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Research Paper

Realizing a Green Halal Industry through an Integrated Certification System: Opportunities, Challenges, and Its Contribution to Ecological Justice

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ABSTRACT

Halal certification and green industry certification in Indonesia are still implemented as two separate policy regimes, despite their interrelated goals of realizing a safe, sustainable, and responsible industry. This study aims to analyze the opportunities and challenges of integrating these two certifications and examine their contribution to ecological justice. The method used is normative-empirical legal research with legislative, conceptual, and sociological approaches. Data were obtained through document studies and interviews with relevant stakeholders. The results indicate that the main challenges to integration lie in the differences in legal status, standards, and institutional arrangements for certification. However, these challenges are not definitive and can be addressed through a progressive partial integration model, which incorporates environmental sustainability indicators into halal certification before green industry certification becomes mandatory. This study also develops a dual legitimacy framework that integrates the principles of ecological justice—including distributive, procedural, and recognition justice—with Islamic environmental ethics through the concepts of khalīfah, mīzān, and ḥalālan ṭayyiban. Furthermore, a functional convergence model was found between Halal Inspection Institutions and green industry certification bodies, enabling audit harmonization within a single integrated certification system. These findings provide a conceptual basis for the development of a Green Halal Industry and the reformulation of sustainable certification policies in Indonesia.

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Introduction

The issue of environmental sustainability has become a major concern in contemporary global discourse, as the negative impacts of economic development and industrialization on environmental quality continue to grow (Zhao et al., 2023)(Ekonomou & Halkos, 2023)(Osuntuyi & Lean, 2022). Various studies show that uncontrolled economic growth often leads to environmental degradation due to increasing demand for land and energy, as well as the exploitation of natural resources. This situation highlights a structural tension between the economic development agenda and environmental protection goals.

In this context, the halal (Muyassaroh et al., 2021)(Jailani, 2024) industry has emerged as one of the global economic sectors experiencing significant and relatively stable growth (Betania Kartika, M. Afiq Razali, 2024)(Ab et al., 2016). The development of the halal industry is driven by increasing awareness among Muslim consumers regarding safe and ethical halal standards, (Thamrin et al., 2022) the growth of the global Muslim population, and economic expansion in Southeast Asia, the Middle East, and Africa. The halal industry encompasses strategic sectors, such as food and beverages, cosmetics, pharmaceuticals, fashion, tourism, and finance-which are inherently dependent on the sustainability of natural resources and the quality of the environment.

The halal industry's dependence on the environment demonstrates that the sector's sustainability cannot be achieved solely through compliance with halal standards. Halal certification provides theological legitimacy to products and production processes but does not explicitly guarantee ecological sustainability (Ozili, 2022). On the other hand, the growing global preference for environmentally friendly and sustainable products demands the integration of ecological dimensions into the halal production system. Thus, an approach is needed that simultaneously integrates theological and ecological legitimacy.

From the perspective of maqāṣid al-syarī'ah, compliance with halal standards aims to protect fundamental human interests, particularly in preserving religion (ḥifẓ al-dīn) (Mayangsari R & Noor, 2014). However, these Sharia objectives cannot be optimally realized in a degraded environmental context. Environmental protection is a prerequisite for the sustainability of human life and the comprehensive achievement of Sharia objectives. The recognition of a healthy environment as part of human rights in 2021 further reinforces the urgency of integrating ecological dimensions into production and consumption systems, including within the halal industry (Boyd, 2024)(Hope R. Ferdowsian, 2021)(Robert Mason, 2024) (RS et al., 2023).

The concept of the Green Halal Industry represents a conceptual effort to integrate halal principles with green industry practices. This concept emphasizes that compliance with Islamic law in production cannot be separated from ecological responsibility. Nevertheless, in the practice of industrial regulation and policy, halal principles and green industry principles still tend to be treated separately and have not yet been integrated into a single coherent normative framework. As a result, the implementation of the green halal industry remains partial and focused solely on economic gains.

