

HALALPRENEUR OPPORTUNITIES AND CHALLENGES: EMPIRICAL EVIDENCE FROM INDONESIA

Ayatullah Sadali, Muhammad Khoirul Fikri, Hendri Hermawan Adinugraha

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

Email: ayatullah.sadali@uingusdur.ac.id, muhammad.khoirul.fikri@uingusdur.ac.id,
hendri.hermawan@uingusdur.ac.id

ABSTRACT

Purpose: This research aims to explain the business opportunities and challenges of the halal industry in Indonesia for Halalpreneurs

Design/methodology: This qualitative research has used a literature review approach and adopts a content analysis methodology

Findings: The findings of this literature review show that the primary goal of a Halalpreneur is to achieve happiness in *ad-daraini*. Synonyms for the term Halalpreneur are Islamicpreneur, Shariapreneur, and Muslimpreneur. The substantive meaning of these terms is the same. Everything has the same essence as Halalpreneur. The opportunity and potential of the Indonesian state compared to other countries in developing the Islamic economy are strengthening the halal industry sector

Practical implications: The empirical implication of this research is to describe the halal industrial business still has the opportunity to become an alternative to Halalpreneur, such as Islamic tour travel, Islamic fashion, halal cosmetics, halal culinary, halal spa, and Sharia online motorcycle taxi services. The challenge facing the Indonesian nation today is the need for Halalpreneurs. The challenge ahead for the Indonesian people is the need to play a more active role in the halal industry. Another challenge is their need for more participation in advancing entrepreneurial activities at the micro and macro levels. These implications provide a clear roadmap for potential Halalpreneurs in Indonesia.

Originality/Value: Halalpreneurs are very important for economic growth in Indonesia, according to Sharia, and they benefit all humanity

Keywords: Halalpreneur; Entrepreneurship; Opportunities; Challenges

A. INTRODUCTION

The philosophy of Islamic economics is an economy that can translate the values of the Islamic religion into daily life based on goods and services without usury (Shabbir & Ahmed, 2020). At present, the halal industry is a trending business concept in various regions of the world, especially countries with a Muslim majority population. A better understanding of religion makes Muslims more selective in choosing the products they consume. This later became one of the critical factors in the development of halalpreneurs for sustainable economic growth in Indonesia. Due to conflicting viewpoints on the benefits and drawbacks, Islamic economics in Indonesia still needed to be clarified during the New Order era (Adibuddin et al., 2019). At the same time, Sharia-based banking uses the term Sharia rather than “Islamic” to be accepted by society. Halalpreneur is part of the Sharia economy, which adheres to Islamic economic principles such as ownership, justice, unity or cooperation, and balance.

The Indonesian government currently focuses on the future of services such as food, fashion, and tourism, which are halal-certified to encourage foreign exchange earnings from the tourism sector (Adinugraha et al., 2021). To make this happen, empowering more

independent Indonesians and optimizing human resource development through the entrepreneurial sector is necessary. The entrepreneurial industry here means halalpreneurs focusing on business practices to strengthen the halal economic sector.

Entrepreneurship in Islamic teachings is a social dimension grouped in the field of *mu'amalah*, which is related to human relations with Allah and human relations with humans (Ramadani et al., 2015). In modern life, developing the business world and transacting has begun to shift its value and purpose. Therefore, there needs to be an appropriate solution to deal with the development of entrepreneurship, one of which is returning to the guidance of Islamic teachings as practiced by the Prophet Muhammad. His personality is clear evidence that humans are unique creatures Allah has created. He has carried out trade transactions honestly and fairly and never made his customers complain or be disappointed. Entrepreneurs who rely on themselves and make maximum efforts only to Allah must consistently maintain their beliefs. This can give birth to optimism that the business will succeed, a willingness to take risks, and not give up easily when facing challenges (A. A. Abdullah, 2021).

Islamic entrepreneurship has strong characteristics in the guidelines regarding halal and prohibition. Islamic entrepreneurship is positioned to maintain relationships based on obedience to the owner of the universe, Allah, and maintain relationships between human beings based on the rules of Islamic Sharia (Babae Talatappeh & Reza Tavalae, 2016). Islam strongly encourages its followers to be involved in entrepreneurial affairs (Rudhy Dwi Chrysnaputra & Wahyoe Pangestoeti, 2021). It becomes essential for any business to comply with Islamic and state law standards in its operational practice. The halal sector is one of the largest markets in the world economy at present. The Halal market is one of the fastest-growing markets in the world, with a global market value of US\$2.3 trillion (excluding Islamic finance) (Elasrag, 2016). With the increase in the number of Muslims worldwide, the Halal idea always goes hand in hand with the *Thayyib* concept, which has a beneficial effect on growing the consumer market, which reaches 20% (Azam et al., 2021).

