronting global supply chains, including climate change, environmental degradation, social inequality, and weak corporate governance (Akbar et al., 2023; Harahap, Risfandy, & Futri, 2023). Certification that verifies only the absence of prohibited substances reveals little about a firm's carbon footprint, labor practices, or the integrity of its governance structures.

Environmental, Social, and Governance (ESG) has meanwhile become the dominant global reference for assessing the sustainability performance of business entities, institutionalized through frameworks such as the Global Reporting Initiative (GRI) Standards and the Principles for Responsible Investment (PRI), and increasingly demanded by capital markets, investors, and multinational supply chains (Aziz et al., 2022). Yet ESG's disclosure architecture originated within a Western, largely secular corporate tradition oriented toward risk management, reputational capital, and investor protection, raising the question of whether it can be meaningfully reconciled with an Islamic worldview that grounds ethical obligation in revelation rather than in shareholder interest alone.

This is where Maqāṣid al-Sharī'ah the higher objectives of Islamic law offers a conceptual bridge. As elaborated by al-Ghazālī and systematized by al-Shāṭibī, maqāṣid al-sharī'ah is oriented toward the realization of maslahah (public benefit) and the prevention of mafsadah (harm) through five essential protections *(al-ḍarūriyyāt al-khams)*: religion *(hifẓ al-dīn)*, life *(hifẓ al-nafs)*, intellect *(hifẓ al-'aql),* lineage *(hifẓ al-nasl),* and property *(hifẓ al-māl).* Contemporary scholars such as Jasser Auda (2008) have extended this classical framework into a systems approach that incorporates human development and human rights, rendering it methodologically open to dialogue with modern sustainability frameworks such as ESG. Recent scholarship has begun to substantiate this dialogue both conceptually and empirically: Mohd Zain et al. (2024) propose a blueprint integrating ESG with Maqāṣid al-Sharī'ah for sustainable takaful operations, while Radin et al. (2024) provide empirical evidence that a maqāṣid orientation moderates the relationship between ESG performance and firm financial outcomes. Maarif et al. (2025) and Aisah, Utomo, and Setyawan (2024) further demonstrate the feasibility of designing composite maqāṣid–ESG indices for Islamic financial institutions.

A parallel discourse on the "green halal industry" has begun to emerge, examining how environmental and sustainability standards intersect with halal value chains from green technology adoption in halal manufacturing (Muhammad & Junejo, 2025) to the role of sustainable halal environments in community economic development (Anggraeni et al., 2023). However, most existing ESG–Maqāṣid integration studies remain concentrated in the Islamic banking, takaful, and finance sectors; a conceptual model that translates this integration into the wider halal industry ecosystem spanning food, cosmetics, pharmaceuticals, logistics, and tourism and that is contextualized to Indonesia's regulatory and institutional landscape, has yet to be systematically developed. This gap is consequential, given that Indonesia's halal governance architecture (BPJPH, LPH, MUI, KNEKS) currently lacks a standardized instrument for evaluating sustainability performance beyond mere halal-haram compliance.

The logical necessity of connecting these three concepts can be stated more explicitly. ESG supplies a globally recognized disclosure vocabulary and set of metrics, but lacks an endogenous ethical-teleological rationale for why sustainability matters beyond risk management and reputational capital. Maqāṣid al-Sharī'ah supplies precisely that rationale, yet has historically been articulated as a juristic-philosophical framework rather than an operational assessment lens. The halal industry, in turn, is the empirical domain in which this rationale-metric gap is most consequential, because halal certification currently authenticates only the permissibility of inputs and processes while remaining silent on their environmental, social, and governance consequences. An ESG–Maqāṣid model for the halal industry ecosystem is therefore not an arbitrary combination of three separate literatures, but a response to a structural gap: Maqāṣid al-Sharī'ah supplies the normative rationale (why sustainability matters), ESG supplies the operational vocabulary (what is to be assessed), and the halal industry ecosystem supplies the empirical site (where the two must be jointly applied) that together justify the integrative model developed in this article.

Building on this background, this article aims to: first, explore the epistemological convergence between the ESG framework and Maqāṣid al-Sharī'ah; second, formulate an integrative ESG–Maqāṣid conceptual model that is applicable to Indonesia's halal industry ecosystem; and third, articulate policy implications for the development of a sustainable green halal industry in Indonesia.