In Indonesia, the halal product assurance regime is regulated by Law No. 33 of 2014 on Halal Product Assurance, as partially amended by Law No. 6 of 2023 on the Enactment of Government Regulation in Lieu of Law No. 2 of 2022 on Job Creation into Law. This law incorporates the principles of efficiency and effectiveness, which are implicitly aligned with the principles of green industry, particularly regarding the optimization of resource use. Meanwhile, Law No. 3 of 2014 on Industry explicitly defines the concept of green industry as

an industry that prioritizes the sustainable efficiency and effectiveness of resource use while preserving the functions of the environment.

The implementation of green industry within the national legal framework is supported by the Green Industry Standards (SIH) mechanism, which covers raw materials and energy, production processes, products, industrial management, and waste management. Green industry certification is granted by certification bodies that are accredited and designated by the Minister of Industry. However, to date, there is no integrative mechanism that systematically links green industry certification with halal certification, even though both share intertwined normative objectives within the framework of sustainable development.

Given these conditions, this study addresses the primary issue of regulatory fragmentation between halal certification and green industry certification. The lack of normative and institutional integration has the potential to hinder the realization of a green halal industry that is ecologically just and sustainable. Therefore, this study aims to analyze the opportunities for integrating halal certification and green industry certification from the perspective of ecological justice, as well as to assess the potential of Indonesia's regulatory framework to support the development of a sustainable halal industry oriented toward environmental protection.

Method

This study is an empirical-normative legal study that combines a doctrinal legal approach with field research. This approach is used to analyze the integration of halal and green industry certifications at both the normative level and in practical implementation. The research subjects consist of two elements: documents and informants. The documents examined comprise relevant primary and secondary legal materials, including legislation, academic papers, legal journals, books, institutional reports, and policy documents related to halal product assurance and the green industry. Informants were purposively selected based on their relevance to the implementation of halal and green industry certification.

The research data is qualitative in nature, drawn from both primary and secondary sources. Primary data was obtained through structured interviews with informants from the BPJPH and the East Java Industry and Trade Office, as well as academics in the fields of environmental law and Islamic law. Secondary data was obtained from primary, secondary, and tertiary legal sources relevant to the research subject. Data collection was conducted through structured interviews and document analysis. Interviews were conducted in person using a question guide to maintain focus and data consistency. Document analysis involved identifying, cataloging, and reviewing legal literature, both through conventional methods and digital sources. The collected data was analyzed using descriptive-prescriptive analysis by systematically organizing, interpreting, and constructing the data to answer the research questions, particularly regarding the opportunities for integrating halal certification and the green industry in realizing a green halal industry that is ecologically just and sustainable.

Results and Discussion

Opportunities and Challenges in Integrating Halal Certification and the Green Industry into an Integrated Certification System to Realize a Green Halal Industry

The concepts of halal and the green industry share a strong philosophical common ground, as both emphasize public welfare, the prevention of harm, and responsibility toward people and the environment. The integration of these two concepts opens opportunities for

the creation of a new standard in the form of eco-halal certification, which addresses consumer demands for products that are not only halal according to Islamic law but also ecologically sustainable a principle that is, in fact, a requirement of Sharia (hifdul bi'ah) (Suryomurti & Isa Mustafa, 2022). In a global context, this approach has the potential to strengthen Indonesia's position as a key player in the sustainable halal industry, thereby attracting investors-particularly from the Middle East.

The integration of halal and green practices can be applied comprehensively across the industry's value chain, from raw material procurement and manufacturing processes to packaging and distribution. At the upstream stage, sustainability principles such as environmentally friendly agriculture and sustainable fisheries can be aligned with halal ingredient requirements. At the production stage, energy efficiency, waste management, and emissions control can go hand in hand with the principles of cleanliness and halal compliance. Another relevant approach is to incorporate environmental dimensions into existing halal certification standards so that resource efficiency and sustainability become an integral part of halal assurance.