The religious values held by the Muslims in Indonesia have a reasonably well-established position of economic capability. They have good purchasing power, are educated, and are sensitive enough to information so that these people are also sensitive to changes, be it economic or socio-political changes (Setianagara, 2019). Currently, the halal perspective has become a new preference for world economic growth for the entire global economic industrial order, including Indonesia, where the majority of the population is Muslim. Philosophical education is preferred to interpret halal as a sustainable economic development paradigm. This is considered vital because it departs from the understanding that halal is not only a personal principle or only within the scope of small communities, especially Muslims but can also be applied to the general public, which is universal, both Muslims and non-Muslims (Pujayanti, 2020).

Researchers have reviewed halalpreneur practices based on reports from the State of the Global Islamic Economy Report, particularly in halal entrepreneurship amid the trend of halal industry challenges and the implementation of the global Sustainable Development Goals project, which led to the creation of this study. From the ranking of OIC members, Indonesia is in 6th position with an income of US\$24 billion and some consumers 12 million/year

(DinarStandard, 2020). Indonesia is still lagging behind Malaysia. In addition, Indonesia is still ranked 4th under Saudi, UAE, and Qatar in the 2015 global halal tourism sector. However, Indonesian Muslims should not only aspire to become employees, but they must change their mindset to become Halalpreneurs to encourage and advance the Islamic economy in Indonesia (Brodjonegoro, 2017).

Indonesia accounted for 10% of the total global halal economic revenue of US\$1.2 billion in 2017. This figure is quite significant compared to the total worldwide percentage and to Indonesia's total production or exports, which are at 3.8%. The Indonesian halal industry has received a flood of halal economic export opportunities from OIC of up to US\$17.8 billion. The halal Indonesian sector contributes US\$3.8 billion annually, equivalent to 0.4% of Indonesia's GDP. This achievement should have shifted the value of Indonesia's imports and increased the value of exports. The distribution of job opportunities from developing commodities and expanding new markets is expected to increase people's per capita income (Pujayanti, 2020).

In the current context, the synonym of Muslim entrepreneur is halalpreneur. Because both have the same characteristics. Called Halalpreneur, it has at least three characters. *First* are entrepreneurs who believe in Allah and are justified in their business. *Second*, the business run is regulated and guided by Sharia, which refers to Islamic jurisprudence from the Al-Qur'an-Hadith. *Third*, entrepreneurs who have the principle that halal-haram is a crucial issue in Islam. As well as the view that consuming products that are halal tayyib is a religious order. The position of Halalpreneurs in Islam is within the scope of Sharia, so their actions are bound by morality, ethics, and responsibility as true Muslim entrepreneurs. In Islamic teachings, all humans function as caliphs on earth. Thus, Halalpreneur is a Muslim business effort that constantly promotes the welfare and prosperity of society (M. A. Abdullah & Azam, 2020).

A Halalpreneur concept is a form of *ijtihad*, and the income it generates is good. Halal entrepreneurship which is considered *jihad fi sabilillah* is carried out seriously to uphold the teachings of Islam, this also helps the source of people's livelihoods (Daud Awang et al., 2020). Suppose a Muslim uses the concept of Halalpreneur whose orientation is only to Allah. In that case, it is the same as carrying out actions that bridge the relationship between humans and Allah (*hablu minallah*) and between humans and other humans (*hablu minannas*)—the difference between Halalpreneurs and entrepreneurs. In the concept of business actors, Halalpreneurs conduct their business based on *maqashid al-shariah*, namely protecting religion, life, intellectuals, descendants, and property (Battour et al., 2021). At the same time, other entrepreneurs are only based on state law and profit. The scope of work is also different; Halalpreneur is based on Sharia's economic business knowledge, which makes God a stakeholder (M. A. bin Abdullah, 2022).

The great opportunity for Indonesia as the center of the world's halal industry is not accompanied by the utilization of potential and awareness to advance and develop as a world halal market leader (Soediro et al., 2021). Therefore, it is exciting to understand the opportunities and challenges of Halalpreneurs in Indonesia as a current trend in research. This study has two key goals it wants to accomplish in this situation. First, to give a thorough introduction to halalpreneurship. This knowledge and expertise can help a person define his

position as a Halalpreneur in the halal industry. The second goal is to investigate halalpreneurs' business potential and obstacles in diverse halal industry areas.

B. LITERATURE REVIEW

The study of halal entrepreneurs has now become an essential issue for the future of the halal industry (Hasan et al., 2022). The definitive definition of halalpreneurship is different from entrepreneurship in general. Actors of business activities that comply with Islamic principles can be interpreted as business actors in the halal entrepreneurship sector (Fikadu et al., 2023). Halalpreneur is a term that applies universally to Muslims and Non-Muslims (Hasan & Tanakinjal, 2020).