Compared with existing ESG–Maqāṣid models and indices, which remain confined to Islamic banking and takaful and typically pursue quantitative index construction within a single financial sub-sector (Mohd Zain et al., 2024; Radin et al., 2024; Maarif et al., 2025; Aisah, Utomo, & Setyawan, 2024), the novelty of this article is threefold. First, it extends ESG–Maqāṣid integration beyond the financial sector to the multi-sector halal industry value chain, encompassing food and beverages, cosmetics and pharmaceuticals, logistics, and tourism. Second, it grounds the ESG–maqāṣid mapping in explicit analytical criteria rather than ad hoc thematic association, as elaborated in Section 3.1. Third, it translates the resulting model into policy implications specific to Indonesia's halal governance architecture and regulatory instruments, including an assessment of institutional readiness and implementation mechanisms, rather than remaining at the level of abstract conceptual mapping.

Methods

This study adopts a qualitative approach through a descriptive-analytical library research (kepustakaan) design. Primary and secondary data were collected from three categories of sources: (1) regulations and policy documents, including Law No. 33 of 2014 on Halal Product Assurance and its implementing regulations, the roadmap of Indonesia's Sharia Economic Masterplan, and policy documents of the National Committee for Sharia Economy and Finance (KNEKS); (2) international ESG standards and frameworks, including the GRI Standards and the Environmental, Social, and Governance principles issued by stock exchanges and sustainability rating agencies; and (3) academic literature on Maqāṣid al-Sharī'ah, Islamic economics, and the halal industry, published in indexed journals and reference books, with priority given to Scopus-indexed publications from the 2021–2025 period to ensure currency and academic rigor.

Data were analyzed using content analysis conducted in three stages: data reduction, thematic categorization according to the five elements of maqāṣid and the three ESG pillars, and conceptual synthesis to produce an integrative model. This analysis-synthesis approach is consistent with the tradition of contemporary Islamic legal-thought research, which seeks to reconstruct classical categories conceptually in order to address present-day problems.

Results and Discussions

3.1 Epistemological Convergence between ESG and Maqāṣid al-Sharī'ah

At the level of first principles, ESG and Maqāṣid al-Sharī'ah share a common orientation toward the protection and enhancement of collective welfare beyond narrow financial return. ESG's stakeholder-based logic that firms bear obligations not only to shareholders but to employees, communities, and the environment (Freeman, 1984) resonates closely with the maqāṣid principle of maslahah 'āmmah (public interest), which subordinates individual or corporate benefit to the wider welfare of the ummah. Both frameworks, moreover, are fundamentally future-oriented: ESG evaluates the sustainability of value creation over time, while the maqāṣid's ḍarūriyyāt (essential protections) are precisely those goods whose preservation secures human flourishing across generations.

The mapping between the two frameworks proposed below does not rest on thematic resemblance alone; it follows three explicit analytical criteria. First, functional-teleological equivalence: an ESG indicator is mapped onto a maqāṣid element when both address the same underlying maṣlaḥah (benefit) or seek to avert the same mafsadah (harm), regardless of terminological difference for instance, both the Environmental pillar and hifẓ al-nafs are ultimately oriented toward preserving human life and bodily integrity, here against ecologically mediated rather than directly physical threats. Second, textual and juristic groundedness: where a proposed correspondence extends beyond the five classical ḍarūriyyāt, that extension is anchored in established uṣūl al-fiqh reasoning rather than in the authors' own interpretation the mapping of hifẓ al-bī'ah, for example, draws on Abu Bakar, Ahmad Sarkawi, and Abdullah's (2017) doctrinal argument that environmental preservation functions as a necessary means (wasīlah) for sustaining hifẓ al-nafs and hifẓ al-nasl, and on Auda's (2008) systems approach, which explicitly names environmental protection among the contemporary extensions of the ḍarūriyyāt. Third, precedent in the literature: each correspondence is cross-checked against at least one prior ESG–Maqāṣid study (Mohd Zain et al., 2024; Radin et al., 2024) to avoid purely ad hoc association. Applying these criteria still leaves some correspondences particularly Social–hifẓ al-nasl/hifẓ al-'aql resting more on functional than on strictly textual equivalence; this interpretive residue is acknowledged as an inherent limitation of conceptual mapping, and is precisely what future empirical validation (Section 5) is intended to test.

