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Islamic Economic Leadership in Supporting Indonesia's Halal Industry and Sustainable Development Goals (SDGs)

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Abstract

Indonesia Emas 2045 merupakan jargon yang dibawa kabinet Merah Putih yang berkomitmen menyukseskan Indonesia menuju kesejahteraan. Hal ini selaras dengan program PBB tentang pembangunan berkelanjutan (SDGs). Potensi ekonomi syariah di Indonesia yang sangat besar bergerak dan andil merespon agar bisa menjadi pemimpin ekonomi syariah di tingkat global. Tantangan terbesar yaitu kesiapan SDM untuk menyelaraskan dengan kebutuhan praktisi di dalam ekonomi syariah. Tulisan ini menganalisis tentang potensi kepemimpinan ekonomi Islam dengan mendukung pertumbuhan industri halal dan pembangunan yang berkelanjutan di Indonesia. Metode yang digunakan adalah kualitatif deskriptif dengan menggunakan analisis. Penulis mengambil data kebijakan pemerintah Indonesia, buku dan jurnal kemudian diolah untuk melihat hasil persiapan Indonesia menuju pemimpin ekonomi syariah di kancah global dengan mendukung industri halal dan pembangunan berkelanjutan di Indonesia. Hasil dari Penelitian ini adalah Indonesia telah mempersiapkan menjadi pemimpin ekonomi syariah global dengan memasukkan program ekonomi syariah dan industri halal di target Indonesia Emas 2045, sinergi dengan 6 program dari Bank Indonesia tentang transformasi ekonomi syariah, dan diselaraskan program KNEKS yaitu masterplan ekonomi syariah. Peneliti mengungkapkan agar diadakan lembaga atau badan resmi pemerintah yang fokus untuk memonitoring dan mengevaluasi pergerakan program pusat sampai daerah agar dapat dijalankan secara maksimal.

Golden Indonesia 2045 is a slogan promoted by Indonesian cabinet, which is committed to successfully leading Indonesia towards prosperity. This aligns with the United Nations' Sustainable Development Goals (SDGs) program. Indonesia's Islamic economic potential is very large and is moving forward, contributing to efforts to become a global leader in the Islamic economy. The biggest challenge is the readiness of human resources to meet the practical needs within the Islamic economy. This paper analyze the potential for Islamic economic leadership by supporting the growth of the halal industry and sustainable development in Indonesia. This paper method used descriptive qualitative with analysis. The author collects data from Indonesian government policies, books, and journals, which are then processed to examine Indonesia's preparation to become a leader in the global Islamic economy by supporting the halal industry and sustainable development in Indonesia. The result of this research that Indonesia has prepared to become a global leader in Islamic economy by incorporating the Islamic economic and halal industry programs in to golden Indonesia 2045 targets, synergy by six programs from central bank Indonesia, and aligned with masterplan Islamic economic by KNEKS programs. The researcher suggests establishing an official government institution or agency that focused on monitoring and evaluating progress of programs from the central to regional levels that can be implemented optimally.

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Introduction

Halal Industry development which is part of Islamic economic activities, plays role supporting to increase both nationally and globally. Indonesia's Islamic economy continues to experience rapid growth, along with the increasing public awareness of Islamic values and the significant potential of the Islamic economy. This indicates that Islamic financial industry is one of the key strategies in driving national development. Golden Indonesia 2045 becomes a new impetus for the Islamic economic movement to play a role and synergize to building and strengthening the Islamic economy. Indonesia has a good economic and legal system for Indonesia lead in the development of the global sharia financial market based on Islamic values that meet the needs and expectations of society (Sisca Deby and Aris Machmud:2022).

Indonesia has the largest Muslim population which strongly supports the emergence of Islamic economic leadership from Indonesia, with government support namely RPJPN 2025-2045, designed in 17 directions for Indonesia's development, two of which encourage the halal industry and tourism sectors and the sharia economy (Coordinating Ministry for Economic Affairs of the Republic of

Indonesia: 2024). The researcher view, the opportunities in the sharia economy will move towards the real sector, halal tourism, and the halal industry by creating sustainable development for the welfare and justice of society Indonesia has a challenges and opportunities in the implementation of economic policies and sustainable development. (Akbar et al., 2024).

