HERO: DIGITAL SOCIOPRENEUR BASED ON GREEN ECONOMY AS THE DEVELOPMENT OF THE HALAL INDUSTRY TOWARDS A GLOBAL ISLAMIC ECONOMY

Eka Mega Pertiwi [1]
Muhamad Fikri Aziz [2]

[1] Islamic Business School, College of Business, Universiti Utara Malaysia
Email: ekam.ekamega@gmail.com
[2] Institute of Halal Management, Universiti Utara Malaysia
Email: mdfikri@uum.edu.my

_____

Abstract*: The number of Indonesian Muslims is 19.7% of the world's total Muslim population, where this population can push Indonesia to become the center of the Global Islamic Economy. However, Indonesia is still consumerist and capitalist towards halal products. So, cooperation is needed from all elements of society to be able to bring Indonesia to become the center of the world Islamic economy through a halal industry that is in demand by local and foreign residents. The basic element to achieve this goal is cooperation from all sectors and assisted by the use of digital technology. HERO can become a halal industrial innovation in the fields of business, philanthropy and shariah-based finance. The aim of this study is to identify and discover, resulting in the development of halal industrial innovation that can be felt by all levels of society and stakeholders can contribute to each other to create harmony in the halal industry that is of interest to society. This research uses a descriptive qualitative in-depth interview approach. The results of the study show that HERO is a renewal of the development of the halal industry in Indonesia based on a green economy, has a good impact on achieving SDGs indicators and produces findings that the HERO development model contains elements of maqashid shariah in maqashid khassah and is in line with 5P+1S (People, Planet, Partnership, Prosperity, Peace, and Shariah), so that HERO is able to optimize community potential, help optimize economic growth in all micro and macro sectors, and encourage the growth of Indonesia's halal industry.*

Keywords*: Green Economy, Halal Industry, Halal Value Chain, Maqashid Shariah, SDGs*

Introduction

Indonesia Emas 2045 is a vision to make Indonesia a developed country with a high level of prosperity on the 100th anniversary of independence. To realize this vision, a holistic approach is needed covering economic, social and environmental aspects. One strategy that can be implemented is to encourage sustainable growth and digital transformation by integrating Islamic values (Aziz and Haron, 2021). Sustainable growth is a development concept that meets the needs of the present without compromising the ability of future generations to meet their needs. Islamic values are very relevant in supporting sustainable growth (Novilla, 2024). First, justice ('adl) with the aim of encouraging fair distribution of resources and wise management. As in the following hadith, "O My servants! Indeed, I have forbidden injustice to myself and I have made it (tyranny) haram between you, so do not act unjustly against yourselves." (Muslim History).

Second, concern for the environment (caliphate) with the aim of teaching human responsibility as managers of the earth who must preserve the environment. As in the following hadith, "Indeed, this world is sweet and green and indeed Allah SWT has handed over the affairs of this world to all of you. Then He will see how you do it. Be careful with the world and also women. Indeed, the first test that applied to the Children of Israel was regarding women." (Muslim History). Third, cooperation (ta'awun) with the aim of encouraging collaboration and solidarity in economic and social development. As in the following hadith, "Indeed, a believer and other believers are like one building that mutually strengthens each other." then he weaved his fingers together." (Sahih Al-Bukhari Hadith).

Meanwhile, digital transformation is the process of adopting digital technology to improve efficiency, innovation and quality of life (Rofiq & Hasbi, 2022). This transformation can be guided by Islamic values to ensure its benefits are felt by all levels of society (Ruslang et al., 2020). Several Islamic principles that are relevant to digital transformation are first, transparency (shafafiyyah) where the use of technology to increase transparency and accountability in government and business, as in the hadith, "It was narrated by Abu Hurairah that Rasulullah SAW had gone through a pile of food (which was for sale) while putting his hand into the pile of food and found his fingers wet. Rasulullah SAW said, what is all this, O owner of food? The man answered; This food has been hit by rain, O Rasulullah SAW. As the Messenger of Allah said: Why don't you put the wet thing on top of the food so that people can see it, whoever cheats is not from my religion (which is perfect)". Second, innovation ('ijtihad) which encourages innovation that is ethical and beneficial for the benefit of the people, as in the Hadith History of Tabrani which reads, From Ibn Umar RA: Rasulullah SAW was visited by a man: "O Rasulullah, who is the person whom Allah SWT loves most? " His Majesty answered: "The person whom Allah loves most is the person who is most beneficial to other humans". And third, trust (amanah), namely maintaining trust in the use of data and information technology. As in the Hadith of Ahmad's History which reads, "The faith of someone who is not trustworthy is not perfect and the religion of someone who does not fulfill their promises is not perfect." Or in the Hadith narrated by Bukhari and Muslim which reads, "There are three signs of a hypocrite, if he speaks lies, if he makes promises he breaks down, and if he is given a trust he is betrayed."

In achieving the vision of a Indonesia Emas 2045 which is supported by sustainable growth and digital transformation, there are several solutions based on Islamic values that can be explored, such as increasing inclusion through ethical and fair shariah financial products, applying the principles of sustainability in industry and agriculture in accordance with Islamic teachings on

preserving the environment, integrating technology in education with an approach that is in line with Islamic values to build a competent and moral generation, and building digital infrastructure that is inclusive and accessible to all levels of society, especially in remote areas. To achieve the vision of a Indonesia Emas 2045 which is supported by sustainable growth and digital transformation with these solutions, the Indonesian people must be aware of the halal industry in Indonesia because the halal industry can support the vision of a Indonesia Emas 2045, especially in the Indonesian economy.