A closer mapping reveals substantive thematic overlap between the constitutive dimensions of the two frameworks, as summarized in Table 1. The Environmental pillar of ESG converges with an expanded, contemporary reading of hifẓ al-nafs (protection of life) since environmental degradation directly threatens human survival and health and with what several scholars term hifẓ al-bī'ah, an extension of the classical maqāṣid to encompass environmental stewardship (Abu Bakar, Ahmad Sarkawi, & Abdullah, 2017). The Social pillar aligns with hifẓ al-nasl (protection of lineage, family, and social dignity) and hifẓ al-'aql (protection of intellect, realized through education, fair labor, and human-capital development); this pairing follows criterion one above, since fair labor and education serve the same protective function toward family continuity and cognitive capacity that hifẓ al-nasl and hifẓ al-'aql classically address. The Governance pillar corresponds most directly to hifẓ al-māl (protection of property, realized through financial integrity, transparency, and anti-corruption) and to the classical Islamic governance principles of amanah (trustworthiness) and shūrā (consultation). Hifẓ al-dīn (protection of religion) occupies a distinctive, cross-cutting position: rather than mapping onto a single ESG pillar, it functions as the spiritual-ethical anchor that legitimizes and orients all three, distinguishing an Islamic sustainability framework from a purely secular one. This cross-cutting placement is not an ad hoc analytical choice but follows the classical uṣūl al-fiqh ordering of the ḍarūriyyāt, in which hifẓ al-dīn is treated not as one protection among five equals but as the foundational value that gives the other four their ultimate purpose (al-Ghazālī, 1997; al-Shāṭibī, 1997); positioning it as cross-cutting rather than sector-specific therefore reflects established doctrinal hierarchy rather than the authors' own preference.

Table 1. Mapping of ESG Pillars and Maqāṣid al-Sharī'ah Elements

ESG Pillar	**Maqāṣid Element(s)**	**Convergence Rationale**	**Derivative Dimension**
Environmental	Hifẓ al-Nafs (extended: Hifẓ al-Bī'ah)	Environmental degradation threatens life and health; ecological stewardship as an extended reading of maslahah	**Ecological Sustainability (Green Maqṣad)**
Social	Hifẓ al-Nasl; Hifẓ al-'Aql	Social welfare, family dignity, education, and fair labor as protection of lineage and intellect	**Social-Distributive Justice**
Governance	Hifẓ al-Māl + Amanah/Shūrā	Financial integrity, transparency, and participatory decision-making as protection of property	**Governance Integrity (Amanah & Shūrā)**
Cross-cutting	Hifẓ al-Dīn	Spiritual-ethical anchor that legitimizes and orients all three ESG dimensions	**Spiritual-Ethical Accountability**

Source: authors' synthesis (2026), developed from Abu Bakar, Ahmad Sarkawi, & Abdullah (2017); Mohd Zain et al. (2024); and Radin et al. (2024).

Empirical and conceptual scholarship increasingly substantiates this convergence. Mohd Zain et al. (2024) demonstrate the operational feasibility of embedding maqāṣid principles within ESG disclosure architecture in the takaful sector, while Radin et al. (2024) provide firm-level evidence that a maqāṣid orientation strengthens, rather than substitutes, the positive relationship between ESG performance and financial outcomes. This suggests that ESG and Maqāṣid al-Sharī'ah are complementary rather than redundant: ESG supplies measurable, internationally recognized metrics and disclosure infrastructure, while Maqāṣid al-Sharī'ah supplies the normative-teleological grounding the underlying rationale for sustainability that purely technocratic ESG metrics often lack (Harahap, Risfandy, & Futri, 2023).

Nevertheless, the two frameworks are not identical, and their convergence should not be overstated. ESG emerged from a Western corporate-legal tradition oriented primarily toward risk mitigation, investor protection, and reputational capital, and its indicators are calibrated to shareholder-centric capital markets. Maqāṣid al-Sharī'ah, by contrast, is theocentric: its ultimate reference point is falāḥ (success in this world and the hereafter), not investor return. Auda's (2008) systems approach to maqāṣid which reframes the classical ḍarūriyyāt as open, evolving, and multidimensional objectives rather than a fixed juristic taxonomy provides the methodological bridge that allows Maqāṣid al-Sharī'ah to absorb and reorient ESG's technical apparatus without collapsing into it. It is this bridging function that underlies the integrative model developed in the following section.

