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## Terminology Adaptation in Green Halal Economy: Arabic – English to Indonesian

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Article History	ABSTRACT
Received 21-12-2026 Accepted: 09-03-2026 Published: 21-04-2026	<p><b>Background:</b> The development of the Green Halal Economy in Indonesia has encouraged the intensified use of Arabic and English terms in regulations, academic discourse, and sustainable halal industry practices. However, this use of terms exhibits variations in transliteration and adaptation, potentially leading to conceptual ambiguity and policy inconsistencies.</p> <p><b>Purpose:</b> This study aims to analyze the transliteration patterns and adaptation of Arabic-English terminology in Green Halal Economy practices in Indonesia and explain their linguistic and policy implications.</p> <p><b>Method:</b> The research used a descriptive qualitative approach with an applied linguistics framework. Data were collected through a study of policy documents, halal certification standards, academic publications, industry texts, and semi-structured interviews. Data were then analyzed through term identification, source language classification, transliteration analysis, and semantic-pragmatic adaptation analysis.</p> <p><b>Results and Discussion:</b> The results show that Arabic terms serve as normative and ethical foundations but tend to be conceptually adapted without consistent transliteration, while English terms serve as technical and systemic frameworks, the stability of which is heavily influenced by institutional authority. The discussion confirms that terminology constitutes non-material infrastructure in the governance of the Green Halal Economy.</p> <p><b>Conclusions and Implications:</b> This study concludes that standardization of terminology is necessary to improve regulatory clarity, effectiveness of cross-sector communication, and sustainability of the halal industry in Indonesia.</p>
<b>Keywords:</b>	<i>Transliteration; Terminology Adaptation; Arabic-English Terms; Green Halal Economy; Linguistic Policy.</i>
	<b>ABSTRAK</b>
	<p><b>Latar Belakang:</b> Perkembangan <i>Green Halal Economy</i> di Indonesia mendorong intensifikasi penggunaan istilah Arab dan Inggris dalam regulasi, wacana akademik, dan praktik industri halal berkelanjutan. Namun, penggunaan istilah tersebut menunjukkan variasi transliterasi dan adaptasi yang berpotensi menimbulkan ketidakjelasan konseptual dan inkonsistensi kebijakan.</p>

**Tujuan:** Penelitian ini bertujuan untuk menganalisis pola transliterasi dan adaptasi terminologi Arab–Inggris dalam praktik Green Halal Economy di Indonesia serta menjelaskan implikasi linguistik dan kebijakannya.

**Metode:** Penelitian menggunakan pendekatan kualitatif deskriptif dengan kerangka linguistik terapan. Data dikumpulkan melalui studi dokumen kebijakan, standar sertifikasi halal, publikasi akademik, teks industri, dan wawancara semi-terstruktur, kemudian dianalisis melalui tahapan identifikasi istilah, klasifikasi bahasa sumber, analisis transliterasi, dan analisis adaptasi semantis-pragmatik.

**Hasil dan Pembahasan:** Hasil penelitian menunjukkan bahwa istilah Arab berfungsi sebagai landasan normatif dan etis, tetapi cenderung diadaptasi secara konseptual tanpa konsistensi transliterasi, sementara istilah Inggris berperan sebagai kerangka teknis dan sistemik dengan stabilitas yang sangat dipengaruhi oleh otoritas institusional. Pembahasan menegaskan bahwa terminologi merupakan infrastruktur non-material dalam tata kelola *Green Halal Economy*.

**Kesimpulan dan Implikasi:** Penelitian ini menyimpulkan bahwa standarisasi terminologi diperlukan untuk meningkatkan kejelasan regulasi, efektivitas komunikasi lintas sektor, dan keberlanjutan industri halal di Indonesia.