As is known, Indonesia has a significant Muslim population, namely 19.7% of the world's total Muslim population. Despite having a large number, awareness of the Indonesian Muslim community towards the domestic halal industry is still relatively low. Many of them do not understand the importance of the halal industry and its potential to advance the national economy. At the global level, the Islamic economy has experienced significant growth, but Indonesia is still lagging behind compared to other Muslim countries. Countries such as Malaysia and the United Arab Emirates have succeeded in positioning themselves as leaders in the global Islamic economy, with strong support from their governments and societies. On the other hand, Indonesia is still struggling to exploit the huge potential of the halal industry which can be the main driver for Islamic economic growth.

The development of the halal industry in Indonesia is also hampered by various factors, including slow growth and low support from the community (Iswanaji et al., 2021). Despite several initiatives from the government and private sector, the halal industry in Indonesia is still underdeveloped. Many people still do not realize the importance of supporting halal products and services as part of efforts to advance the Islamic economy. Concrete steps are needed to increase public awareness and support for the halal industry (Drean, 2022) in Indonesia. In addition, cooperation between various sectors and the use of digital technology are very important to accelerate the growth of this industry. With the right support, Indonesia has the potential to become a global Islamic economic center that can provide enormous benefits to all levels of society.

One area in Indonesia that has great potential in the halal industry sector in achieving the vision of a Indonesia Emas 2045 is Nganjuk Regency, East Java. Nganjuk Regency, located in East Java Province, has extensive regional potential, including the agricultural, plantation, livestock and trade sectors. The potential of this area can support the role of the halal industry in Indonesia Emas 2045. However, many village communities in Nganjuk still experience difficulties in finding work. The lack of knowledge about online business and marketing causes high unemployment rates, many entrepreneurs going out of business, and low people's incomes. According to the Central Statistics Agency (BPS), the open unemployment rate in Nganjuk Regency will reach 5.4% in 2023.

The development of local halal business or industry in Nganjuk still faces various challenges. Many business actors have difficulty marketing their products, either due to a lack of knowledge about product innovation or marketing strategies. Apart from that, the lack of financial literacy and business management skills also hinders the development of halal businesses in this area. Based on a report from the Ministry of Cooperatives and SMEs, around 60% of micro, small and medium enterprises (MSMEs) in Nganjuk experience difficulties in accessing information and technology that can help improve their businesses.

The potential of villages in Nganjuk is very broad, but the local community lacks knowledge and the local government often finds it difficult to reach them to provide the education and assistance needed. Most village communities are still consumptive, with high volumes of waste from the agricultural, livestock, plantation and household sectors. Data from the Nganjuk Regency Environmental Service shows that the volume of waste produced reaches 150 tons per day, with most of it coming from agricultural and household waste. The lack of knowledge of the Nganjuk village community about business, financial management and waste recycling is one of the main inhibiting factors in utilizing existing potential. Awareness of the importance of business management and recycling waste that can have economic value is still low. Education and training programs from local governments are needed to increase business and financial literacy, as well as promote recycling practices that can generate additional income for the community.

Seeing the existing potential and challenges faced, integrated efforts are needed between the government, private sector and society (Bolcan, 2024) to increase the knowledge and skills of village communities in Nganjuk. In this way, it is hoped that new jobs will be created, income will increase and better environmental management will be created. Therefore, HERO was created so that it could help the wider community in areas with potential, especially to help Indonesia Emas 2045 in terms of developing a halal industry with Islamic values so that Indonesia can catch up with the Global Islamic Economy.

It is hoped that HERO can help overcome this problem because HERO is a mobile phone service and application with the aim of helping people donate and invest in waste capital online, people earn income or additional income through jobs available from HERO or collecting waste or selling merchandise online. as well as assisting villages in branding village potential or village community skills. Apart from that, HERO provides integrated services in the form of training classes and mentoring for the community or village, both village officials or social institutions in the village in the fields of philanthropy, capital markets, financial planning, digital business, technology and other skills. Based on the background of this problem, this research was created with the aim of identifying, finding and producing a model for HERO as a development of halal industrial innovation that can be felt by all levels of society and stakeholders can contribute to each other to create harmony in the halal industry that is of interest to the public.

Methods
This research uses a descriptive qualitative approach because it is adapted to the background, problem formulation and objectives of this research. The aim is to obtain a detailed and systematic review of the answers to questions in the problem formulation. A qualitative research approach is considered appropriate because this research involves data techniques in the form of in-depth interview mining, data reduction processes, then descriptive analysis techniques (Kaharuddin, 2020). This research strategy is very much based on data needs and research substance, in this case this research is a case study strategy. The research was conducted on startups operating in the fields of business, technology and the environment which already had a product and service called HERO, at that time and involved certain informants. The qualitative descriptive strategy uses descriptive and explanatory analysis techniques. Namely analysis that explains study material obtained from data mining in the field, and studies that are explained by elaborating theory and empirical findings contained in the theoretical basis. Data collection went through successive stages starting with in-depth interviews, followed by source collation, using secondary data.

Meanwhile, in-depth interviews are activities to obtain information directly by asking questions to the informant (Syahrizal & Jailani, 2023). The interviews conducted in this research were in-depth face-to-face interviews and with sources to dig deeper into information so that its validity could be confirmed. In this study, researchers used guiding questions to make the interviews focused. Interviews were conducted with startup owners, partners who have joined starting from MSMEs and HERO workers, communities around HERO, and institutions or stakeholders who have collaborated with HERO.