The development of the halal industry in Indonesia has encouraged the emergence of innovations for halalpreneurs. Entrepreneurship innovation has become essential for economic growth (M. A. Abdullah & Azam, 2020). Entrepreneurial activities have been proven to produce innovative products or services for the younger generation. The opportunity to become a halalpreneur requires appropriate strategies to achieve it for the benefit of the community and nation (Hidayatullah Basir et al., 2022).

Indonesia is one of the world's largest countries, focusing on the halal economy. The obstacles and challenges young people face in developing it include the need for more participation of young entrepreneurs to become halalpreneurs (Nursalwani et al., 2021).

Conceptual Framework

The conceptual framework in this research is closely related to the main research problem regarding the opportunities and challenges of halalpreneurs in Indonesia. In theory, halalpreneurs consist of two conceptual definitions: halal and entrepreneur. Halal in Arabic comes from the words *halla*, *yahillu*, and *hallan wa halalan*, which means liberating, releasing, breaking, dissolving, and allowing (Salaad, 2023). Etymologically, halal means permissible things that can be done because they are free or not bound by provisions that prohibit them (Riaz & Ghayyas, 2023). In the Islamic reference framework, goods that can be consumed only show good values and benefit the people materially and spiritually (Al-Qaradawi, 1999).

An entrepreneur is an innovator who combines different technologies and business concepts to produce a new product or service. He recognizes every profitable opportunity, strategizes, and successfully implements his ideas (Bakker & McMullen, 2023). Entrepreneurs can advance the community's economy, dare to take risks, coordinate activities, manage capital or production facilities, introduce new product functions, and have a creative and innovative process for changes that occur (Shah et al., 2023).

Halalpreneur is a comprehensive or holistic concept in Islam that requires entrepreneurship as an inseparable element (Nursalwani et al., 2021). It is a system and entrepreneurial behavior based on faith, and it requires understanding, believing in, and implementing the rules of faith in the practice of doing business and entrepreneurship (Rusmana et al., 2021).

The theoretical framework of this research has been arranged in an orderly, logical, systematic, and argumentative manner, as shown in the following figure:

Figure 1. Research theoretical framework

Source: Theoretical framework by Sadali et al., 2024.

C. METHOD

The researcher employs a taxonomy analysis method model in this investigation (George, 2019) mainly because this model focuses more on a specific domain or sub-domain and delivers more detailed analysis findings (Weeks, 2019). Researchers only analyze the opportunities and challenges of Halalpreneurs in Indonesia and then combine them with library research on Halalpreneurs whose sources come from authoritative journals, books, and internet sources. The researcher focuses on discussing the opportunities and challenges of halalpreneurs in Indonesia because the Islamic economy's current development is related to the halal industry. One of the key players in the growth of the halal business is the halalpreneur. To shed more light on the current scientific riches of Islamic economics, particularly in halal studies, it is therefore highly worthwhile to study the possibilities and obstacles halalpreneurs face in Indonesia.

D. RESULT AND DISCUSSION

Introduction to Halalpreneur

The three fundamental ideas of entrepreneurship are the foundation of labor, worship, the conditions for work, and the importance of work in the hereafter (Wantara & Irawati, 2019). Islamic entrepreneurial ideals include creativity, honesty, innovation, responsibility, realism, and teamwork. Islam encourages businesspeople to use the Sunnah and the Qur'an as their foundations when conducting various types of business worldwide. In implementing its business, it needs to be supported by the entrepreneurial values embedded in it (Indah Kurniati et al., 2021).

Islam's view on entrepreneurship goes beyond a simple review of themes relating to entrepreneurship and Islam (Abubakar et al., 2021). From an Islamic perspective, entrepreneurship is supported by three pillars. The first pillar is the pursuit of wide-open opportunities, which refers to the entrepreneurial concept that a business actor exploits opportunities through recombining resources. Socioeconomic or ethical ideals make up the second pillar. Essentially, entrepreneurship is governed by a set of admirable norms, values,

and behaviors from an Islamic perspective. The spiritual side of religion and interpersonal relationships with Allah make up the third pillar, with the primary goal of glorifying and achieving the pleasure of Allah (Hijriah, 2016).

The search for entrepreneurship from an Islamic perspective relates mainly to terms or sentences employed by the Qur'an and as-Sunnah pertinent to entrepreneurship through an investigation of the relationship between Islamic teachings and entrepreneurship. Some words in this situation include *al-'amal*, *al-kasb*, *al-fi'il*, *as-sa'yu*, *an-nashru*, and *ashsa'n*. Although each term has a unique meaning and connotation, they all generally mean to work, strive, seek nourishment, and explore. The above terms must adequately convey what entrepreneurship means (Hoque et al., 2014).

Islam urges its adherents to constantly pray and endeavor to find happiness in both this world and the next. To obtain worldly happiness, one must strive to work well and to get happiness in the hereafter; one must strive to worship well. Meanwhile, to avoid the misery of the world and the hereafter, one must prevent laziness, crime, and disobedience. Muslims must work well, professionally, passionately, and competently to become strong Muslims (Hamzah, 2021).