3.2 The ESG–Maqāṣid Integrative Model for Indonesia's Halal Industry Ecosystem

Building on the mapping in Table 1, this study proposes an ESG–Maqāṣid Green Halal Industry Assessment Model, presented schematically in Figure 1. The model synthesizes the three ESG pillars and the five maqāṣid elements into four derivative dimensions ecological sustainability, social-distributive justice, governance integrity, and spiritual-ethical accountability which together constitute a single, integrated assessment framework applicable across the halal industry value chain.

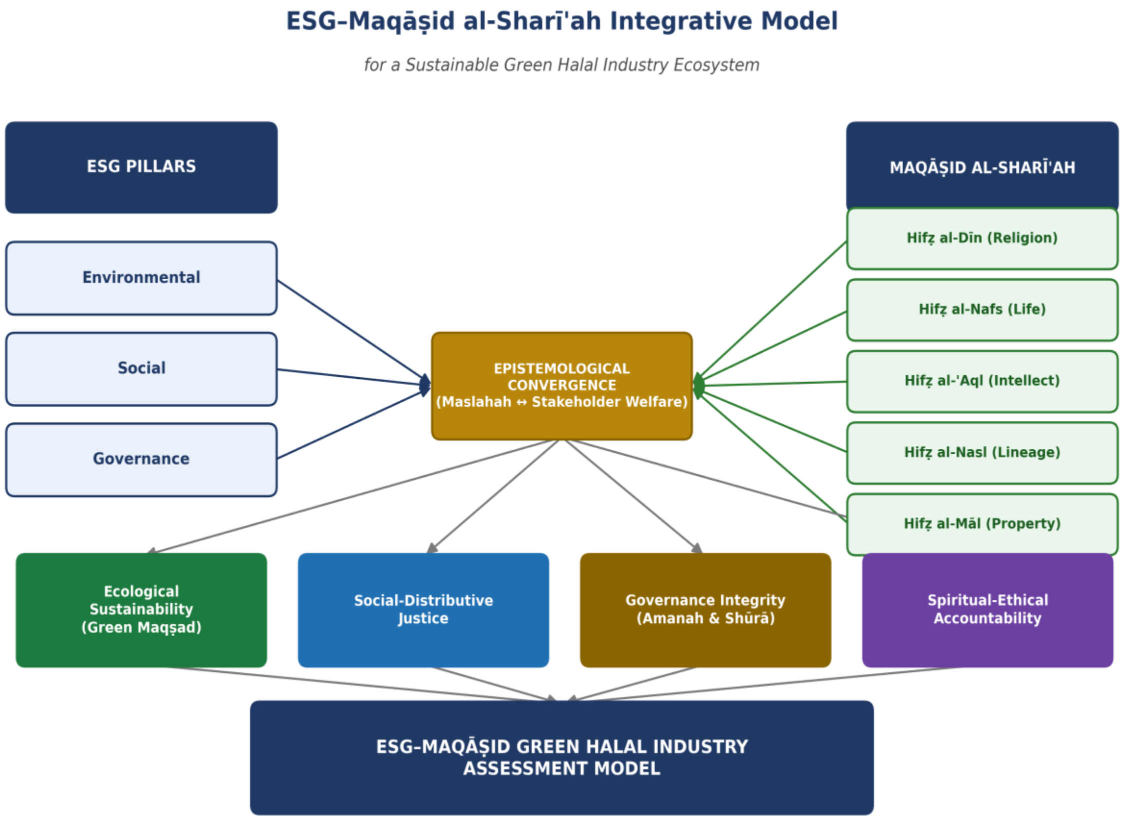

Figure 1. The ESG–Maqāṣid al-Sharī'ah Integrative Model for a Sustainable Green Halal Industry Ecosystem (authors' synthesis, 2026)

Applied to Indonesia's halal industry ecosystem, the four dimensions translate into concrete, sector-relevant indicators along the value chain, from raw-material sourcing to consumption.

1. **Ecological sustainability (green maqṣad)** addresses the environmental footprint of halal production sustainable sourcing of raw materials, waste and by-product management in slaughterhouses and food-processing facilities, energy efficiency, and reduction of packaging waste. This dimension resonates with the emerging "green halal" discourse, which frames

environmental stewardship not as external to halal status but as an extension of the maqṣad of preserving life and the natural order (Muhammad & Junejo, 2025; Anggraeni et al., 2023).