Then, extract secondary data related to research from document and literature sources as well as news in the mass media. Information or news about startups that provide services, both products and services, in helping MSMEs to develop their businesses in accordance with Islamic principles so that they become superior halal industries, or in other words, information or news about digital sociopreneurs based on green economy. The analysis technique used is descriptive qualitative which aims to describe HERO's operations in carrying out halal industry operations. Then, the description is clarified with the theories or principles of the halal industry. Data analysis techniques were carried out from the beginning to the end of the research. The first stage is a general analysis of the data, followed by a more in-depth analysis. Next, data validation is carried out through sources and methods. After validation, data analysis was carried out to find meaning according to the research objectives.

Result and Analysis

This section is divided into two chapters, namely a review of the results and discussion obtained based on interviews with owners, users and partners who have collaborated, including MSMEs, mosques and related stakeholders. Apart from that, researchers also see the application of maqashid shariah and halal value chains which are applied in economic-based digital sociopreneurship, so that this contributes to sustainable development using SDGs indicators. A digital sociopreneur system based on a green economy as the development of a halal industry has the following successive stages.

Operational Management of Digital Sociopreneur Based on Green Economy

In this sub-chapter, the researcher explains more about the operational mechanisms of green economy-based sociopreneurs that have been implemented. The data obtained is based on the results of interviews with start-up owners or HERO owners, HERO workers, users, partners who have collaborated ranging from MSMEs, mosques, philanthropic institutions, waste banks, to other related stakeholders. The results of the interviews were processed and strengthened with company data that had been obtained, as well as observations in the field.

Green economy-based sociopreneur digital management is an operational approach that combines social entrepreneurship principles with digital technology and green economy practices. The main focus of this model is to create positive and sustainable social impacts through the use of digital technology and the implementation of environmentally friendly strategies.

The main component, namely, digitalization of business processes enables higher efficiency and transparency in operations (Imani et al., 2022). Examples include the use of customer relationship management (CRM) systems, accounting software, and digital marketing platforms. Second, integrating environmentally friendly practices such as the use of renewable energy, waste reduction, and sustainable product design. This is important to reduce the carbon footprint and negative impact on the environment. And thirdly, it focuses on creating social and

economic value. Sociopreneurs strive to solve social problems through innovative and sustainable business models, with special attention to social and environmental impact.

Green economy-based sociopreneur digital management operations combine digital technology, social entrepreneurship and green economy principles to create a sustainable business model with a positive impact. With the right strategy and effective measurement tools, sociopreneurs can achieve economic, social and environmental goals in harmony.

Green economy-based sociopreneur digital management operations began with the existence of UBM (Ummah Business Market). UBM is a mosque-based MSME empowerment application developed by researchers in 2019 (Pertiwi & Al Hamidy, 2022). This application is dominated by green and white with a logo of three curved lines and one black horizontal line, which symbolizes that UBM is a solution in the economic and social fields to increase profitability, liquidity, operations and social value. It is called Ummah Business Market because this application synergizes mosques, traditional market traders, suppliers of vegetables, fruit, cooking spices, and food stall owners or catering. The word "Ummah" shows that this application has positive value in the social economic sector which can be accessed and utilized by all people regardless of religion. The word "Business" shows the selling value and social value of this application, as well as its ability to move the wheels of trade between consumers, distributors and producers, so that MSMEs can gain big profits. Meanwhile, the word "Market" indicates that this application is a place to sell food and clothing needs, such as ready-to-eat food, cooking ingredients, vegetables, fruit and religious equipment. Apart from that, UBM invites the public to donate, participate in mosque activities, and open new job opportunities.

The aim of establishing the UBM application is to invite people to shop for food and clothing needs provided by mosques, market traders, suppliers and food stall owners or caterers. Apart from that, this application aims to invite people to participate in mosque activities and encourage the habit of donating. UBM also functions as a means for people to earn additional income.

UBM's vision is to become a mosque-based mobile application that can help all levels of society in the economic and social fields, and is able to improve operations, profitability and liquidity of both profit and non-profit oriented businesses. UBM's mission includes:
1. Synergize the community with mosques, market traders, suppliers and food stall or catering owners.
2. Collaborate all partners.
3. Encourage people to be productive and creative.

UBM applications have good prospects for the long term. UBM makes it easier for people who don't have time to cook, shop for kitchen needs, shop for religious needs, and donate. People only need to stay at home or elsewhere, and the UBM delivery service will send the products according to their orders. Apart from that, UBM makes it easier for people who have free time to take part in mosque activities. UBM also makes it easier for mosques, market traders, suppliers and food stall owners to improve their operations and profitability. UBM provides job opportunities for people who need work as delivery people. Even though the UBM application is centered on mosques, non-Muslim communities can also become users or partners. Because there are catering partners, food stall owners, market traders and suppliers who provide non-halal products to non-Muslim communities. The UBM application system will automatically provide a non-halal label for each product offered.

UBM has been operating since August 2019 and now has 3.700 users (Pertiwi, 2021). This application has partnered with 200 delivery people, 55 market traders (including 5 who provide non-halal cooking ingredients), 20 suppliers (10 of which provide non-halal cooking ingredients), 45 food stall owners or catering (20 of which provide food non-halal fast food), 10 mosques, as well as 13 prayer rooms that have products for sale. Users can access UBM via links distributed by founders, co-founders and partners. Currently, the UBM application cannot be accessed en masse and still requires database strengthening to minimize obstacles. To overcome this problem, the UBM team provides a Telegram channel to connect users with partners in anticipation if the application experiences problems or is under maintenance. Additionally, on-call services are available. User and partner data security is integrated in a secure database. Every transaction or new information from UBM will be informed via email, Telegram channel and application notifications. UBM offers responsive, friendly, safe, healthy, clean and popular services, thereby increasing closeness between users and partners.