Entrepreneurship is a way for Muslims to carry out business activities, and *mu'amalah*, the concept and procedures for entrepreneurship are regulated in the Qur'an and Hadith. The concept and value of Islamic entrepreneurship must remain based on the teachings of the Qur'an and al-Hadith as a form of obedience and a sense of responsibility to Allah. Carrying out true entrepreneurship cannot be separated from the help and guidance of Allah (Ayob & Saiyed, 2020).

Sharia-based entrepreneurship has two dimensions: the vertical dimension is a form of obedience to Allah. In Sharia economic transactions that are permitted in Islam consist of *bai' al murabahah*, *syarikat*, *wadi'ah*. The factor that causes prohibited transactions in Islam is *haram li dzatihi* (Bahri, 2018). Islam defines entrepreneurship as engaging in earthly affairs that are strongly tied to the hereafter while continuing to give priority to what is known as religious signs or Sharia principles (Mustaqim, 2019).

Furthermore, in its development, Islam is not a new religion, as evidenced by the fact that the Prophet Muhammad and his followers engaged in entrepreneurship as a noble profession. To identify and distinguish halal entrepreneurs from other types of business owners, Islamic economic researchers have coined the term "Halal Entrepreneurship" or "Halalpreneurship." By specific characteristics that support the use of the names "Halalpreneurs" and "Halalpreneurship," the incorporation of Islamic values is changing entrepreneurs in the Halal market. However, several studies have tried to define Halalpreneurship (Asri Abdullah & Siddique E Azam, 2021). Other terms besides halalpreneur can be summarized in the following table:

Table 1. Various terms of entrepreneurial actors in Islam

Terms of Halal entrepreneurship	Definition and explanation
Halalpreneur	Halalpreneur is any individual Muslim or non-Muslim who engages in entrepreneurship activities in the halal sector to provide halal goods and

	services and to uphold sharia-compliant business behavior (Asri Abdullah & Siddique E Azam, 2021).
Halalpreneurship	The Sharia guarantees that halalpreneurship's actions adhere to Islamic principles. Halalpreneurship is an idea based on <i>maqashid al-shariah</i> (the goal of Islamic law). In Islam, halalpreneurship is viewed as the Caliph's earthly function (Asri Abdullah & Siddique E Azam, 2021).
Islamicpreneur	A person who can explore production factors and adhere to Islamic principles in business ethics is known as an "Islamicpreneur." They are capable of developing concepts, products, and services for consumer consumption using <i>Halal</i> and <i>Thayib</i> principles, both in terms of halal materials, where the goal of entrepreneurship is to not only pursue profit but also pursue profit by avoiding things that are prohibited in Islam (Akmalianis et al., 2019). An entrepreneur known as an "Islamicpreneur" firmly holds that his commercial endeavors are still connected to one's core principles, values, and quest for a closer relationship with Allah (Makhrus & Cahyani, 2017).
Islamic entrepreneurship	Islamic entrepreneurship is the identity of an entrepreneurial model with Islamic characteristics or principles (Yudhy, 2021). It is the system, procedure, and practice of operating a business in an Islamic manner (Kamaluddin, 2019).
Shariapreneur	Sharia-creativepreneur is an entrepreneur based on the purpose of prayer to Allah, not out of intellectual considerations or materialism (Wulandari & Khumaedah, 2021). According to Islamic beliefs, shariapreneurship refers to all forms of leadership, management, risk-taking, and company ownership within a structure (Juliana et al., 2020).
Muslim entrepreneur	Muslim entrepreneurs always follow the business principles and concepts taught in Islam. They worked hard to make the Quran and Hadith their business foundation. Working for a living in Islam means worshiping Allah (Antoni, 2014).

Source: Processed content analysis data, 2024.

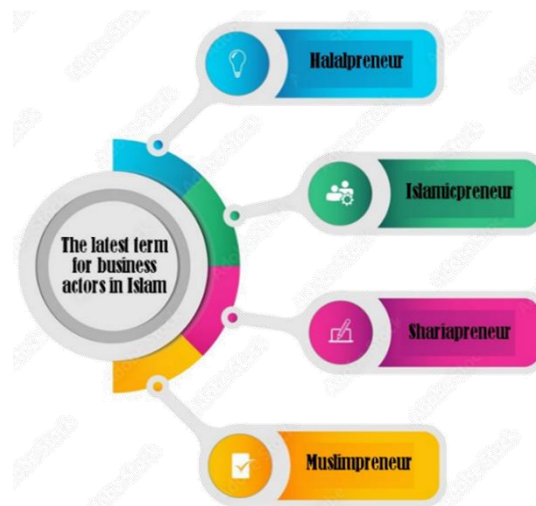
Islam is viewed as Halalpreneurship, and entrepreneurship is a significant component of life that cannot be divorced from it. The Sharia's definition assures that its actions adhere to Islamic principles. In Islam, halalpreneurship is viewed as the Caliph's earthly function. The Caliph's duties include worshiping Allah and advancing the welfare of the entire universe. Such a position indicates entrepreneurial activity that enhances society, the global economy, and humanity. Halalpreneurshi has lately been used worldwide to describe how halalpreneurial activities connect halal innovations with business practices. This involves skills, abilities, education, and efforts to grow businesses and locate opportunities. Halalpreneurship's process for invention and innovation is quite intricate.