Indonesia has a good potential for Islamic economic growth, its implementation is hampered by several key factors, including the lack of expertise in Islamic economics, the lack of public knowledge, and the absence of a comprehensive Islamic economics curriculum at various levels of education to achieve full integration of Islamic economic principles for collaborative efforts are needed from various parties including the government, educational institutions, and the financial sector (Nursaid et al., 2023).

Sustainable development refers to carrying out economic activities while adhering to the principle of meeting current needs without compromising the availability of resources for future generations. Four important values include economic sustainability, environmental preservation, social sustainability, and sustainable development. In supporting ideal Islamic economic practices, the social economic process becomes a priority in promoting sustainable development (Vita & Soehardi, 2022).

Halal industry in Indonesia is a sector that makes a significant contribution to the global economy. Indonesia halal product sector dominates global trade business it very large market potential, with the current Muslim population in the world reaching 2 billion, supports the development of a halal lifestyle among non-Muslim communities, leading to an increase in the market potential for halal products. The potential of halal industry in Indonesia is rapidly growing covering the food, fashion, and halal tourism industries. This indicates a synergistic direction for sustainable development in Indonesia (Almas et al., 2024). The synergy between the halal industry and sustainable economic development programs is the priority in this research, with optimism that Indonesia will become an Islamic economic leader to realize the rise of the global sharia economy.

Literatur Riview

The Role of Sharia Financial Technology (Fintech) in the Indonesian Economy confirms that the development of sharia-based financial technology has expanded financial access for the community and strengthened the MSME sector. Sharia fintech, with its principles of fairness and no usury, is considered an important instrument in promoting inclusive economic growth. In the context of this study, this view shows that Islamic economic leadership needs to have the adaptive capacity to embrace technological innovation in order to utilize the potential of Sharia fintech as a pillar of the halal industry and a driver for achieving the SDGs, particularly in the pillars of economic growth (goal 8) and reducing inequality (goal 10) (Rozi et al., 2024)

Furthermore, Nila Atikah et al. (2023) in their article Islamic Economic Transformation in the Digital Era: A Review of the Role of Fintech discuss the importance of digital transformation of the Islamic economy as an effort to strengthen the competitiveness of the sharia industry at the global level.

The study highlights how technology can accelerate access to sharia financing and support economic innovation based on Islamic values. In the author's view, the results of this study indicate that Islamic economic leaders not only need to understand sharia principles but also must be able to strategically manage digital innovation so that Indonesia's halal industry can compete in the global market. Thus, economic leadership oriented towards digitalization will be one of the keys to realizing a competitive and sustainable Indonesia Emas 2045.

The study of Islamic business ethics presented by Muhammad Yusuf Rangkuti (2023) in his paper *Toward a Holistic Framework of Islamic Business Ethics: Insights from Leadership, Halal Practices, and Finance in a Digital Age* adds a moral and ethical dimension to Islamic economic leadership. Rangkuti argues that the success of the halal industry and Islamic financial systems depends not only on regulations and capital, but also on leadership that is *adl* (fair), *amanah* (trustworthy), and *maslahah-oriented* (public interest). The author considers that this idea is in line with the direction of this study, in which the success of sustainable development in Islamic economics cannot be separated from ethical leadership and a spirit of public service. This kind of leadership will ensure that the growth of the halal industry does not merely pursue profit, but also contributes socially to the welfare of Indonesian society.

Meanwhile, Dian Masyita's (2020) article entitled *Leadership in Islamic Economics and Finance 4.0* highlights the important role of Leadership 4.0, which is adaptive to digital change and global disruption. Masyita explains that leaders in Islamic economics must have strong character, be digitally savvy, and be oriented towards strong moral values. In the context of this study, the concept of Leadership 4.0 is highly relevant because it describes Indonesia's need for Islamic economic leaders who are capable of facing the complexities of the modern world (VUCA) while maintaining spiritual values and Sharia ethics. The author argues that in the journey towards Indonesia Emas 2045, the development of superior human resources in the field of sharia economics is a top priority so that the transformation of the halal industry and Islamic finance can run sustainably and in line with the SDGs vision.