Regulatory Aspects

In recent years, in accordance with its mandate, the United Nations Industrial Development Organization (UNIDO) (United Nationas Industrial Development Organization, 2011) has developed the concept of green industry to situate sustainable industrial development within the context of new global sustainable development challenges. UNIDO has established two (2) terms to conceptualize green industry: green industry itself and industrial greening. "Green industry" refers to an economy that strives for a more sustainable growth path by making environmentally friendly public investments and implementing public policy initiatives that encourage environmentally responsible private investment. Meanwhile, "industrial greening" is a method for achieving sustainable economic growth and promoting a sustainable economy. It encompasses policymaking, improvements in industrial production processes, and resource-efficient productivity.

From a regulatory perspective, green industry certification and halal certification have different legal bases, characteristics, and levels of obligation. Green industry is normatively grounded in Law No. 3 of 2014 on Industry, which in Article 1, Point 3, defines green industry as an industry that prioritizes the efficient and effective use of resources in a sustainable manner and in harmony with environmental conservation.

In addition to the law, there are several legal bases supporting the implementation of green industry certification in Indonesia, including the 1945 Constitution, which affirms the right to a decent life and a healthy environment. Government Regulation No. 14 of 2015 recognizes the vital role of green industry in the 2015–2035 National Industrial Development Master Plan (RIPIN) and prioritizes the implementation of environmental regulations. (Pusat Komunikasi Publik Kementerian Perindustrian, 2015) This RIPIN positions the green industry as a key strategy for national industrial development. However, the implementation of green industry certification has so far been gradual, and for the most part, it has not yet been made mandatory across the board.

The implementation of the green industry is planned in three phases from 2015 to 2035. The first phase (2015-2019) focuses on increasing the value added of natural resources and mastering technology. The second phase (2020-2024) emphasizes competitiveness and environmental sustainability. The third phase (2025-2035) aims to establish Indonesia as a strong industrial nation based on innovation and technology, including strengthening the

green industry sector. In conclusion, green industry in the 2015-2035 RIPIN is not merely a technical issue but a crucial strategy for ensuring the sustainability of the national industry, enhancing competitiveness in the global market, and addressing future environmental challenges.

Nevertheless, green industry certification has not yet become mandatory. Article 77 of the Industrial Law stipulates that to realize a green industry; the government shall carry out (a) policy formulation; (b) institutional capacity building; (c) standardization; and (d) the provision of incentives. Furthermore, Article 78 stipulates the following: (1) Institutional capacity building shall be carried out by enhancing capabilities in (a) research and development, (b) testing, (c) certification, and (d) promotion. (2) Institutional capacity building is carried out by the minister in coordination with relevant ministers, heads of relevant non-ministerial government agencies, and local governments, considering input from relevant stakeholders.

According to Article 80, paragraph (1), the implementation of these green industry standards may be gradually made mandatory. Paragraph (2) stipulates that the authority to establish such obligations rests with the minister. Paragraph (3) provides that industrial companies must comply with the standards that have been made mandatory. Paragraph (4) explicitly states that companies that fail to meet the standards will be subject to administrative sanctions in the form of: (a) a written warning; (b) an administrative fine; (c) temporary closure; (d) suspension of the industrial business license; and/or (e) revocation of the industrial business license.

The law does indeed provide for the gradual and mandatory implementation of green industry standards, but its implementation remains limited. One of the main obstacles is the limited number of Green Industry Standards (SIH), which currently stands at only 48 standards established by the Ministry of Industry, while the number of industries—particularly micro and small industries (IKM)—is widespread throughout Indonesia and exceeds the number of standards mentioned above. The limited number of GISs is also influenced by the drafting process, which must (a) consider the national standardization system or other relevant standards; and (b) coordinate with relevant ministries and government agencies in the fields of the environment, research and technology, and standardization, as well as with industry associations, industrial companies, and other relevant parties.

Furthermore, SIH criteria may vary between products even within the same category; for example, the SIH for bottled water differs from that for gallon containers. This situation is exacerbated by a lack of public awareness and weak institutional capacity, meaning that green certification has not yet become a priority for small businesses. Ira Yuni Pantiwardhani, Chair of the Green Industry Development Working Group at the East Java Provincial Department of Industry and Trade, explained that the main reason is the lack of comprehensive outreach regarding SIH to business owners, particularly among small and medium-sized enterprises (SMEs). As a result, at the time of the interview, no SMIs in East Java had implemented SIH, so the agency is now focusing its efforts on raising awareness about SIH.