Nonetheless, understanding this phenomenon is crucial for the growth of halalpreneurial ventures. Halalpreneurship is an idea based on *maqashid al-shariah* (the goal of Islamic law). Sharia is Islamic law, and *maqashid* signifies objective (Asri Abdullah & Siddique E Azam, 2021).

The Global Islamic Economy study has used the term “Halalpreneurship” to denote entrepreneurship in the halal industry (State of the Global Islamic Economy Report, 2019). The term “Halalpreneur” refers to any Muslim who engages in entrepreneurial activity within the global halal industry intending to produce exclusively halal goods and services and maintain sharia-compliant business practices. To participate in the halal market and become halalpreneurs, non-Muslims must adhere to *maqashid al-shariah*. Non-Muslims are permitted to start halal businesses if doing so will advance the human race. As a result, the word “Halalpreneurship” designates business ventures conducted by *maqashid al-shariah*, which is the Islamic law governing halal food (Asri Abdullah & Siddique E Azam, 2021). Halalpreneurs differ from traditional entrepreneurs in some distinctive ways. Hence, by respecting the principle of *mashlahah*, every Halalpreneur must learn about the implementation of Sharia and halal standards in all facets of the enterprise (interests of the people) (Asri Abdullah & Siddique E Azam, 2021). The best performance of a Halalpreneur is not only an achievement that can be shown to fellow human beings but an achievement before Allah.

The novelty of this research is based on all of the descriptions and explanations above, which are sourced from various recent literature studies. The latest terms for business actors in Islam are illustrated in the following figure.

Figure 2. The latest terms for business actors in Islam



Source: Results of content analysis by Adinugraha et al., 2024.

Based on a systematic literature review from various sources of research results, it can be concluded that the term entrepreneurship in Islam has several related and bound terms, namely Halalpreneur, Islamicpreneur, Shariapreneur, and Muslimpreneur. All of these terms have the exact definition or understanding, namely entrepreneurial actors, both Muslim and non-Muslim, who behave in running their businesses or businesses according to Islamic teachings and are not ignorant of aspects of *mashlahah*.

Why is Halalpreneur Important?

In Islam, Entrepreneurship and trade are aspects of life grouped into mu'amalah problems, namely problems relating to horizontal human relationships. They will still be accounted for later in the hereafter. Society must also be creative and innovative in entrepreneurship based on Islam (Fadillah, 2015). Implementing Islamic values is very close and even in line with the activities of entrepreneurs who are considered plagiarism imitation of conventional economics or have no relationship with Islamic economics. Halalpreneurs can also revive Islamic values in the economy. Therefore, Muslims should be aware that the form of their contribution to the field of Islamic economics is not always about financial institutions with Sharia embellishments. The topic of Islamic economics can be explored more broadly. The proof is that by becoming a halalpreneur, Muslims have already applied some of the latest Islamic economic practices (Nadhira, 2022).

The importance of the role of Halalpreneurs and the function of Islamic entrepreneurship go hand in hand. The importance of the existence of Halalpreneurs has a simultaneous impact on stakeholders and for Muslim entrepreneurs to focus more on taking part and determining the main road to regeneration, creating new Indonesian Muslim entrepreneurs who have a worldwide spirit with a work ethic that upholds Islamic Sharia (Ali et al., 2021). Some strategies for the role and function of Islamic entrepreneurship in Indonesia's economic development are to encourage and develop people's life patterns to have a more global Islamic perspective, Education pattern, or curriculum that favors the process of forming the soul of a Muslim entrepreneur; eliminating the mindset of people who prefer to choose to become workers in government offices; government alignments and facilities for Muslim entrepreneurs; Islamic-based community organizations; creating national and international halal tourism products; and create local halal products with export standards.

The strategy's success for the role and function of Islamic entrepreneurship in Indonesia's economic development begins with the same spirit and passion between all levels of society and government and policy-making organs in Indonesia. Times continue to change, and every soul of the nation has its time; now is the right time to show the world that the Indonesian nation is great, a nation with a Muslim majority that can stand on a par with other developed countries in the world (Rudhy Dwi Chrysnaputra & Wahyoe Pangestoeti, 2021).