Ahmed Belouafi, Chaouki Bourakba, and Karima Saci (2015), in their article *Islamic Finance and Financial Stability: A Review of the Literature*, made an important contribution in emphasizing that the Islamic financial system has the potential to create global economic stability. They reviewed various studies showing that Islamic finance, with its asset-based principles and profit-sharing system, tends to be more stable than conventional speculative systems. In this study, the author adopts this view by placing it in the Indonesian context, where sharia economic stability is an important foundation for sustainable development. Effective Islamic economic leadership must be able to maintain this stability by integrating financial policies, strengthening the halal industry, and implementing sustainable

development strategies oriented towards social justice and community welfare.

From previous studies, it can be concluded that Islamic economic leadership plays a central role in ensuring the integration of Islamic values, digital innovation, and sustainable development policies. While previous studies have looked at Islamic economics from a sectoral perspective—whether through fintech, business ethics, or financial stability—this study attempts to present a more comprehensive synthesis. This study positions Islamic economic leadership as the driving force behind Indonesia's halal industry oriented towards SDGs, where economic success is measured not only by growth but also by the ability to achieve equitable and sustainable prosperity in line with the Indonesia Emas 2045 vision.

Methodology

This study uses a qualitative descriptive method that provides a detailed depiction of certain situations or phenomena was chosen because it gives a thorough of issue by focusing on halal industry in achieving Sustainable Development Goals (SDGs). A qualitative approach is employed through library research and content analysis methods. The data sources used in this study are obtained from previous research results, articles, regulations, journals, and reference books related to the research. Meanwhile, content analysis is a method used to determine the conclusions of a text. The content analysis in this study aims to reveal the author's ideas about the potential of Islamic economic leadership in Indonesia to support the halal industry movement and sustainable development. Data collection in this study uses documentation techniques and searches for data or theories relevant to the research questions. The data are processed results obtained by the researcher from the analyzed data sources namely reviewed from journals were analyzed to understand the theoretical framework and empirical findings relating to halal industry and its impact on SDGs.

Results and Discussion

Gazing the Prospects of Islamic Economic Leadership in Indonesia

Digital technology drives companies to strive for high levels of production efficiency, expand their market networks, and compete with the millennial generation of consumers who are sensitive to digital facilities. The industrial revolution is a condition where processes shift from human labor to using machines and technology. This situation encourages leaders to be ready with strategies to face new challenges in accelerating change and innovation, requiring leaders to have a clear long-term vision that is adaptive and flexible, as the human resources they face are young generations who desire everything to be fast and dynamic (Masyita, 2020).

The Islamic economy and finance in Indonesia today can be considered to have fairly good quality. This can be seen from the Global Islamic Indicator Report, ranking 3rd after Malaysia and Saudi Arabia, with achievements in Muslim fashion ranking 1st, Muslim-friendly tourism ranking 2nd, halal pharmaceuticals and cosmetics ranking 2nd, Sharia finance ranking 6th, halal food ranking 6th, and

media and recreation ranking 7th. To improve Indonesia's position in the world, it is necessary to have leaders who have the capability to drive the Islamic economy and finance, so make a creating prosperity for the community.

Indonesia has a strong foundation in the Islamic economy because the community has a demand for sharia-compliant products and services. Islamic economic development is one of the steps to realize the national economic structure and has the potential to become a major player at the global level.