In contrast, halal certification has a stronger legal standing and is mandatory. Law No. 33 of 2014 on Halal Product Assurance (JPH Law) stipulates that all products imported, distributed, and traded in Indonesia must be halal-certified, with certain exceptions: first, for products that clearly contain haram ingredients, which may be distributed but must explicitly bear a "non-halal" label; and second, based on the Minister of Religious Affairs' Decree (KMA) No. 1360 of 2021 on Materials Exempt from the Halal Certification Requirement, namely, (1)

natural materials such as plants and minerals that have not undergone any processing; (2) materials that do not have the potential to contain haram elements; and (3) materials that are not hazardous and are not associated with haram materials.

Natural ingredients that are unprocessed or have only undergone physical treatment without the addition of other substances include (a) ingredients derived from plants or vegetation that are unprocessed or have only undergone physical treatment, without the addition of auxiliary substances, additives, or other substances; (b) ingredients derived from non-slaughtered animals that are unprocessed or have only undergone physical treatment, without the addition of auxiliary substances, additives, or other substances; (c) ingredients resulting from microbial fermentation that are unprocessed or have only been physically treated, without the addition of auxiliary materials, additives, or other substances, (d) a substance consisting of natural water that has not been processed or has only undergone physical treatment, without the addition of auxiliary substances, additives, or other substances.

The certification requirement mentioned above is a manifestation of the state's responsibility to guarantee citizens' constitutional right to practice their religion, as guaranteed by Article 28E, paragraph (1), of the 1945 Constitution of the Republic of Indonesia, which states that every person is free to embrace a religion and worship according to their religion; choose education and instruction; choose a profession; choose citizenship; choose a place of residence within the territory of the state and leave it; and has the right to return, and Article 29, paragraph (1), of the 1945 Constitution of the Republic of Indonesia, which affirms that the State is based on belief in One Supreme God, as well as paragraph (2), which explicitly states that the State guarantees the freedom of every citizen to embrace their respective religions and to worship in accordance with their religion and beliefs.

Upon closer examination, there is a very strong overlap between the JPH Law and the Industrial Law in their efforts to integrate halal and green certification. This overlap lies in the principles of efficiency and effectiveness. The Industrial Law emphasizes the efficient and effective use of sustainable resources as the core of green industrial development. Meanwhile, in the JPH Law, this principle is reflected in Article 2, which states that the implementation of JPH is based on effectiveness and efficiency; this means that JPH must be implemented in a cost-effective and efficient manner, minimizing resource use in a way that is fast, easy, and inexpensive. This is in line with the principles of efficiency and effectiveness in the industrial law.

When examined thoroughly, the principle of efficiency is a constitutional mandate. Article 33, paragraph (4) of the 1945 Constitution of the Republic of Indonesia stipulates that the national economy shall be organized based on economic democracy, guided by the principles of solidarity, efficiency with justice, sustainability, environmental awareness, self-reliance, and the maintenance of a balance between progress and national economic unity. The principle of efficiency with justice mandates that the management of the national economy must be efficient in the use of resources while also ensuring equitable access and benefits for the entire population. This underscores the importance of balancing the effective use of resources with social justice. "Efficiency" refers to the optimal utilization of economic resources (capital, labor, natural resources) to achieve objectives at minimal cost.

Justice, on the other hand, emphasizes the fair distribution of economic benefits and equitable access to resources and economic opportunities. The principle of efficiency with justice aims to prevent economic inequality that benefits only a select few and to ensure that economic growth has a positive impact on the well-being of the broader public. Its

implementation requires regulations and policies that prioritize social justice, such as the protection of vulnerable groups, equitable access to education and healthcare, and the sustainable management of natural resources.