Halalpreneurs must be a movement for Muslims because of religious orders that must carry out Sharia. So, a Halalpreneur must accept the law and comply with Islamic Sharia. Interestingly, this halal entrepreneur is also not attached to a Muslim but to a non-Muslim entrepreneur. The proof is that the majority of products produced by non-Muslim entrepreneurs have halal status both in their products and business processes. Nestle, McDonald's, and KFC are examples of companies that have halal status even though the owners are non-Muslims (Mahendri et al., 2020).

The difference between halal entrepreneurship (halalpreneurship) and conventional entrepreneurship lies in the goal. From the product point of view, several points distinguish the two: Halalpreneurship based on Sharia law and entrepreneurship based on formal law. In Halalpreneurship, the goods or services offered are based on need, convenience, quality, and no harm and are allowed by Sharia law. Meanwhile, in entrepreneurship, the products produced

are only products humans want and profit from; Halalpreneurship adheres to productivity, efficiency, profit, and halal processes. In entrepreneurship, although they are generally the same, the difference is the desire to make big profits and not adhere to the halal process from the point of view of product designation. In halalpreneurship, the product designation is used by Muslims and humanity. Conventional entrepreneurship products are based on market demand regarding Islamic science and business. Non-Muslims can also become Halalpreneurs based on the benefit of the people.

Meanwhile, entrepreneurship is only based on profit or profit; orientation to the future is the sixth thing that distinguishes the two. Halalpreneurship is oriented to profit and glory in this world and the hereafter. This is different from entrepreneurship, which is only oriented to the interests of the world; Halalpreneur stakeholders, such as consumers, workers, suppliers, investors, owners, communities, and people, feel monitored by God. However, in entrepreneurship, there is no belief in Allah's supervision (Ngah, 2021). Finally, the input or source of capital and the Halalpreneur business process must come from the correct or halal process or stay away from the methods forbidden by Islamic law (Muliana, 2017).

Sharia Business Opportunity for Halalpreneur

The halal business, which encompasses a variety of sectors, including halal food and beverages, Muslim clothing, Muslim-friendly tourism, halal medical and cosmetics, and other halal industries, is one way that the Sharia economy is being applied in the real world (Effendi et al., 2024). As a result, the halal sector plays a crucial strategic role in boosting Indonesia's economy. One of the Islamic Economic Masterplans for 2019-2024 includes strengthening the idea of the halal value chain. Many clusters of businesses serving the Muslim community exist, including food and beverage, halal travel, Muslim fashion, halal media, entertainment, pharmaceutical and cosmetic, and renewable energy sectors (Dzikrulloh & Koib, 2021).

Islamic economics, which adheres to the *rahmatan lil 'alamin* principle, should be demonstrated via actions that promote greater welfare, equal opportunity for all, maintaining justice and truth, and strengthening the state's unity and integrity. Since enacting the law on halal product guarantees, the halal industry has become the most developed industry in the world, including Indonesia. All institutions and legal entities in Indonesia are competing to adopt this concept into their business sector (Syalawaty et al., 2021). The Halal Product Guarantee Act is necessary to implement a halal goods supply chain system. The distribution of halal goods to consumers must maintain and guarantee the quality of their halal so that halal logistics must receive special attention to be immediately developed and applied to all halal industries because so far, Indonesia has only regulated halal certification and halal labeling on goods that have been certified are still not explicitly regulated and in detail related to the supply chain system for halal goods from upstream to downstream. Therefore, businesses in the halal goods supply chain system sector are still wide open and have a tremendous opportunity to serve as an alternative to halal entrepreneurship (Rachman, 2021).

Halal industry opportunities from the international community were recorded in a 2018 State of The Global Islamic Economy report that the world's Muslim community consumed around US\$2.1 trillion in 2017. The entire assets in the Islamic financial industry

are estimated to be worth US\$2.4 trillion in this GIE report. Food and beverage spending was US\$1.3 trillion, apparel US\$270 billion, media and entertainment US\$209 billion, travel US\$177 billion, and US\$87 billion and US\$61 billion, respectively, for medications and cosmetics (Thomson Reuters, 2018).

Sharia business can be interpreted as a business or trade that pays attention to Sharia law. Sharia business is not only profit-oriented but also about getting blessings. Existing business opportunities can be developed according to interests, talents, and abilities. Halalpreneurs thrive for business prospects with knowledge, insight, and confidence in Allah. They simultaneously seize chances and run their businesses under the teachings of the Qur'an, the Prophet Muhammad's counsel, and these practices.