1. Indoneisan Government Policy

Sholahudin al Ayub as a director of KNEKS said “Indonesian government supports the movement of the sharia economy through the RPJPN 2025-2045, which has been aligned with the RPJMN 2025-2029”. Islamic economy growth in Sharia business activities (AUS), which is stable and positive, contributes to Indonesia's GDP growth and is expected to continue increasing, surpassing 47.30% by the end of 2024, indicating the increasingly dominant role of this sector in national economy (Bank Indonesia, 2025)

The strengthening of the Islamic economic ecosystem can be focused on science and technology, innovation, digitalization, superior human resources, digital services, and the Islamic GDP. The government's role is to strengthen aspects of regulation, Islamic economic institutions, Islamic financial inclusion, literacy, and branding. Bappenas targets Indonesia to become a global player in the Islamic economy by 2045, which aligns the Golden Indonesia 2045 vision. To achieve this vision, the development of the Islamic financial sector must be driven by digitalization and literacy, with a focus on the halal industry, to make Indonesia strong in the global market.

2. Central Bank of Indonesia

Central Bank of Indonesia (BI) is committed to becoming a global center of the Islamic economy on 2029. Cross-sector collaboration by applying Islamic values, inclusive and adaptive Islamic financing, as well as improving literacy, are key to realizing this effort. BI Governor Perry Warjiyo, during the National Seminar on Islamic Economy and Finance 2025 in Jakarta (13/8), revealed six national strategies and initiatives to support the transformation of the Islamic economy: :a. Santri gate by creating a halal ecosystem chain through pesantren independence;; b. JAWARA export in increasing halal product exports through information systems, strengthened market access, and cooperation in the international halal trade sector; c. GEMA (Halal Acceleration Movement Together) through increasing halal-certified products to drive the growth of sharia financing; d. SAPA Syariah (Synergy of Sharia Trade and Financing); e. KANAL (National Collaboration for the Development of Zakat, Infaq, Sadaqah, and Waqf); and

f. Lentera Emas (Islamic Economic literacy and inclusion towards a Golden Indonesia) to enhance public understanding.

3. KNEKS (The National Islamic Economic Committee)

MEKSI (Masterplan for Indonesia's Islamic Economy and Finance) 2025-2029 telah selaras dengan RPJPN 2025-2045. The substance of the halal industry and the Islamic economy is already explicitly stated as a form government support to expand access to Indonesian halal products. Sutan Emir Hidayat stated "MEKSI 2019-2024 was previously not integrated with national or regional development plans, which often made it difficult for ministries and agencies to implement the Islamic economy into their programs, with the inclusion of Islamic economy substance into the development plan, it would later be easier to translate its execution to each ministry and agency". Supervising three strategic agendas of MEKSI, namely: development of halal value chain Ecosystem, development of Islamic finance, and enhancement of Islamic economic literacy and inclusion (KNEKS,2025).

The Implementation of Islamic Economy for Industry Halal in Indonesia

The global market demand for halal product and services has significantly driven the need for development of halal system. According to 2025 SGIE report based research and advisory firm indicates that muslims spent USD2.29 trillion in 2022 on food, pharmaceuticals, cosmetics, modest fashion, travel, and media. Islamic finance assets are estimated to have reached USD3.96 trillion in 2021 and will grow to 7.96 trillion by 2026. Regarding to Islamic economy, Indonesia has an opportunity to become the large market and producer of halal products in the world. Its Indonesia in strategic position for halal link in the global halal supply chain, it is also needed to increase the quantity and quality of products for optimizing export commodities of Indonesian halal goods and services. These strategies must be an effort to diversify products to be a potential markets for halal products (Yazid et al., 2020).

World halal industry leader states "The regulation can help in the form of government plans for halal industry development detail that significant influences to the country. DPR RI (The House of Representatives of Republic Indonesia) has ratified a law NO. 23 of 2014 concerning halal product guarantee. This law was issued that products circulating in the society required halal guarantees to meet the consumption need of muslims. MUI (Indonesian Ulama Council), (LPPOM MUI) the food and drug products guarantee agency, issues the halal certification scheme on food products beverages, cosmetics and pharmaceuticals (Hasan, 2021). Moreover, the government established the Halal Product Agency (BPJPH) from the ministry of religion to encourage the halal industry growth.