Nevertheless, it must be acknowledged that the JPH Law still does not explicitly incorporate environmental and sustainability dimensions, as emphasized in its provisions, even though halal product certification is not merely a religious matter but also has economic and ecological implications, particularly in the context of the development of the Islamic economy and the competitiveness of the national industry. Furthermore, the demand for halal products directly influences the sustainable use, management, and conservation of natural resources. (Rifka Alkhilyatul Ma'rifat, I Made Suraharta, 2024) The concept of "halal" itself does not merely focus on the final product being free from haram ingredients but also encompasses the entire production ecosystem, which requires adherence to environmental ethics and the preservation of nature.

Based on the above discussion from a regulatory perspective, the main challenge in integrating halal and green certification lies in the difference in their legal status. Halal certification is mandatory and carries clear penalties, whereas green industry certification is still voluntary but may gradually become mandatory. The limited number of Green Industry Standards (SIH) and the low level of public awareness, particularly among small and medium-sized enterprises, have also slowed efforts to make green certification a legal requirement. Nevertheless, the historical experience of halal certification-which was initially voluntary-shows that gradually making green certification mandatory is a realistic possibility.

The integration of these two certification systems can be achieved, first, by amending the JPH Law to include sustainability or environmental elements as part of the halal standards for products subject to mandatory halal certification—such as food, cosmetics, pharmaceuticals, logistics, and related services. Second, by implementing an integrated certification scheme that allows a single audit to meet both halal and green requirements.

Standards and Institutional Aspects of Certification

From a standards perspective, the differences between the Green Industry Standard (SIH) and the Halal Product Assurance System (SJPH) are quite striking. The SIH is technical, scientific, detailed, and based on industry classifications, covering aspects ranging from raw materials, energy, and water to production processes, emissions, waste, and corporate social responsibility. In contrast, the SJPH is a universal, normative standard with five main criteria that apply to all halal products. Green industry standards are thus more comprehensive and complex than the SJPH because they include several elements, as shown in the table below:

Table 1
Comparison of SIH and SJPH

No.	SIH	SJPH
1	a. Technical requirements cover the following aspects: 1) raw materials. 2) auxiliary materials. 3) energy. 4) water. 5) production processes. 6) products. 7) packaging.	a. Commitment and Responsibility b. Ingredients c. Halal Production Process d. Products e. Monitoring and Evaluation

8) waste management; and
9) greenhouse gas emissions.

b. Management requirements include the following aspects:
1) policy and organization.
2) strategic planning.
3) implementation and monitoring.
4) internal audits and management reviews.
5) corporate social responsibility; and
6) labor practices.

Based on the table above, SIH has 15 (fifteen) standards-3 (three) times more than SJPH. The limitation on applying SIH across all industrial sectors stems from its product-based focus. Consequently, SIH standards for the food and beverage industry may vary. Meanwhile, SJPH has only 5 (five) indicators and applies universally to all halal products. These differences in the scope and content of the standards pose a challenge in integrating halal certification and the green industry. Based on the 5 (five) SJPH criteria, the one with an environmental conservation dimension is Criterion 3 (three)-the halal process-which mandates waste management as part of the animal slaughter process at slaughterhouses (RPH). This aspect opens opportunities for application not only in slaughterhouses but also across all halals industrial production processes.

According to the chair of the Halal Inspection Agency (LPH) at UIN Maulana Malik Ibrahim Malang, the lack of adequate waste management facilities resulting from SLA activities could prevent the issuance of a halal fatwa by one of the authorized fatwa bodies-the Indonesian Ulema Council (MUI)-on the grounds that waste management does not meet established standards, thereby raising concerns that it could become a source of disease that not only damages the environment but also threatens the lives of animals and nearby humans.

The above indicates that waste management is a critical element in achieving green industry sustainability. The green industry prioritizes efficient resource use and the minimization of environmental damage, which is reflected in how waste is managed. Proper waste management not only prevents pollution but also creates opportunities to recycle and reuse waste as an alternative resource. (Hajam et al., 2023)

However, there is significant room for improvement, particularly regarding production processes and waste management. In practice, failures in waste management can even lead to the denial of a halal fatwa a mandatory requirement for obtaining a halal certificate in Indonesia, as such practices have the potential to cause harm to the environment and society, which ultimately contradicts the commandment to avoid causing harm to the earth. This demonstrates that the principle of halal inherently encompasses an ecological dimension, even though it has not yet been explicitly formulated in all SJPH standards.