#### Kata Kunci

*Transliterasi, Adaptasi Terminologi, istilah Arab–Inggris, Green Halal Economy kebijakan linguistik.*



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## INTRODUCTION

The global halal industry has experienced significant growth over the past two decades in line with increasing public awareness of the halal, safety, and sustainability aspects of products.[1] This development encompasses not only the food sector but also extends to pharmaceuticals, cosmetics, tourism, finance, and logistics. Within this context, the concept of the *Green Halal Economy* has emerged, emphasizing the integration of sharia principles with environmental sustainability, business ethics, and social responsibility.[2] This concept broadens the meaning of halal beyond mere compliance with Islamic law, positioning it as a manifestation of the *thayyib* principle, which includes goodness, health, and sustainability across the entire value chain of production and consumption.[3]

In the global landscape, the *Green Halal Economy* has become an integral part of sustainable development agendas linked to international issues such as sustainable development, ethical consumption, and green industry.[4], [5] This places halal discourse beyond local or regional boundaries, positioning it as part of global conversations that transcend language, culture, and disciplinary fields. Consequently, the need for consistency and clarity in terminology has become increasingly crucial, particularly in the context of scientific communication, international regulation, and industrial standardization.[6]

Along with the advancement of the *Green Halal Economy*, various technical terms derived from Arabic and English have emerged in regulatory documents, industry standards, and academic discourse. Terms such as *balalan thayyiban*, *halal supply chain*, *eco-halal*, *green certification*, and *sustainable halal industry* have become integral components of this discourse. However, within the Indonesian linguistic context, these terms are often used inconsistently, both in transliteration and in semantic adaptation. Variations in spelling, differences in interpretation, and inaccuracies in contextual usage may lead to ambiguity, misunderstanding, and misalignment in the implementation of policies and halal industry practices.[7], [8]

These issues demonstrate that language plays a strategic role as epistemic infrastructure in supporting the governance of the *Green Halal Economy*. Irregularities in transliteration and terminology adaptation are not merely linguistic concerns but have direct implications for the effectiveness of communication among stakeholders, including regulators, industry practitioners, academics, and the wider community.[9] As Indonesia positions itself as one of the global centers for halal industry development, the need for terminology standardization becomes increasingly urgent, especially to ensure harmonization between national policies and international standards.[10]

Although existing studies have discussed transliteration and the adoption of foreign terms from Arabic and English into Indonesian, most research remains focused on normative-linguistic aspects such as phonological, morphological, and semantic rules. These studies have not adequately linked the process of terminology adaptation to the specific needs of industrial sectors or regulatory frameworks.[11] On the other hand, research on the *Green Halal Economy* tends to emphasize economic, policy, and environmental sustainability aspects, with limited attention to linguistic and terminological dimensions. This gap highlights the urgent need to integrate linguistic scholarship with policy and industrial practices within a global context.[12]

Based on these issues, this study seeks to address several fundamental questions related to terminology adaptation within the discourse of the *Green Halal Economy* in Indonesia. The primary focus lies in examining the forms of transliteration and variations in the adaptation of Arabic- and English-derived terms used in this context. Furthermore, the study investigates strategies employed in adapting these terms into Indonesian, both linguistically and contextually. The study also evaluates the implications of terminological variations for semantic clarity, consistency of usage, and communication effectiveness in regulatory and industrial settings. These questions are formulated to develop a conceptual framework capable of bridging linguistic aspects with practical needs in policy formulation and the implementation of the *Green Halal Economy*.

This study is grounded in the assumption that the transliteration and adaptation of Arabic–English terms into Indonesian constitute a crucial component of the linguistic infrastructure underpinning *Green Halal Economy* practices. Therefore, the study aims to conduct an in-depth analysis of transliteration forms and adaptation strategies, while also proposing a systematic and contextual model for terminology adaptation. The study not only describes linguistic phenomena but also offers a conceptual framework that may serve as a reference for policy development, terminology standardization, and academic discourse.

Academically, this research holds global significance as it contributes to the development of cross-linguistic terminology studies within the context of the sustainable halal industry, which is inherently transnational. Moreover, it strengthens transdisciplinary approaches by integrating applied linguistics, terminology studies, and halal industry policy analysis. Hence, this research is expected to bridge the gap between linguistic theory and policy practice while contributing to efforts to standardize *Green Halal Economy* terminology both in Indonesia and globally.