2. **Social-distributive justice** concerns the fair treatment of workers, smallholder suppliers, and consumers across the halal value chain, including occupational safety in slaughtering and processing facilities, equitable access to halal certification for micro and small enterprises (Fathoni, Priyatno, & Wiryanto, 2025), and consumer protection against mislabeling or fraudulent halal claims.
3. **Governance integrity**, grounded in amanah and shūrā, concerns the transparency and accountability of halal certification bodies (Lembaga Pemeriksa Halal/LPH), traceability across complex, often multi-tier supply chains (Karudin, Shaharudin, & Zainoddin, 2025), and participatory, consultative decision-making between regulators (BPJPH), industry associations, and civil-society actors such as the Indonesian Ulema Council (MUI).
4. **Spiritual-ethical accountability** functions as the model's normative core, ensuring that the pursuit of ecological, social, and governance performance remains anchored in religious intention (niyyah) and accountability before God, rather than becoming a purely instrumental compliance or marketing exercise a risk increasingly labeled "halal-washing," by analogy with "greenwashing."

Unlike single-sector models confined to Islamic banking or takaful, this model is designed as a cross-sectoral conceptual framework applicable to the diverse actors comprising Indonesia's halal industry ecosystem food and beverage producers, cosmetics and pharmaceutical manufacturers, halal logistics providers, and Muslim-friendly tourism operators offering regulators and certification bodies a common evaluative language for sustainability that operates alongside, rather than in place of, conventional halal-haram compliance, pending its future operationalization into a validated measurement instrument.

3.3 Policy Implications for a Sustainable Green Halal Industry in Indonesia

Translating the ESG–Maqāṣid model into practice requires deliberate regulatory and institutional intervention. First, the derivative regulations of Law No. 33 of 2014 on Halal Product Assurance should be strengthened to formally accommodate ESG–Maqāṣid indicators within the halal certification process, moving beyond the current halal-haram binary toward a tiered certification scheme for instance, a "Green Halal" or "Sustainable Halal" label that recognizes producers demonstrating superior performance across the model's four dimensions. Precedents from the Islamic financial sector, where maqāṣid-based indices have been formally piloted (Maarif et al., 2025), suggest that such tiered instruments are institutionally feasible.

Second, halal certification bodies (BPJPH and accredited LPH) require capacity building to incorporate ESG literacy into halal auditor training, alongside investment in digital traceability infrastructure to verify sustainability claims across increasingly complex and internationalized halal supply chains, consistent with recent evidence on the role of logistics and supply-chain digitalization in strengthening halal ecosystem resilience and consumer trust (Karudin, Shaharudin, & Zainoddin, 2025).

Third, fiscal and financial incentives should be aligned with the model, including preferential Islamic financing schemes, tax incentives, and green sukuk instruments for halal enterprises that meet ESG–Maqāṣid benchmarks, integrated within the broader roadmap of Indonesia's Sharia Economic Masterplan and the National Committee for Sharia Economy and Finance (KNEKS).

Islamic social-finance instruments such as waqf and zakat may further be mobilized to support the ecological and social-distributive dimensions of the model, particularly for micro and small halal enterprises facing capital constraints in meeting sustainability standards (Fathoni, Priyatno, & Wiryanto, 2025).

Fourth, given that the largest share of Indonesia's halal industry actors are micro, small, and medium enterprises, policy support must include targeted technical assistance and simplified certification pathways, so that ESG–Maqāṣid expectations do not become an additional entry barrier that disproportionately burdens smaller producers, but instead function as a graduated, capacity-building pathway toward a more sustainable and globally competitive green halal industry.

The five recommendations above differ considerably in institutional readiness, and translating them into practice requires clarity on which actor is responsible for which mechanism. Table 2 summarizes, for each recommendation, the lead and supporting institutions, the concrete implementation mechanism, and a preliminary assessment of current institutional readiness based on Indonesia's existing halal governance architecture. This readiness assessment is necessarily indicative rather than exhaustive, since a full institutional audit lies beyond the scope of a conceptual study, but it is intended to move the recommendations from aspirational statements toward an actionable starting point for regulators and industry actors.