Management of halal supply chain adjust from fresh materials for production, processing, marketing, promotion until the products are ready to consumption society must guarantee by halal standards. Generally there are four main activities in halal supply chain: halal procurement, halal manufacturing, halal distribution and halal logistics. Then MUI can easily monitor halal standards from

upstream to downstream (Hasan, 2021). In order to support the Islamic economy development focused in halal industry, Indonesia expected to be able maximize local wisdom in capturing global market opportunities. Islamic economic targets at domestic level include the increasing of business scale and welfare and for the international level it is from Global Islamic Economy indicator increase (Yazid et al., 2020).

Halal product that are output from the halal industry are defined in cosmetic, medicines, foods whose contents are permitted under sharia law (Iqbal Irfany, 2022). To understanding of the meaning and urgency halal is a part of influencing consumer behavior and their purchase related to sustainable consumption, so education and knowledge halal needs to be improved. So if Indonesia can develop the halal industry massively, then can be in the top rank in the halal industrial sector and the global halal market (Antonio et al., 2020).

Optimizing Islamic Economic for Supporting Sustainable Development Goals (SDGs)

1. Growth of Islamic Economic Development

The Islamic economic sector in Southeast Asia continues to grow. Foreign investments and partnership with international institutions have helped in expanding Islamic economic market in the region (Dayu et al., 2024). The high level of public consumption in Islamic economic sector supports Indonesia's ambition to become a global center for Islamic finance. Indonesia is not only a country with a predominantly Muslim population, but also an important player in the development of the global Islamic economy, which serves as a resource base to drive the Islamic economy. (Millah et al., 2025).

According to State of the Global Islamic Economy Report 2025, Indonesia ranks 3rd in the global sharia economic ecosystem.



Picture 1, SGIE Report 2025

Although Indonesia ranks third, the gaps in Islamic finance and halal food performance

indicate the need for stronger strategic leadership and ecosystem governance. Indonesian achievement reflects the rapid progress of the halal industry, ranging from the Islamic finance sector, halal tourism, to food products and Muslim fashion. The Islamic economic sector has experienced remarkable growth across Southeast Asia, driven by foreign investments, technological advancement, and strengthened institutional collaboration. According to (Kayla Revina Nurmaulidia et al., 2024) regional cooperation and the strengthening of local Islamic institutions have become the backbone of this development, particularly through cross-border partnerships and the expansion of Islamic finance instruments. This transformation has positioned Indonesia as a pivotal actor within the global Islamic economy.

Recent empirical studies, such as (E. Kurniawan et al., 2025) confirm that the presence of Islamic financial institutions particularly Islamic banks and non-bank sharia institutions has contributed positively to national economic growth. The development of these institutions aligns with the ethical and inclusive principles of *maqasid al-shariah*, emphasizing social justice, equitable distribution of wealth, and environmental preservation. This synergy highlights the Islamic economy's compatibility with the principles of sustainability embedded in the United Nations' Sustainable Development Goals (SDGs).

2. Digital Opportunities in Islamic Economic Development

Digital transformation is one of the most strategic drivers in accelerating Islamic economic growth in Indonesia. The integration of digital technology not only supports efficiency but also strengthens transparency, inclusion, and accountability in the Islamic economic ecosystem. This digital momentum aligns with the *Sustainable Development Goals (SDGs)*, particularly SDG 8 (Decent Work and Economic Growth), SDG 9 (Industry, Innovation, and Infrastructure), and SDG 12 (Responsible Consumption and Production) (UNDP, 2023).