Most importantly, they think that God creates opportunity. By examining the present market situation of different disciplines of the halal industry, halalpreneurs can realize their business prospects in the global halal industry. As a result, this section examines the many halal industrial segments where Halalpreneurs can take advantage of market opportunities. According to current estimates, the global halal market would be worth US\$ 4.7 trillion in 2018 when Islamic finance is factored in. By 2024, this amount is anticipated to have increased by a Compound Annual Growth Rate (CAGR) of 6.2%, reaching US\$ 6.9 trillion. The halal industry's market share in several sectors is estimated to be up to 2024 (Fernando et al., 2021). Here are some business opportunities for Halalpreneurs in Indonesia:

Table 2. Business Prospects in Indonesia for halalpreneurs

Type of business	Explanation of business opportunities
Islamic Tour Travel	The Sharia business opportunity that promises many benefits is the Islamic travel and tour business. Nowadays, people's interest in participating in religious travel or tours is very high. This can be used as a profitable business opportunity. However, halalpreneur fighters need to equip themselves to manage many things, from tickets and destinations to customer documents. Halalpreneur fighters must conduct various supporting research for the development of the Islamic travel business.
Islamic Fashion	The world of fashion is a rapidly growing business field. There is nothing wrong with looking at the world of Islamic fashion as an opportunity for Sharia business ideas. Islamic fashion has a unique character that is different from other fashions. The level of competition in the fashion business is indeed high. However, there is no need to worry because Islamic fashion also has fans. Do you. Do you want to be a producer, distributor, or seller of Islamic fashion? All are equally promising for halalpreneur fighters.
Halal Cosmetics	Currently, consumers are increasingly critical in determining the products they will choose. This also applies to cosmetic consumers. Now, consumers are not only result-oriented, but they also pay close attention to product ingredients. The trend of halal cosmetics always shows positive growth. Halalpreneur fighters can include this halal cosmetic business in the list of Sharia business idea opportunities

	worth trying. Remember to certify the halal label of cosmetic products to the BPJPH of the Ministry of Religion of the Republic of Indonesia so that consumers believe that the cosmetic products offered are indeed guaranteed to be halal. In addition to the fashion and cosmetic industry, the next Sharia business opportunity that should be tried is the halal culinary business, commonly referred to as halal food. The culinary business has no end. It is fitting for halalpreneur fighters to try a halal-labeled culinary business. This halal culinary business has promising opportunities. Halalpreneur fighters can start a business by selling online, in a food shop, or a restaurant class.
Halal Culinary	
Muslimah Salon	For a Muslim woman, hair is a part of the body that must be covered. Opening a Muslimah salon business can be a consideration for profitable new Sharia business ideas. Halalpreneur fighters can provide hair care services that fellow Muslim women handle. So, consumers will still feel comfortable when enjoying a treatment at a Sharia salon.
Sharia Online Ojek Services	The last Sharia business idea opportunity is still for women. As is well known, the online motorcycle taxi business has experienced rapid development in recent years. However, the majority of motorcycle taxi drivers are men. This will be an obstacle for Muslim women who are hesitant if they have to ride with someone who is not their mahram. The opportunity for Sharia online motorcycle taxis should be presented to overcome this problem. There is nothing wrong if the halalpreneur fighters want to try to develop this business in addition to other Sharia businesses.

Source: UMG Editor, 2020. Processed content analysis data, 2024.

Indonesians halalpreneurship new enterprises and jobs in Indonesia. Halalpreneurs provide many changes in the development of a country, such as the United States, which has 3.5% of the total population of entrepreneurs. Nowadays, there are many opportunities for everyone to become an entrepreneur by looking at the various business opportunities. Halalpreneurs provide career development in a person's personality, which can later provide community welfare in the form of work and many choices for consumers to take advantage of goods and services, both nationally and internationally.

Figure 3. The current potential business for Halalpreneurs

Source: Results of content analysis by Adinugraha et al., 2024.

The Challenge of Halalpreneurs in Indonesia

The halal industry is a collection of businesses that engage in productive economic activity by processing raw materials into finished goods and services; both follow Islamic law regarding input, process, and output. A support system is required in the halal sector of Sharia economic activities (Mubarok & Imam, 2020). The halal industry is part of the Islamic economy, meaning that the development of the halal industry will influence the Islamic economy. The first thing that should be realized together is that the primary ethical impact of implementing every human *mu'amalah* consensus, one of which is the economy, directly impacts humans and the planet's ecosystem (Mas'ad & Wakil, 2020). For this reason, the economy must create prosperity and sustainability based on the environment as a form of trust in Allah.

The halal industry is present in the global economy and participates in the megaproject event of the Sustainable Development Goals in Indonesia (Pujayanti, 2020). Today's majority of economists concur that entrepreneurship is essential to promoting economic growth and job possibilities in all nations. Successful small enterprises significantly drive job creation, income growth, and poverty alleviation in developing countries (Lee, 2019). Hence, encouraging entrepreneurship by the government is a crucial economic growth approach. One of the significant issues facing Halalpreneurs today is globalization, which makes the business environment more challenging and competitive and necessitates precise strategies to succeed in the market. This is especially true given the increasingly open global economic system that now includes Indonesia and Asian nations (Johnstone et al., 2018).