Table 2. Institutional Readiness and Implementation Mechanisms for ESG–Maqāṣid Policy Recommendations

Recommendation	Responsible Actor(s)	Implementation Mechanism	Institutional Readiness
Tiered Green/Sustainable Halal certification, integrated into derivative regulations of UU No. 33/2014	BPJPH (lead regulator); MUI (shariah compliance); LPH (technical assessment)	New BPJPH/ministerial regulation establishing certification tiers and ESG–Maqāṣid criteria; phased pilot prior to national rollout	Moderate: regulatory basis exists, but ESG-specific tiering criteria and technical guidelines have not yet been issued
ESG literacy in halal auditor training, supported by digital traceability infrastructure	BPJPH; LPH; Ministry of Communication and Digital Affairs; industry associations	Revision of LPH auditor certification curriculum; ESG traceability module integrated into the existing SIHALAL platform	Relatively high: SIHALAL is already operational for halal certification, so an ESG module extends an existing system rather than requiring a new one
Fiscal incentives: preferential Islamic financing, tax incentives, and green sukuk for ESG–Maqāṣid-compliant enterprises	Ministry of Finance; OJK; KNEKS; Islamic financial institutions	Tax-incentive regulation for certified green-halal enterprises; green-sukuk proceeds earmarked for halal-ESG projects under the Sharia Economic Masterplan	Moderate: Indonesia's sovereign green-sukuk program is established, but its use-of-proceeds criteria do not yet cover halal-ESG enterprises
Targeted technical assistance and simplified certification pathways for	BPJPH; Ministry of Cooperatives and SMEs; local government; BAZNAS	ESG add-on criteria within the existing self-declare halal certification pathway;	Low to moderate: the self-declare pathway for MSMEs exists, but ESG add-on criteria

Recommendation	Responsible Actor(s)	Implementation Mechanism	Institutional Readiness
micro and small enterprises	(zakat/waqf institutions)	zakat/waqf-funded technical assistance	and dedicated funding remain undesigned
Cross-institutional coordination harmonizing ESG–Maqāṣid indicators with the Net-Zero Emission 2060 roadmap	BPJPH; MUI; KNEKS; Ministry of Environment and Forestry; industry associations	Inter-ministerial coordination forum or working group under KNEKS; harmonization of halal and national sustainability-reporting indicators	Moderate: KNEKS already coordinates sharia-economy policy cross-institutionally, but an ESG-halal-specific mandate has yet to be formally assigned

Source: authors' synthesis (2026), based on Indonesia's existing halal governance architecture and regulatory instruments.

Finally, cross-institutional coordination among BPJPH, MUI, KNEKS, the Ministry of Environment and Forestry, and industry associations is essential to ensure that ESG–Maqāṣid indicators are harmonized with Indonesia's broader sustainability commitments, including its Net-Zero Emission 2060 roadmap, thereby positioning halal industry development as an integral component of, rather than a parallel track to, national sustainable development policy.

Conclusion

This study set out to explore the epistemological convergence between ESG and Maqāṣid al-Sharī'ah, to formulate an integrative conceptual model applicable to Indonesia's halal industry ecosystem, and to derive policy implications for sustainable green halal industry development. Three main findings emerge. First, ESG and Maqāṣid al-Sharī'ah, despite originating from distinct intellectual traditions, converge substantively around the protection of collective welfare across environmental, social, and governance domains, with Jasser Auda's systems approach to maqāṣid providing the methodological bridge that renders this convergence coherent rather than merely rhetorical. Second, this convergence can be systematized into an ESG–Maqāṣid Green Halal Industry Assessment Model comprising four derivative dimensions ecological sustainability, social-distributive justice, governance integrity, and spiritual-ethical accountability offering a cross-sectoral evaluative framework that extends beyond conventional halal-haram compliance. Third, operationalizing this model requires coordinated policy intervention, particularly the strengthening of derivative regulations under the Halal Product Assurance Law, tiered green-halal certification schemes, capacity building for certification bodies, aligned fiscal incentives, and targeted support for micro and small enterprises.

The model contributes theoretically by offering a structured bridge between a globally standardized sustainability framework and an Islamic legal-ethical framework, and practically by providing regulators, halal certification bodies, and industry actors with a common language for assessing sustainability performance holistically. As a conceptual, qualitative study, this research is necessarily limited in that the proposed model has not yet been empirically validated or operationalized into a measurable index. Future research should therefore prioritize the development and psychometric validation of quantitative ESG–Maqāṣid measurement instruments, as well as sector-specific case studies in halal food processing, cosmetics, pharmaceuticals, and logistics to test the model's applicability and refine its indicators for practical adoption within Indonesia's halal governance architecture.

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