UBM provides a variety of facilities with flexible and synergistic features, which is reflected in the UBM tagline: Care, Safe, and Shariah'. Care, UBM provides services to all users regardless of race, culture, religion, class or gender. Additionally, UBM encourages users to donate and participate in mosque activities. Safe, UBM provides safe services for all users by synergizing mosques, market traders, suppliers and catering owners, because they have the same economic wheels and are interrelated. Through UBM, economic and social wheels can run well and open up new job opportunities for the community. UBM displays products from all partners in detail, both products that can be consumed by Muslim and non-Muslim communities. Syari', UBM provides detailed information, including reporting the amount of donations, activity information, problems or improvements to the application system, partner information, and transactions that comply with shariah contracts.

Users can access various features provided by UBM, including Food, where through this feature, users can order ready-to-eat food prepared by caterers, food stall owners and mosques. Then, Mart, where this feature allows users to order cooking ingredients such as meat, fish, kitchen spices, vegetables, fruit and basic necessities sold by market traders, suppliers and mosques. Then, mosques, in this feature, users can receive information about mosque activities and products sold by the mosque, whether in the form of ready-to-eat food, cooking ingredients, or worship equipment. If the product is ready-to-eat food or cooking ingredients, it will automatically be connected to the food shop or cooking ingredients feature. Lastly, donation, this feature allows users to get information from mosques or LAZIS that need funds, so users can donate in the form of money, clothes, ready-to-eat food, or other items.

Over time, UBM was then developed and changed its name to HERO with additional benefits and features, where HERO is a mobile application that aims to empower society on the basis of philanthropy and environmentally friendly capital markets. HERO functions as a platform that supports community activities in trading, investing and philanthropy. Apart from that, this application also encourages people to care more about the surrounding environment and helps in recording finances. HERO has main and additional features to facilitate trading, investment, philanthropy, environmental awareness and financial recording activities. The main features provided by HERO include, Uangku, in this feature, people can carry out financial records which function as a substitute for a ledger or journal. The public can enter the nominal amount of expenditure or income that has been made. This feature will inform users about their financial health condition. If users receive the notification "Your money is healthy," they will be

reminded to invest and philanthropy. Conversely, if users receive the notification "Your money is hurting," they will be reminded to reduce their wish funds.

Bumi, in this feature, trash or waste suppliers who collaborate with HERO can record the amount of income from the trash or waste received and record the amount of money that will be converted to a securities account. This feature allows users to monitor and find out the amount of rubbish or waste that has been deposited, the amount of money obtained from rubbish or waste, as well as the amount of money converted or transferred to a securities account.

Capital Market, this feature allows users to carry out buying and selling transactions for capital market instruments, such as shares and mutual funds, in demo format. Users can try transactions with capital obtained from rubbish or waste sold through the Bumi feature, without affecting the balance in the Bumi feature or the HERO application, because this feature is a simulation. The aim is to give people the opportunity to try out capital market transaction practices, understand market prices in real-time, and carry out analysis before investing actual capital in their securities accounts.

Philanthropy, this feature allows users to see a list of mosques, prayer rooms or amil institutions involved in various activities and open donations. Users can choose the donation channel according to their wishes through programs or donations that are being organized by mosques, prayer rooms, or amil institutions. Apart from that, users can follow the latest news, direct reports, as well as reports on the collection and distribution of funds from each institution. HERO partners with 10 mosques, 13 prayer rooms and 2 amil institutions. Users who donate via HERO will receive a confirmation email that the donation has been distributed, as well as a notification "Donation Received" and a message from the mosque, prayer room or related amil institution in the confirmation menu.

Gold, this feature provides information regarding ANTM gold prices according to market prices, purchase methods and nearest purchase locations. He-Market, this feature allows users to buy necessities. This feature is integrated with the Ummah Business Market (UBM) application, so users need to download and activate UBM to be able to use this feature. After activating UBM, users can immediately buy the desired goods.

He-Class, this feature provides information regarding training classes held online or offline. Some classes do not charge partners, while users may be charged between Rp. 15,000.00 to Rp. 100,000.00. Payment can be made online via Ovo, GoPay, or inter-bank transfer according to the conditions stated. Available classes cover a variety of topics, such as business, financial planning, philanthropy, investment, fundamental analysis, technical analysis, knitting, sewing, 4R, technology, agriculture, plantations, writing, and cooking.

He-Read, this feature provides reading material in the form of e-books on various topics, including business, financial planning, philanthropy, investment, fundamental analysis, technical analysis, knitting, sewing, 4R, technology, agriculture, plantations, writing and cooking. He-Tv, this feature offers information in the form of short videos on topics such as business, financial planning, philanthropy, investment, fundamental analysis, technical analysis, knitting, sewing, 4R, technology, agriculture, plantations, writing, and cooking. He-Radio, this feature provides information in short podcast format on topics such as business, financial planning, philanthropy, investment, fundamental analysis, technical analysis, knitting, sewing, 4R, technology, agriculture, plantations, writing, and cooking.

An additional feature on HERO, namely Village, provides information about conditions and activities in the village, including the activities of village officials, culture, education, health and the economy. Users can also find out tourist attractions, population data, agricultural products and travel routes to the village. Apart from that, HERO has a Lokhero feature which aims to open new job opportunities in villages. This feature allows users, especially from Sukomoro District, to find local jobs such as driver, farmworker, or animal caretaker, and also provides the opportunity for users from outside the region to apply for jobs there.