Standard integration can be achieved by incorporating key environmental indicators, such as waste management, water and energy efficiency, and the use of eco-friendly packaging into the SPJPH criteria. This approach aligns with the concept of halalan thayyiban, which emphasizes not only the halal status of the substance itself but also environmentally sustainable methods of procurement and production. From an Islamic legal perspective, production practices that harm nature can be categorized as "haram lighairih," even if the

product's substance is halal. From an institutional standpoint, opportunities for integration are relatively more open because many Green Industry Certification Bodies also function as Halal Inspection Bodies (LPH). This situation enables technical collaboration and integrated audits without the need to establish new institutions.

Table 2
Green Certification Bodies that serve as Halal Inspection Bodies (LPH)

No.	LISH and LPH
1	LPH SUCOFINDO
2	LPH Bandung Center for Standardization and Industrial Services for the Textile Industry
3	LPH Surabaya Center for Standardization and Industrial Services
4	Center for Standardization and Industrial Services for the Cellulose Industry
5	Central Agency for Standardization and Industrial Services for the Chemical, Pharmaceutical, and Packaging Industries
6	Central Agency for Standardization and Industrial Services for the Agro Industry, Bandung
7	Palembang Agency for Standardization and Industrial Services
8	Halal Inspection Agency (LPH) of the Central Agency for Standardization and Industrial Services for Ceramics and Non-metallic Minerals
9	LPH, Central Agency for Standardization and Industrial Services for Leather, Rubber, and Plastics
10	LPH, Central Agency for Standardization and Industrial Services for Industrial Pollution Prevention
11	LPH, Jakarta Agency for Standardization and Industrial Services

The remaining challenges primarily relate to differences in authority, auditor competencies, and the lack of integration of laboratory infrastructure. The most realistic solution is to strengthen cooperation between BPJPH and the Ministry of Industry within the framework of joint certification, rather than establishing a new agency that could potentially add to bureaucratic complexity.

Overall, the integration of halal and green industry certification is a strategic agenda that requires alignment of regulations, standards, and institutional frameworks. Although normative and technical challenges remain significant, opportunities for integration are wide open through legal harmonization, integrated audits, and the utilization of existing institutions. If designed consistently, the halal and green certification systems can not only strengthen consumer protection but also enhance the competitiveness of national industries within the global sustainable economic ecosystem.

The Contribution of Integrating Halal Certification and the Green Industry to the Achievement of Ecological Justice

In the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language), justice is defined as a state of impartiality, acting as one ought to, not acting arbitrarily, and granting rights to everyone proportionally. In English-language literature, the term "justice," which corresponds to "keadilan," derives from the word "jus," meaning law or right. From this root, the understanding has evolved that "justice" is not only interpreted as law but also

as "lawfulness" that is, a state reflecting compliance with the law and the realization of values of justice in social life.

Based on the above definition, environmental justice can be understood as fair treatment and meaningful participation for all community groups, regardless of race, ethnicity, social or economic status, or other factors, in decision-making processes related to the environment. Environmental justice demands that no community group bear a disproportionate share of negative environmental impacts and ensures that everyone has equal access to a healthy, safe, and sustainable environment (Bell, 2014)(Schlosberg, 2004)(Schlosberg, 2007).

Historically, the concept of environmental justice initially emerged from movements opposing discriminatory environmental practices, also known as environmental racism (Pedersen, 2010)(Kuehn, 2000)(Organization for Economic Co-operation and Development (OECD), 2024).Over time, the concept has expanded to encompass various dimensions of justice related to the distribution of environmental benefits and burdens, public participation in decision-making, and recognition of the rights and identities of affected groups.