## LITERATURE REVIEW

### Transliteration and Adaptation of Arabic–English Terminology from an Applied Linguistics Perspective

Transliteration and terminology adaptation constitute two primary mechanisms in the process of cross-linguistic term transfer, particularly when such terms originate from languages with distinct phonological and graphemic systems, such as Arabic and English, into Indonesian.[13] Conceptually, transliteration functions to preserve the phonological representation of the source language within the writing system of the target language, thereby maintaining its phonetic features. In contrast, terminology adaptation involves a more complex process, encompassing adjustments

in spelling, morphological structure, lexical meaning, and the pragmatic function of terms within their context of use. In linguistic practice, these two mechanisms do not operate independently; rather, they intersect and are shaped by social, cultural, and institutional dynamics.[14]

The interrelation between transliteration and adaptation becomes more evident within the Indonesian language context, which has absorbed influences from multiple linguistic sources. Terms derived from Arabic are generally associated with religious and Islamic legal domains, whereas English-derived terms predominantly enter through technology, economics, and global policy discourse.[15] In this process, transliteration often produces variations in form due to differences in phonemic systems, the absence of direct equivalents for certain sounds in Indonesian, and inconsistencies in orthographic conventions. On the other hand, semantic adaptation reflects equally complex dynamics, involving processes of narrowing, expansion, or semantic shift to ensure that terms are comprehensible and acceptable to Indonesian language users. Therefore, terminology adaptation should not be understood merely as a technical linguistic process, but rather as a form of meaning negotiation occurring within specific social contexts.[16]

Despite extensive discussion of these phenomena in linguistic studies, recent developments in the literature indicate a conceptual gap, particularly within the context of the *Green Halal Economy*. [17] To date, there is no specific and contextualized operational definition of the concepts of transliteration, adaptation, and terminology standardization that can be applied integratively in cross-linguistic analyses involving Arabic, English, and Indonesian.[18] The use of these terms in the literature tends to remain generic and is not been sufficiently directed toward addressing analytical needs within the multidisciplinary and global context of the sustainable halal industry.

From a theoretical perspective, transliteration is generally understood as the process of transferring graphemic forms from one writing system to another while preserving their phonological representation.[19] However, when this concept is applied to empirical realities particularly in the transfer of terms from Arabic into Indonesian significant variations emerge. These variations arise not only from differences in transliteration guidelines and linguistic conventions, but also from communicative purposes and contextual usage. Therefore, there is a need to formulate a more measurable and applicable operational definition to ensure that transliteration can be used consistently in linguistic data analysis.[20]

Similarly, adaptation in linguistic studies typically refers to the process of adjusting foreign language elements into the recipient language system through phonological, morphological, and semantic mechanisms.[21] However, within the context of the *Green Halal Economy*, terminology adaptation does not merely reflect a linguistic process but also embodies a process of meaning construction that incorporates sharia values and sustainability principles.[22] This indicates that terminology adaptation possesses a broader conceptual dimension; without clear operational boundaries, its usage risks creating ambiguity between formal adjustment and semantic transformation.[23]

Furthermore, terminology standardization is generally understood as a systematic effort to unify term usage in order to ensure consistency, clarity, and effectiveness in communication within a particular domain.[24] In the context of the global and multilingual halal industry, terminology standardization functions not only as a linguistic instrument but also as a regulatory and epistemological mechanism that mediates diverse interests. It plays a crucial role in establishing alignment among linguistic norms, conceptual frameworks, and policies at both national and international levels. Consequently, there is a need for an operational definition capable of delineating the indicators, parameters, and conceptual boundaries of this standardization process, particularly in the context of harmonizing global standards with the local realities of the Indonesian language.