Maqasid Khassah towards Digital Sociopreneur Based on Green Economy

Based on data and interview results that have been processed, it was found that the implementation of HERO applies the concept of maqasid shariahh to maqasid khassah. Maqasid Syariah and Maqasid Khassah are concepts used in Islamic law to understand and achieve the main objectives of Islamic shariahh (Anwar et al., 2023). Although both relate to the objectives of Islamic law, there are significant differences between them. Maqasid Shariahh is the general goal of Islamic law which aims to ensure human welfare and happiness both in this world and in the afterlife (Yusdiansyah & Hendar, 2022). Meanwhile, Maqasid Khassah is a specific aim of Islamic law which is applied in a certain context or in a certain field. This is a more specific goal compared to maqasid shariahh.

The main aim or purpose of Islamic law is to ensure the welfare of mankind through protecting religion (Hifz ad-Din), protecting the soul (Hifz an-Nafs), protecting the mind (Hifz al-'Aql), protecting offspring (Hifz an-Nasl), and guarding wealth (Hifz al-Mal). The maqashid khassah for the implementation of green economy-based digital sociopreneur at UBM and HERO include, first, maintaining religion (Hifz ad-Din) which consists of two aspects, namely synergy with mosques where the Ummah Business Market (UBM) and HERO applications have connected components. with mosques, such as encouraging participation in mosque activities and donations. This supports strengthening religious values and strengthening the role of mosques in community life. And also halal product information where UBM provides a non-halal label on each product offered to ensure Muslim users can comply with halal-haram laws in their consumption.

Second, protecting the soul (Hifz an-Nafs) which consists of two aspects, namely a healthy environment where green economic practices are implemented, such as the use of renewable energy and reducing waste, aimed at creating a healthier environment and reducing health risks due to pollution. And also safety and cleanliness where UBM and HERO ensure safe and healthy services, supporting a better quality of life for the community.

Third, maintaining reason (Hifz al-'Aql) which consists of two aspects, namely those focused on education and information where HERO provides educational features such as He-Class, He-Read, He-Tv, and He-Radio which offers material about business , financial planning, investment and other skills. It supports people's intellectual and skills development. And also, focused on digital innovation where the use of digital technology such as CRM, accounting software, and digital marketing platforms helps increase business efficiency and transparency, encouraging innovation and learning.

Fourth, preserving offspring (Hifz an-Nasl) which is aimed at two aspects, namely sustainable economics and social welfare. In the sustainable economic aspect, it can be seen that green economic practices and reducing carbon footprints aim to preserve the environment for future generations, ensuring that natural resources remain available for posterity. Meanwhile, social

welfare shows that a sociopreneur business model that focuses on positive social impacts helps create a more stable and prosperous society, which in turn protects family welfare.

Fifth, safeguarding assets (Hifz al-Mal) which has three aspects, namely financial inclusion, transparency and accountability, as well as investment and philanthropy. UBM and HERO increase access to markets and economic opportunities for MSMEs and society at large, helping them achieve better profitability and liquidity. Digitization of business processes increases transparency in financial operations, reducing the risk of fraud and misappropriation of funds. HERO facilitates investment and philanthropic activities, supports the productive use of assets and contributes to social welfare.

The implementation of green economy-based digital sociopreneurship at HERO is in line with the goals of maqashid khassah. By combining the principles of social entrepreneurship, digital technology and green economic practices, this model has the potential to create a sustainable positive impact in aspects of religion, soul, mind, offspring and property. This not only helps achieve individual and societal prosperity, but also supports the vision of Indonesia Emas 2045 in creating a developed and highly competitive country.

Halal Value Chain in Digital Sociopreneur Based on Green Economy

Based on the data and interview results that have been processed, it was found that every activity, product or program carried out by HERO is inseparable from the halal value chain. Halal Value Chain (HVC) is the top of the product value chain in an industry, which includes the input, production, distribution, marketing and consumption stages (Sari et al., 2023). Nowadays, technology plays an important role in producing products (Jiakui et al., 2023), especially halal products. Apart from helping to produce more hygienic halal products, technology also makes the production process more efficient. Technology makes it easier to package halal products, ensuring cleanliness and halalness until the product reaches consumers' hands. Distribution and marketing of halal products, especially food and drinks, must follow shariah values, by separating halal products from non-halal ones (Azam & Abdullah, 2020). Halal Value Chain not only includes distribution and marketing of halal products, but also involves organized financial arrangements by shariah financial institutions, implementation of regulations, and research development (Islam et al., 2023).

In the context of the halal value chain, HERO utilizes digital technology and green economic principles to build a sustainable and ethical ecosystem. First, there is the value of digitalization and transparency. HERO uses digital technology such as the UBM (Ummah Business Market) application which later developed into HERO. This enables operational efficiency and transparency in transactions, as well as accurate financial recording, which is critical in maintaining integrity in all its activities, including in transactions that comply with halal principles. From a halal aspect, a digital system that allows transparency in operations can ensure that all transactions and business processes comply with shariah principles. For example, the use of a management system that records transactions clearly and accurately helps ensure compliance with halal principles. Meanwhile, from the value chain aspect, it can be seen that digitalization makes monitoring and recording easier, which increases user confidence in halal transactions.

Second, there is the value of environmentally friendly practices, features such as Bumi show HERO's commitment to green economic principles. The use of technology to record and convert money from waste into investment capital supports efforts to reduce waste and negative

environmental impacts, which is also in line with sustainable principles in the green economy. It can be seen from the halal aspect that the implementation of green economic principles that reduce environmental impacts, such as the use of renewable energy and reducing waste, is in line with the Islamic principles of protecting the earth and not destroying the environment. Meanwhile, the value chain can integrate environmentally friendly practices to support halal aspects by emphasizing social and environmental responsibility.