Businesspeople must deal with these situations by making more informed judgments, especially Halalpreneurs. On the other hand, it is difficult for Muslims in particular and for the government to issue policies and programs that can promote growth and development in light of the lack of participation of Muslims in particular in enlivening entrepreneurial activities at the level of Small and Medium Enterprises (SMEs) and large. Business environment and a notable increase in the government's desired number of entrepreneurs (over 2 percent). The

qualitative and quantitative increases in Halalpreneurs are especially significant (Antoni, 2014).

One challenge the Indonesian people face is how to grow and improve entrepreneurship. Given that the number of entrepreneurs is still below the minimum standard of two percent, Indonesia's economic growth can be. However, entrepreneurial activity is a field of life that is not satisfactorily developed among the Indigenous people or the Indonesian Muslim community (Mohamad et al., 2014).

The challenges ahead, both in the regional and international scope, require that the Indonesian people, who are predominantly Muslim, play a more significant role in the map of the world's halal economy and industry. The economic crisis that repeatedly hit the world economy needs to be used as a valuable lesson for Halalpreneurs to participate in finding solutions to the current financial system. The concept of Islamic economics, recognized by some non-Muslims as an anti-crisis concept, has become a synthesis that it is time for this concept to be integrated into Indonesia's financial sector and all business sectors (Nursanjaya, 2020).

Finally, it can be concluded that the role of Halalpreneurs in Indonesian society cannot be separated from the values of Islamic teachings. Islam teaches its people to use wealth oriented to optimal goodness and benefit, not only for themselves but also for all humans, because in Islam, the best human beings are those beneficial to other humans. Islam asserts that Allah alone is the actual proprietor of all things (the principle of monotheism), while humans are only holders of trust (agents of trust). Muslims are not justified in hating wealth for reasons of improper *zuhud* or excessive *qana'ah*, and the Prophet also reminded us that poverty is allowed to destroy *aqidah* gradually, and poverty can lead to kufr. Islam teaches its people that sustenance must be sought by hard work and honest work, not by asking people for mercy. When looking for sustenance, Muslims must not neglect Allah's commands (Aziza, 2018).

Islam appreciates people who work; humans will get nothing except for their efforts; in the life of the Prophet Muhammad, it is also narrated that he was born into an entrepreneurial family. The Prophet Muhammad's entrepreneurial mentality is the outcome of a protracted process, starting when he was small; long before he was appointed as a prophet and apostle, he was already known as a trader, even though he was nicknamed a trustworthy trader (Al-Amin). The example given by the Prophet Muhammad motivates Muslims to become entrepreneurs because Halalpreneurs have a vital role in the economic growth of a society. Halalpreneurs can act as drivers, controllers, and triggers of the Islamic economy of a country. There are several important roles of a Halalpreneur, firstly, internally or for himself. A Halalpreneur is an independent person who does not depend on others; he can act to earn income independently and create jobs for himself. The external role is that Halalpreneurs can create jobs for other people, namely employees who are involved in their business, work on sources of raw materials so that they are beneficial to the community, create new technology, encourage investment in other fields, expand markets through export-import and increase state revenue through tax payments so that overall Halalpreneurs can play a role as a halal and thayyib engine of economic progress and the wellbeing of the Indonesian people.

E. CONCLUSION

This research concluded that halalpreneurs are Muslim and non-Muslim business actor who carries out their business activities under Islamic religious signs or sharia principles and aims to be happy both now and in the hereafter (*al-falah*). The synonyms for the term Halalpreneur in this literature review are Islamicpreneur, Shariapreneur, and Muslimpreneur. The substantive meaning of these terms is the same. Islamicpreneur, Shariapreneur, and Muslimpreneur have the same essence as Halalpreneur. By bolstering the halal industry sector or the halal value chain ecosystem, Indonesia has more opportunities and potential than other nations to establish the Sharia economy. Business in the halal industry sector is still wide open and has a huge opportunity to serve as an alternative to halal entrepreneurship. Some business opportunities for Halalpreneurs in Indonesia are Islamic tour travel, Islamic fashion, halal cosmetics business, halal culinary, halal spa, and sharia online ojek services. The challenge facing the Indonesian people today is growing and increasing the number of Halalpreneurs. The fact is that entrepreneurship is a field of life that is not developing satisfactorily among the Indonesian Muslim community. The challenges ahead, both regionally and internationally, require that the Indonesian nation, which is predominantly Muslim, needs to play a more significant role in the map of the halal economy and industry. Another issue is the underutilization of human resources, particularly Muslims, in fostering entrepreneurial activities at the micro and macro levels, despite the widespread use of the internet as a communication and transactional tool by businesses, financial institutions, and non-financial organizations on a national and international scale. This research also shows that Halalpreneurs are essential to Indonesia's economic growth. Halalpreneurs can be drivers, controllers, and triggers for the Indonesian economy in a Sharia-compliant manner. Halalpreneurs can create benefits for all humans.

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