The absence of comprehensive operational definitions for these three concepts indicates a significant gap in the literature. This gap is not only theoretical but also affects empirical analysis and practical implementation. Therefore, this study seeks to formulate contextual, systematic, and applicable operational definitions for the concepts of transliteration, adaptation, and terminology standardization. These formulations are expected to provide a robust conceptual foundation for analyzing linguistic phenomena within the *Green Halal Economy*, while also strengthening the integration between linguistic approaches and practical needs in the sustainable halal industry.[25]

Nevertheless, a review of previous studies reveals that most research continues to treat transliteration and terminology adaptation as independent linguistic phenomena, with a primary focus on normative or descriptive rules. Such approaches tend to overlook the connection between terminology adaptation processes and the practical needs of specific sectors, such as regulation, industry, and public policy. As a result, the resulting terminology standards are often not fully integrated with institutional practices that demand consistency and clarity of meaning. In this regard, an applied linguistics perspective becomes increasingly relevant, as it situates transliteration and terminology adaptation within their actual contexts of use. This is particularly important when terminology functions as an instrument of formal communication in strategic fields such as the globally expanding sustainable halal industry.[26]

## **A Transdisciplinary Theoretical Framework for Terminology Adaptation in Green Halal Economy**

### **1. Terminology Theory (Eugen Wüster) and Terminology Standardization**

In modern terminology studies, the theory developed by Eugen Wüster conceptualizes terminology as a structured system of concepts oriented toward standardization. Wüster argues that a term is not merely a lexical unit, but rather a representation of a concept that should maintain a one-to-one correspondence between form and meaning.[27] The fundamental principles of this theory are clarity, consistency, and univocity namely, the use of one term for one concept to avoid ambiguity in scientific and technical communication.

In the context of the *Green Halal Economy*, Wüster's theory is highly relevant, as this field involves a wide range of terms across languages and disciplines. Without terminology standardization, expressions such as *halalan thayyiban* may exhibit variations in spelling (e.g., *halalan tayyiban*, *halalan thoyyiban*) as well as differences in interpretation across documents. Such inconsistencies have the potential to create discrepancies in regulatory frameworks and policy implementation.[28]

For example, the term *halal supply chain* may appear in several forms in Indonesian, such as *rantai pasok halal*, *supply chain halal*, or *rantai suplai halal*. From Wüster's perspective, this condition indicates that terminology standardization has not yet been achieved, as a single concept is represented by multiple terms. Therefore, a concept-based standardization process is required to establish a single standardized term that is consistently used across all official and academic documents.

### **2. Translation Theory (Peter Newmark) and Terminology Adaptation**

The translation theory proposed by Peter Newmark offers an important framework for understanding the process of cross-linguistic terminology adaptation.[29] Newmark distinguishes between semantic translation which is oriented toward preserving the original meaning and communicative translation which prioritizes the reader's comprehension. In addition, he introduces several translation procedures, such as transliteration, naturalization, description, and functional equivalence.

In the context of this study, terminology adaptation can be understood as a process situated between these two poles: maintaining the original meaning while adjusting it to the

cultural and linguistic context of the target language. This process becomes particularly significant in the Green Halal Economy, as the terminology involved is not solely technical but also contains religious and conceptual dimensions.[30]

For instance, the term *halalan thayyiban* is often not translated directly as “halal and wholesome”; instead, it is typically retained through transliteration because it encompasses broader conceptual meanings within Islamic tradition. From Newmark’s perspective, this practice can be categorized as a combination of transliteration and cultural equivalence, in which the term is preserved to maintain its cultural and religious significance.

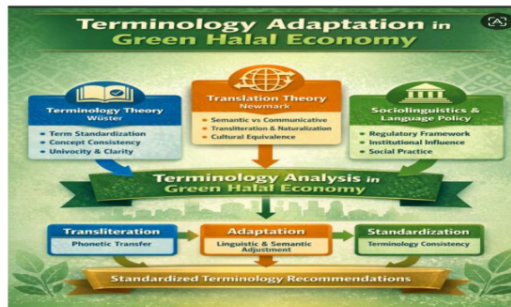
Conversely, a term such as *sustainable halal industry* is more commonly adapted into *industri halal berkelanjutan*, reflecting the use of communicative translation, as the term is adjusted to fit Indonesian linguistic structures without losing its essential meaning. These examples demonstrate that terminology adaptation is a strategic process that simultaneously considers linguistic, conceptual, and communicative dimensions.