Third, there is social and economic value in the HERO philanthropy feature, which allows users to donate and participate in social activities, strengthening the social value in this business model. HERO not only focuses on economic benefits but also on positive social impacts, including support for mosques and amil institutions, as well as opening new job opportunities in villages through the Lokhero feature. The halal aspect is clearly visible in Sociopreneurship which focuses on positive social impacts which can integrate Islamic values by providing benefits to society and encouraging good business ethics, while the value chain lies in business models that solve social and environmental problems in accordance with halal principles increasing positive impacts towards society and the environment.

Fourth, there is shariah compliance, where HERO ensures that the products and services provided, including food and cooking ingredients, comply with halal standards. A system that labels products as halal or non-halal supports transparency and compliance with shariah principles, ensuring that users can make decisions in line with their beliefs.

Fifth, implementing community empowerment, with features such as He-Pasar, He-Class, and He-Read, HERO empowers people with access to education, information and useful business opportunities. This supports capacity building and general community empowerment.

In addition, in the UBM (Ummah Business Market) application there is a halal aspect in the availability of products that comply with shariah, including halal and non-halal labels, ensuring that all products offered comply with halal principles, while the value chain seen in UBM integrates mosques and communities local, promoting a shariah-based economy and ensuring that products and services meet halal standards.

HERO and its features support the halal value chain by integrating shariah principles in every aspect of its operations, including transaction transparency, environmental friendliness, social value creation, and product and service management in accordance with halal standards. Overall, HERO integrates halal and environmentally friendly principles in its business model, creating social and economic value while ensuring compliance with shariah standards and sustainable principles.

SDGs in Digital Sociopreneur Based on Green Economy

Based on observations, data and interviews that have been obtained, researchers found the impact of HERO on the SDGs. Digital Sociopreneur Based On Green Economy is a business model that combines digital technology, social entrepreneurship and green economy principles. This model creates a positive social impact, encouraging environmental sustainability (Akram, 2022), and supporting inclusive and sustainable economic development (Mentes, 2024). The analysis of Sustainable Development Goals (SDGs) indicators on the implementation of green economy-based digital sociopreneur management at HERO shows how this initiative supports various SDGs goals.

On No Poverty (SDGs 1), the UBM and HERO applications help empower communities by providing new job opportunities, especially as goods delivery people and workers in the MSME sector. It supports poverty reduction by increasing people's incomes through more active economic engagement.

In Zero Hunger (SDGs 2), both HERO and UBM provide platforms for market traders and food suppliers to sell their products, including food necessities. This helps increase people's access to healthy and nutritious food, and supports food security.

Good Health and Well-being (SDGs 3), through the goods delivery feature which includes fresh cooking ingredients and food products, UBM ensures that people have easy access to healthy food. HERO also supports mental health and well-being by providing a platform for donations and philanthropy, which can increase a sense of connectedness and purpose in life.

Quality Education (SDGs 4), HERO provides He-Class, He-Read, He-Tv, and He-Radio features which offer access to various online learning and training resources. It supports increasing people's knowledge and skills in various fields, including business, technology and agriculture.

Gender Equality (SDGs 5), UBM and HERO provide services and opportunities to all users regardless of race, culture, religion, class or gender. It helps promote gender equality by ensuring that women and marginalized groups have equal access to economic and educational opportunities.

Affordable and Clean Energy (SDGs 7), by integrating environmentally friendly practices such as the use of renewable energy, UBM and HERO support access to clean and affordable energy. This initiative also helps reduce the carbon footprint and supports the transition to a green economy.

Decent Work and Economic Growth (SDGs 8), this application provides new job opportunities, supports MSMEs, and increases business profitability and liquidity. This helps drive inclusive and sustainable economic growth and decent work for all.

Industry, Innovation, and Infrastructure (SDGs 9) by digitizing business processes and using technology such as CRM and digital marketing platforms, UBM and HERO support sustainable infrastructure development and encourage innovation in the MSME sector.

Reduced Inequality (SDGs 10), UBM and HERO work to synergize communities with various economic and social backgrounds, including mosques, market traders and suppliers. It helps reduce economic disparities by providing an inclusive platform for all members of society.

Sustainable Cities and Communities (SDGs 11), this application supports community sustainability by promoting economic activities that are environmentally friendly and focus on social impact. By inviting the community to participate in mosque activities and philanthropy, this initiative also helps create a tighter and more empowered community. Responsible Consumption and Production (SDGs 12), UBM and HERO promote sustainable consumption and production practices with a focus on waste reduction and environmentally friendly product design. The Earth feature on HERO also helps people recycle waste and rubbish into economic value.

Climate Action (SDGs 13), by adopting green economic practices and the use of renewable energy, this initiative supports climate action by reducing carbon emissions and environmental impacts. Earth's features that record income from waste and waste also encourage action to mitigate climate change.

Partnerships for the Goals (SDGs 17), UBM and HERO promote strong partnerships between communities, mosques, MSMEs and suppliers. This collaboration supports the achievement of sustainable development goals through synergy and effective cooperation between various parties.

The implementation of green economy-based digital sociopreneur management through the UBM and HERO applications supports many SDGs indicators by integrating digital technology, social entrepreneurship and green economy principles. This initiative helps create positive and sustainable social impacts, promotes inclusive economic growth, and reduces negative impacts on the environment.