Because it has evolved within various social and academic contexts, there is still no single, universally agreed-upon definition or benchmark for measuring environmental justice. Nevertheless, experts generally identify several key dimensions that form the conceptual foundation of environmental justice. These dimensions include distributive justice, procedural justice, and recognitional justice. These three dimensions are often used as an analytical framework to assess the extent to which principles of justice have been realized in environmental policies and governance. (Organization for Economic Co-operation and Development (OECD), 2024)

In line with this perspective, Robert R. Kuehn(Kuehn, 2000) proposed a similar taxonomy of environmental justice, identifying distributive justice, procedural justice, and recognition justice as the key elements in achieving environmental justice. According to him, these three dimensions are interrelated and must coexist so that environmental protection is not only focused on ecological aspects but also ensures social justice for all affected communities.

Ecological justice provides a normative framework for substantively rather than merely administratively integrating halal certification and the green industry. There are three main pillars relevant in this context. First, distributive justice, which demands a fair distribution of environmental benefits and burdens. In conventional halal industry practices, Sharia compliance is often not accompanied by adequate management of environmental impacts, resulting in surrounding communities bearing the burden of pollution. The integration of halal and green certification aims to and can correct this imbalance by ensuring that economic gains are not achieved at the expense of the environment and vulnerable communities.

Second, procedural justice, which emphasizes the rights to participation, transparency, and access to information for affected parties. Technocratic certification processes must be complemented by mechanisms for public consultation, transparency of environmental data, and effective complaint channels. This approach strengthens the social legitimacy of the green halal industry while preventing environmental conflicts.

Third, recognition justice, which acknowledges spiritual, cultural, and local knowledge values in environmental management. The green halal industry has the potential to serve as a bridge between Islamic ethics and modern sustainability practices by integrating Islamic environmental principles and local wisdom into its production standards. This

recognition is not merely symbolic but also contributes to local economic sustainability and ecosystem protection. These three pillars demonstrate that the integration of halal certification and the green industry is not merely a technical issue but a justice agenda rooted in religious, social, and ecological values.

The Perspective of Ecological Justice in Islam

The concept of ecological justice is indeed still relatively new in contemporary environmental law discourse, yet normatively it is deeply rooted in Islamic tradition. From time immemorial, Islam has not limited justice solely to interpersonal relationships but has also encompassed the relationship between humans and God, as well as the universe. The concept of humanity as God's vicegerent on Earth affirms that humans are not the absolute owners of the world, but rather stewards entrusted with the responsibility to maintain the balance of creation. (Kholil, 2024) Thus, justice in Islam is always tied to the effort to preserve mizan, the ecological balance that serves as the foundation for the sustainability of life. (Cheema, 2025)

The Qur'an explicitly forbids humans from overstepping boundaries in disrupting and damaging the balance of nature (Quran 55:7–9). This prohibition is not merely a moral value but also a legal norm, as environmental damage has a direct impact on future generations. Within this framework, ecological justice must not be viewed merely as an ethical choice, but as a legal and religious obligation. This principle serves as a crucial foundation for reevaluating halal certification practices, which have thus far tended to emphasize the validity of ingredients and processes according to Sharia law, yet have not fully considered the ecological impacts of the halal industry's activities.

The concept of ḥalālan ṭayyiban serves as the most appropriate bridge for integrating halal certification with the green industry. Until now, the meaning of ṭayyib has typically been simplified to "physical health." However, in contemporary Islamic scholarship, ṭayyib also encompasses the dimensions of environmental sustainability(Ernayani & Firman, 2024) (Siti Fatimahwati Pehin Dato Musa and Hairul Azrin Besar, 2025), production ethics, and beneficence. (Betania Kartika, M. Afiq Razali, 2024) A product that is legally halal but produced in a way that pollutes water, damages the soil, or overexploits natural resources cannot be categorized as ṭayyib in the fullest sense. Therefore, integrating halal certification with green industry certification strengthens the overall understanding of halal.

Based on the above, a product that is formally halal may lose its moral legitimacy if its production process pollutes the environment or harms other ecosystems. This perspective aligns with the concept of intergenerational justice in modern legal philosophy, as articulated by John Rawls. (John Rawls, 1999) The purpose of applying intergenerational justice is reflected in the definition of sustainable development, which calls for development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Therefore, intergenerational justice demands the obligation to protect and utilize environmental services and natural resources for the benefit of both the present and future generations. A balance of justice between the current generation and the next can only be achieved through the protection of the Earth's ecosystems.