### 3. Sociolinguistics and Language Policy in the Context of Governance

In addition to linguistic and translational aspects, the use of terminology cannot be separated from the social context and language policy.[31] From a sociolinguistic perspective, language is viewed as a social practice shaped by power, institutions, and societal dynamics. In this regard, terminology functions not only as a tool of communication but also as an instrument of legitimacy and standardization within policy domains.

In the context of the Green Halal Economy, language policy plays a crucial role in determining which terms are officially recognized and widely adopted. Government bodies or halal authorities, for example, may designate specific terms in regulations or official guidelines, which subsequently become references for industry actors and academics. This process illustrates that terminology standardization is not only linguistic in nature but also political and institutional.[32]

For instance, the use of the term *rantai pasok halal* in official government documents is more likely to be rapidly accepted and widely used compared to other variants such as *halal supply chain*. This reflects the influence of language policy in shaping terminological preferences. Moreover, in the global context, the interaction between English as a *lingua franca* and local languages such as Indonesian creates complex dynamics of adaptation and standardization.



Picture 1. Conceptual Framework Map

**METHOD**

This study employs a descriptive qualitative approach within a transdisciplinary applied linguistics framework, integrating perspectives from linguistics, halal studies, green economy, and language policy. This approach is selected because the study of transliteration and adaptation of Arabic–English terminology into Indonesian within the context of the Green Halal Economy extends beyond purely linguistic aspects, encompassing conceptual, regulatory, and social dimensions.[33] Therefore, this research aims to develop an in-depth understanding of how terms are formed, interpreted, and used across different contexts, rather than to test hypotheses quantitatively.

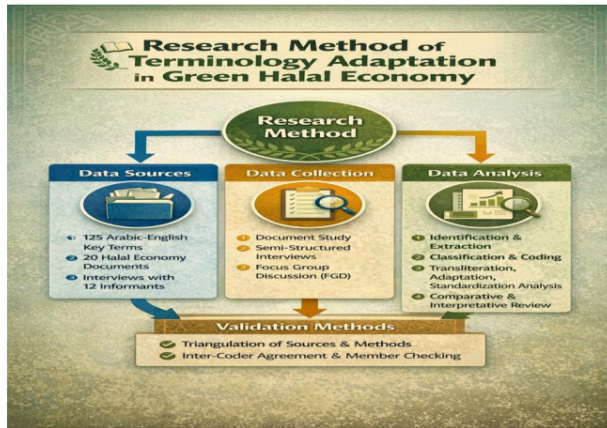
The findings of this study are based on the analysis of three complementary data sources. First, linguistic data consisting of 125 key terms derived from Arabic and English were identified in various Green Halal Economy documents, including government regulations, halal certification standards, reports from international institutions, and relevant academic publications.[34] The analysis of this corpus reveals significant variation in both the form and usage of terms, particularly those related to core concepts such as *halalan thayyiban*, *halal supply chain*, *eco-halal*, and *sustainable halal industry*. These variations occur not only at the level of orthography but also in meaning and contextual usage within Indonesian.

Second, the analysis of 20 policy and strategic documents related to the halal industry indicates that terminology usage remains inconsistent across documents. In several cases, a single concept is represented by multiple terms, such as the interchangeable use of “rantai pasok halal” and *halal supply chain* in different texts. This finding suggests that the process of terminology standardization is still evolving and has not yet been fully integrated into a unified policy framework.

Third, interviews with 12 informants from diverse backgrounds—including linguists, Islamic economics scholars, halal industry practitioners, regulators, and religious authorities—reveal differing preferences in terminology usage. Some informants tend to retain transliterated forms to preserve the authenticity of religious meaning, as seen in *halalan thayyiban*, while others prefer Indonesian adaptations that are more communicative and accessible, such as “industri halal berkelanjutan.” These differences indicate that terminology adaptation is influenced not only by linguistic rules but also by ideological, practical, and communicative considerations.