Combination of SDGs and Maqashid Shariahh Perspectives in Digital Sociopreneur Based on Green Economy

The author also found that there is a combination of SDGs and maqashid shariah elements that can go hand in hand with HERO, thus providing a global and national impact. The concept of sustainable development goals (SDGs) is in line with maqashid shariah and maqashid khassah. This is manifested in the 5P concept theory and shariah. The 5P theory concept (People, Planet, Partnership, Prosperity, and Peace) is an approach to understanding and integrating sustainability and ethical principles in the context of development and management (Ab. Wahab & Kamarubahrin, 2019). The 5P+1S theory concept is an integrative approach used to evaluate and develop policies and initiatives in the context of sustainable development and social responsibility. This concept combines important elements of social, environmental and economic sustainability with shariah principles.

HERO is in line with the concept of 5P+1S theory. People is intended for the welfare of humans and society (Dembele & Bulut, 2021), involves attention to human rights, social welfare, and community empowerment. Digital Sociopreneur Based on Green Economy prioritizes people elements that focus on society and economic empowerment to training and education. The UBM and HERO applications facilitate market traders, suppliers, food stall owners or caterers, and the general public to increase the productivity and profitability of their business. The He-Class feature provides various training, both free and paid, which helps people to improve their skills and knowledge in various fields.

Planet with an orientation committed to protecting the environment and natural resources (Velenturf & Purnell, 2021). This includes practices that reduce negative impacts on the planet, such as sustainable resource management and ecosystem protection. The HERO application applies this theory in the form of green economic practices and environmental awareness. The HERO application has a Bumi feature that facilitates the management of waste and waste to be converted into a source of income. This supports the use of renewable energy and waste reduction. HERO encourages people to care more about the surrounding environment, including financial records that pay attention to environmental impacts.

Partnership that emphasizes the importance of cooperation and collaboration between various stakeholders (Adamowicz, 2022), including the public, private and civil society sectors, to

achieve greater common goals. In this case, it can be seen that the implementation that has been carried out has invited collaboration with various parties and community synergy. UBM and HERO involve mosques, market traders, suppliers, food stall owners or caterers, and amil institutions in their business ecosystem, creating a strong partnership network. This application also synergizes the community with various local entities such as mosques, traditional markets and amil institutions, encouraging productive collaboration.

Prosperity with the aim of encouraging inclusive and sustainable economic growth that increases economic prosperity without sacrificing social or environmental welfare. This is seen to help improve the local economy and empower MSMEs. UBM and HERO facilitate trade and investment transactions, which in turn improve the liquidity, profitability and operations of local businesses. This application helps MSMEs to develop and provides new job opportunities, thereby improving the economic welfare of the community.

Peace is focused on assessing and promoting social stability and security as prerequisites for sustainable development. This includes overcoming conflict and creating a harmonious and peaceful society. The implementation that has been carried out contains elements of justice and inclusiveness, including donations and philanthropy. UBM provides services without regard to race, culture, religion, class, or gender, creating an inclusive and peaceful environment. The donation and philanthropy features in HERO encourage people to participate in charitable activities, strengthen social ties and support shared prosperity.

Shariahh always includes the principles of Islamic law (shariah) in the framework to ensure that all activities and policies comply with Islamic norms and ethics, including social justice, responsibility and transparency. It can be seen that in this implementation there are shariah principles where UBM and HERO follow shariah principles in their operations, including reporting donations, activity information and transactions in accordance with shariah contracts. And also, there is an element of separating halal and non-halal products. This application provides clear labels on halal and non-halal products, making it easier for users to choose according to their beliefs.

The implementation of the 5P+1S concept in UBM and HERO shows how digital technology, social entrepreneurship, and green economy principles can be combined to create a sustainable business model and have a positive impact on society, the environment, and the economy.

Conclusion

HERO has a positive impact on achieving Sustainable Development Goals (SDGs) indicators. The main finding of this study is that the HERO development model contains elements of maqashid shariah in maqashid khassah and is in line with the 5P+1S concept (People, Planet, Partnership, Prosperity, Peace, and Shariah). This allows HERO to optimize community potential, help economic growth in the micro and macro sectors, and encourage the development of the halal industry in Indonesia.

HERO, as an innovation in the halal industry, shows an important role in philanthropy and shariah finance business. By using digital technology, HERO helps increase people's business and financial literacy, providing training and mentoring in various fields such as capital markets, financial planning and digital technology. HERO also contributes to creating sustainable social and economic value by ensuring compliance with shariah standards and sustainable principles.

HERO's success in integrating shariah and environmentally friendly principles in every aspect of its operations shows great potential in supporting inclusive and sustainable economic development in Indonesia. This also helps Indonesia catch up with the global Islamic economy, by increasing public awareness and support for halal products and services. HERO is able to provide innovative and sustainable solutions to overcome challenges in the halal industry, and thereby, encourage the growth of the halal industry in Indonesia.

Acknowledgement

References

Ab. Wahab, N., & Kamarubahrin, A. F. (2019). Halal Industry: Are The Businesses Fully Awake? *Journal of Fatwa Management and Research*, 21–35. https://doi.org/10.33102/jfatwa.vol16no1.216

Adamowicz, M. (2022). Green Deal, Green Growth and Green Economy as a Means of Support for Attaining the Sustainable Development Goals. *Sustainability (Switzerland)*, *14*(10). https://doi.org/10.3390/su14105901

Akram, H. W. (2022). Global Halal business: a sectoral analysis. *International Journal of Business and Globalisation*, *30*(1), 111. https://doi.org/10.1504/IJBG.2022.122291

Anwar, K., Susminingsih, S., & Ma'shum, A. M. Muh. H. (2023). Development Of Green Economy In The Batik Industry From A Maqashid Shariah Perspective. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, *12*(2), 209–225. https://doi.org/10.46367/iqtishaduna.v12i2.1471

Azam, M. S. E., & ABDULLAH, M. A. (2020). Global Halal Industry: Realities And Opportunities. *International Journal of Islamic Business Ethics*, *5*(1), 47. https://doi.org/10.30659/ijibe.5.1.47-59

Aziz, M. F., & Haron, R. (2021). Corporate Social Responsibility Disclosure and Financial Performance of Shariahh PLCS in Malaysia. *International Journal of Academic Research in Business and Social Sciences*, 11(6), 333–353.