The maqāṣid al-sharī'ah framework in Islam also provides a broader philosophical basis for integrating these two concepts. The objectives of sharia are not only to protect religion but also life, reason, property, and lineage. In recent developments, several scholars have added environmental protection (ḥifẓ al-bī'ah) (Fad, 2021) as an integral element of modern maqāṣid. Environmental degradation directly threatens human existence, public health, and

economic sustainability. Therefore, the halal industry that neglects ecological aspects violates the primary objectives of Sharia.

The maqāṣid al-sharīʿah approach further strengthens this legitimacy. In addition to the protection of religion (ḥifẓ al-dīn), life (ḥifẓ al-nafs), intellect (ḥifẓ al-ʿaql), lineage (ḥifẓ al-nasl), and property (ḥifẓ al-māl), many contemporary Islamic legal scholars have incorporated environmental protection (ḥifẓ al-bīʾah) as a sharīʿah objective that is highly relevant to modern challenges. Within this framework, environmental preservation may be regarded as a farḍ kifāyah (collective obligation), the neglect of which results in collective responsibility.

From an Islamic perspective, environmental protection is also an integral part of the objectives of Islamic law (maqāṣid al-sharīʿah). Yusuf al-Qaradawi emphasizes that safeguarding the environment is as important as protecting religion, life, intellect, lineage, and property. Environmental degradation ultimately threatens the realization of all these fundamental objectives of the sharīʿah. Therefore, environmental conservation constitutes an essential effort to promote public welfare (maṣlaḥah) and justice for both humanity and nature.

Based on the foregoing discussion, three principal concepts underpin the notion of ecological justice in Islam and provide legitimacy for the integration of halal and green certification. First, khalīfah, which positions human beings as stewards of the earth rather than its destroyers. This principle broadens the meaning of halal beyond the status of a product itself to encompass the entire production chain. Second, mīzān, which emphasizes the responsibility borne by humans as khalīfah to maintain ecological balance and prevent the excessive exploitation of natural resources. Third, ḥalālan ṭayyiban, which integrates the dimensions of permissibility, health, and sustainability. Together, these three principles establish a theological and ethical foundation for the integration of halal certification and green industry standards within a unified "Green Halal" framework.

Conclusion

This study shows that the integration of halal certification and green industry certification presents a significant opportunity to realize a *Green Halal Industry* in Indonesia. Although there are differences in legal status, standards, and institutional frameworks between the two certification systems, these differences do not constitute permanent barriers. On the contrary, these conditions open the door for the development of an integration model that is implemented gradually and adaptively in line with regulatory developments and institutional readiness. This study proposes the concept of progressive partial integration as a realistic integration model, which involves incorporating environmental sustainability indicators into the halal certification system prior to the mandatory implementation of green industry certification and the optimal functioning of the Green Industry System (SIH). This model enables the internalization of sustainability values without altering the fundamental nature of halal certification as an instrument for the protection of Muslim consumers.

Furthermore, this study confirms that the integration of halal certification and the green industry gain normative legitimacy through the framework of ecological justice-which encompasses distributive, procedural, and recognition justice and is reinforced by Islamic environmental ethics through the concepts of khalīfah, mīzān, and ḥalālan ṭayyiban. From this perspective, halal is no longer understood narrowly as compliance with aspects of ingredients and processes but rather encompasses responsibility for environmental sustainability and the well-being of future generations. From an institutional perspective, the existence of several green industry certification bodies that also function as Halal Inspection Agencies (LPH) indicates an opportunity for functional convergence that can serve as the foundation for

conducting integrated halal and environmental audits. Therefore, the development of an integrated halal-green certification system is not only relevant for enhancing the competitiveness of the national industry but also serves as a strategic instrument in realizing sustainable industrial development that is ecologically just and aligned with Sharia values.

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