Furthermore, the results of focus group discussions (FGDs) reinforce the finding that the acceptability of a term is largely determined by its context of use, particularly within regulatory and industrial domains. Terms used in official documents tend to be more rapidly accepted and widely adopted compared to those that circulate primarily within academic discourse. This demonstrates a close relationship between terminology standardization and institutional authority in determining legitimate language use.

Overall, the findings indicate that transliteration, adaptation, and terminology standardization within the Green Halal Economy constitute dynamic and interrelated processes. Variations in term forms reflect an ongoing negotiation between the need to preserve original meanings and the necessity to adapt terms to local contexts. Therefore, a more systematic and integrated framework for terminology adaptation is required to ensure that the use of Indonesian terminology becomes more consistent, precise, and effective in supporting the development of a sustainable halal industry.



Picture 2. Research Methodology Flowchart

**RESULT AND DISCUSSION**

To provide a systematic overview of transliteration and terminology adaptation patterns in the practice of the Green Halal Economy in Indonesia, this study presents a classification of Arabic and English terms used in policy documents, halal certification standards, academic publications, and industry texts. The construction of this table aims to comprehensively map the source language of each term, its adapted form in Indonesian, its domain of use, and the conceptual function attached to it.[35] Through this approach, the table serves not merely as an inventory of terminology, but also as a linguistic analytical tool for examining the relationship between linguistic form, context of use, and conceptual meaning within the discourse of the Green Halal Economy.

This mapping enables the identification of differences in adaptation patterns between Arabic and English terms, including tendencies toward direct borrowing, variable transliteration, partial translation, and institutional adaptation. In addition, the table facilitates an analysis of the role of terminology as a non-material infrastructure that supports the integration of halal values and sustainability principles.[36]

Accordingly, the presented classification of Arabic–English terminology provides an empirical foundation for further discussion on terminology consistency, policy legitimacy, and communication effectiveness in the implementation of the Green Halal Economy in Indonesia.

**Table 1** Frequency Distribution and Adaptation Patterns of Green Halal Economy Terminology

No	Istilah Sumber	Istilah Indonesia	Kategori	Frekuensi	Pola Adaptasi	Standarisasi	Keterangan
1	halalan thayyiban	halalan thayyiban	TR	18	Transliterasi murni	Sedang	Konsisten, namun belum ada pedoman baku nasional

4							
2	<i>halal supply chain</i>	rantai pasok halal	AF	15	Adaptasi penuh (leksikal + semantis)	Tinggi	Digunakan dalam dokumen kebijakan
3	<i>halal supply chain</i>	halal supply chain	AP	9	Adaptasi parsial (kode campuran)	Rendah	Digunakan dalam teks akademik
4	<i>eco-halal</i>	eco-halal	AP	7	Adaptasi parsial (pinjaman langsung)	Rendah	Belum ada padanan resmi
5	<i>eco-halal</i>	halal ramah lingkungan	AF	6	Adaptasi penuh (deskriptif)	Sedang	Mulai digunakan dalam wacana publik
6	<i>green certification</i>	sertifikasi hijau	AF	10	Adaptasi penuh (terjemahan langsung)	Tinggi	Digunakan dalam dokumen resmi
7	<i>sustainable halal industry</i>	industri halal berkelanjutan	AF	14	Adaptasi penuh (komunikatif)	Tinggi	Konsisten dalam kebijakan
8	<i>sustainable halal industry</i>	sustainable halal industry	AP	5	Adaptasi parsial (pinjaman)	Rendah	Digunakan dalam jurnal internasional
9	<i>sharia compliance</i>	kepatuhan syariah	AF	12	Adaptasi penuh (konseptual)	Tinggi	Istilah baku dalam regulasi
10	<i>halal ecosystem</i>	ekosistem halal	AF	11	Adaptasi penuh (naturalized)	Tinggi	Konsisten lintas dokumen

The results of the analysis indicate that full adaptation (AF) constitutes the dominant pattern in Green Halal Economy terminology, suggesting a strong tendency to adjust terms to be more communicative and aligned with the structural norms of the Indonesian language. However, the presence of partial adaptation (AP) and transliteration (TR) demonstrates that ideological and conceptual factors, particularly those related to Islamic values, continue to influence terminological choices.