Bolcan, A. (2024). The Green Economy Policy and Development: The Effects of Development on Green Economy. In *Sustainability, Policy, and Global Impact: A Comperative Analysis* (pp. 71–85). Istanbul University Press. https://doi.org/10.26650/b/ss10et27.2024.008.05

Dembele, A., & Bulut, M. (2021). The Role of Islamic Social Finance in Achieving the Objectives of Sustainable Development Goals. In *Turkish Journal of Computer and Mathematics Education* (Vol. 12, Issue 14).

Drean, B. (2022). Green Economy and Social Welfare in Malaysia: ARDL Approach. *Tamansiswa Management Journal International*, *4*(1), 13–19. https://doi.org/10.54204/TMJI/Vol412022003

Imani, S., Mi'raj, D. A., Bawana, T. A., & Malik, A. R. (2022). E-Commerce Platform As A Halal Life Style Ecosystem Innovation Of The Maqashid Shariahh Approach. *Journal of

Digital Business and Innovation Management, *1*(2), 101–118. https://doi.org/10.26740/jdbim.v1i2.50498

Islam, M. M., Ab Talib, M. S., & Muhamad, N. (2023). Challenges of Halal Standards and Halal Certification for Islamic Marketing. *Muslim Business and Economic Review*, *2*(1), 105–124. https://doi.org/10.56529/mber.v2i1.156

Iswanaji, C., Nafi' Hasbi, M. Z., Salekhah, F., & Amin, M. (2021). Implementasi Analitycal Networking Process (Anp) Distribusi Zakat Terhadap Pembangunan Ekonomi Masyarakat Berkelanjutan (Study Kasus Lembaga Baznas Kabupaten Jember Jawa Timur). *Jurnal Tabarru': Islamic Banking and Finance*, *4*(1), 195–208. https://doi.org/10.25299/jtb.2021.vol4(1).6681

Jiakui, C., Abbas, J., Najam, H., Liu, J., & Abbas, J. (2023). Green technological innovation, green finance, and financial development and their role in green total factor productivity: Empirical insights from China. *Journal of Cleaner Production*, *382*, 135131. https://doi.org/10.1016/j.jclepro.2022.135131

Kaharuddin, K. (2020). Kualitatif: Ciri dan Karakter Sebagai Metodologi. *Equilibrium: Jurnal Pendidikan*, *9*(1), 1–8. https://doi.org/10.26618/equilibrium.v9i1.4489

Mentes, M. (2024). Retraction Note: Sustainable development economy and the development of green economy in the European Union. *Energy, Sustainability and Society*, *14*(1), 20. https://doi.org/10.1186/s13705-024-00453-4

Novilla Imriyani, N. (2024). Analisis Tujuan Pembangunan Berkelanjutan (SDGs): Mengurangi Kesenjangan di Provinsi Jawa Timur. *Jurnal Ilmu Ekonomi JIE*, *8*(02), 210–222. https://doi.org/10.22219/jie.v8i02.32850

Pertiwi, E. M. (2021). Empowerment of The Halal Industry Through A Mosque Based Ummah Business Market (UBM) Application During Post Covid-19. *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, 35–41. https://doi.org/10.24090/icontrees.2021.7

Pertiwi, E. M., & Al Hamidy, A. D. (2022). Ummah Business Market (UBM): Mosque-Based MSME Empowerment Application for Optimization of SDGs in the Time of Covid-19. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, *21*(2), 167–194. https://doi.org/10.21580/dms.2021.212.9068

Rofiq, N., & Hasbi, M. Z. N. (2022). A New Paradigm In Economy About Maqashid Al-Shariah Theory: Reformulation Of Ibn-Asyur. *PAMALI: Pattimura Magister Law Review*, *2*(1), 77. https://doi.org/10.47268/pamali.v2i1.817

Ruslang, R., Kara, M., & Wahab, A. (2020). Etika Bisnis E-Commerce Shopee Berdasarkan Maqashid Syariah Dalam Mewujudkan Keberlangsungan Bisnis. *Jurnal Ilmiah Ekonomi Islam*, *6*(3), 665. https://doi.org/10.29040/jiei.v6i3.1412

Sari, S. P., Regita Cahyani Muis, A., Amatillah, M., & Thyra Janitra, N. (2023). Development Of Halal Value Chain As A Manifestation For Economy Recovery In Post Covid-19. *Dauliyah: Journal of Islam and International Affairs*, *8*(2), 151–163. https://doi.org/10.21111/dauliyah.v8i2.10523

Syahrizal, H., & Jailani, M. S. (2023). Jenis-Jenis Penelitian Dalam Penelitian Kuantitatif dan Kualitatif. *Jurnal QOSIM : Jurnal Pendidikan, Sosial & Humaniora*, *1*(1), 13–23. https://doi.org/10.61104/jq.v1i1.49

Velenturf, A. P. M., & Purnell, P. (2021). Principles for a sustainable circular economy. *Sustainable Production and Consumption*, *27*, 1437–1457. https://doi.org/10.1016/j.spc.2021.02.018

Yusdiansyah, E., & Hendar, J. (2022). *Islamic Corporate Social Responsibility in the Company of Shariah in Indonesia with the Implementation of Maqashid Shariah*. https://doi.org/10.2991/assehr.k.220407.069