Digital transformation has opened up the new opportunities for accelerating Islamic economic growth in Indonesia. The use of digital technology has become a strategic instrument in supporting the halal ecosystem, expanding Islamic financial inclusion, and strengthening the achievement of the Sustainable Development Goals (SDGs), particularly in terms of inclusive economic growth (SDG 8), industrial innovation (SDG 9), and sustainable consumption and production (SDG 12). (BPS.go.id/SDGS)

The Islamic digital economy in Indonesia has shown significant development with the emergence of various Sharia-compliant platforms such as Islamic fintech, halal e-commerce, and halal product marketplaces. Islamic fintech plays a crucial role in expanding access to microfinance for halal small and medium enterprises (SMEs), which have long been the backbone of the national economy. Digital technologies such as e-waqf can improve the transparency and efficiency of waqf asset management. The instruments simultaneously contribute positively to the strengthening of the

Islamic fintech ecosystem in Indonesia, (Heru Wahyudi dkk, 2024). Furthermore, halal blockchain platforms and big data analytics have strengthened the halal certification system and supply chain. The digitalization of the halal certification process by the Halal Product Guarantee Agency (BPJPH) enables more accurate, transparent, and traceable product verification from upstream to downstream. This aligns with SDG 12 on responsible consumption and sustainable production.

Digitalization of the halal industry has also expanded global market access for Indonesian halal products. Through halal e-commerce platforms and online certification systems, small and medium enterprises (SMEs) can penetrate international markets more effectively. According to the *State of the Global Islamic Economy Report (SGIE, 2025)*, Indonesia ranks third globally in the Islamic economy ecosystem, largely due to its digital adaptation in halal food, fashion, and tourism sectors. The use of the Internet of Things (IoT) in the halal industry, such as in the food, tourism, and pharmaceutical sectors, also increases efficiency and consumer trust in halal products. In the tourism context, digital integration of reservation systems, halal destination information, and community-based reviews helps strengthen the halal lifestyle ecosystem in Indonesia (M. Kurniawan et al., 2025).

Furthermore, digitalization opens up opportunities for cross-sector collaboration, including between the government, industry players, and higher education institutions. Through digital-based knowledge-sharing and Sharia-compliant business incubation platforms, young Muslims can be involved as agents of innovation, strengthening a sustainable Islamic economy. (Kurniawati & Yonesha, 2025). Digital transformation is not merely a technological advancement but an enabler of *Islamic economic leadership* in Indonesia. By leveraging AI, blockchain, fintech, and IoT under the ethical framework of Sharia, Indonesia can realize its vision of becoming a Global Islamic Economic Hub while contributing to the achievement of the *Sustainable Development Goals (SDGs)*.

Conclusion

Indonesia, a country committed to implementing the Sustainable Development Goals (SDGs), is demonstrated through various regulations that boost the field of Islamic economics. Indonesia's potential as the country with the largest Muslim majority presents a great opportunity to become a global leader in Islamic economy. In fact, this dream has begun to be realized in the form of programs:

1. RPJPN (The National Long-Term Development Plan) Golden Indonesia 2045 focuses, among other things on the transformation of the Islamic economy from national to regional programs.
2. Bank Indonesia's strategy in supporting the development of the Islamic economy by strengthening halal products, namely by developing the halal food, modest fashion, and Islamic tourism sectors, increasing Islamic financing, and enhancing Islamic financial literacy and

inclusion through the Lentera Emas program, as well as raising public awareness about the Islamic lifestyle.

3. MEKSI (Masterplan for Indonesia's Islamic Economy and Finance) initiated by KNEKS in carrying out the revival of the Islamic economy in Indonesia, which has been synchronized with various supporting ministries such as the Ministry of Education to prepare the human resources needed in the field of Islamic economics.

The finding indicate that if the three programs coordinate and collaborate with each other, the circulation of the sharia economy in Indonesia will develop rapidly, particularly in the growth of the halal industry, thereby supporting the achievement of the SDGs programs. However, the researcher still finds a shortcoming: to maximize the sharia economic master plan program, there needs to be an official institution that assesses and monitors the performance of sharia economic programs from the national to regional levels.

Author's Contribution

Author 1: Conceptualized the research idea, developed the theoretical framework, designed the analysis structure, and led the writing of the manuscript.

Author 2: Collected supporting data and literature, conducted qualitative analysis, contributed to the interpretation of results, and assisted in editing and finalizing the manuscript.

Both authors discussed the results, reviewed each section critically, and approved the final version of the paper before submission.

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Declaration of Competing Interest

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