From the perspective of standardization, only a portion of the terms has achieved a high level of consistency, particularly those incorporated into official policy documents. In contrast, non-standardized terms tend to exhibit variations in form and usage, which may lead to ambiguity in cross-sectoral communication.

The analysis presented in Table X shows that terminology adaptation patterns in the Green Halal Economy are dominated by the full adaptation (AF) category, accounting for 60%. This dominance is not incidental but is driven by practical communication needs across sectors that demand clarity, efficiency, and comprehensibility. In policy and industrial contexts, terms that remain too close to their source-language forms tend to be less accessible to local users, thereby encouraging full adaptation into Indonesian linguistic structures. In other words, this pattern emerges due to communicative pressures and functional requirements in language use.

This phenomenon aligns with Peter Newmark's translation theory, particularly the concept of *communicative translation*, which emphasizes prioritizing the comprehension of the target audience. For instance, the use of "industri halal berkelanjutan" as an adaptation of *sustainable halal industry* illustrates that adaptation involves not only transferring meaning but also aligning it with the linguistic conventions of Indonesian. Thus, the dominance of full adaptation reflects the practical implementation of a communicative approach in terminology usage.

Nevertheless, the existence of partial adaptation (30%) and transliteration (10%) indicates that not all terms follow this dominant pattern. This occurs due to the need to preserve certain conceptual and ideological meanings, especially in terms with strong religious connotations. Terms such as *halalan thayyiban* are retained in transliterated form because they lack fully equivalent expressions in Indonesian. In such cases, full adaptation may risk diminishing essential semantic dimensions.

This phenomenon can be further explained through Newmark's concept of *semantic translation*, where fidelity to the source meaning is prioritized over target-language fluency. Therefore, the variation in adaptation patterns should not be viewed as inconsistency, but rather as a reflection of selective and context-dependent translation strategies. In this regard, the findings demonstrate that terminology adaptation operates along a continuum between semantic and communicative translation.

From the perspective of Terminology Theory as proposed by Eugen Wüster, the findings indicate that the level of terminology standardization remains suboptimal. This is evident in the existence of multiple terms representing the same concept, such as "rantai pasok halal" and *halal supply chain*. This condition arises from the absence of a single authoritative body that consistently regulates terminology usage across sectors. Additionally, differences in user backgrounds—ranging from academics and regulators to industry practitioners—further contribute to terminological variation.

Within Wüster's framework, this situation contradicts the principle of *one concept—one term*, potentially leading to ambiguity and inefficiency in communication. The implication is that weak terminological consistency may hinder policy harmonization, particularly in a global context that requires uniform terminology across countries. Therefore, these findings underscore the need for concept-based terminology standardization rather than reliance on habitual usage.

Furthermore, from a sociolinguistic and language policy perspective, variations in standardization levels cannot be separated from issues of power and institutional authority. The data indicate that terms with a high level of standardization are typically those legitimized in official regulatory documents. This pattern occurs because language in policy contexts is not neutral, but rather shaped by authorities that determine which linguistic forms are considered legitimate.

Conversely, terms that emerge within academic or informal discourse tend to be more variable due to the absence of strict institutional control. The implication is that terminology standardization is not solely a linguistic process but also a political and institutional one, requiring the involvement of policy actors in its formulation and implementation.

Overall, the findings demonstrate that terminology adaptation patterns in the Green Halal Economy are shaped by the interaction of three main factors: communicative needs (Newmark), conceptual principles of terminology (Wüster), and socio-political dynamics (sociolinguistics). The theoretical implication is that no single approach is sufficient to explain this phenomenon, necessitating an integrated, interdisciplinary framework. Practically, the findings highlight the need for a systematic terminology adaptation framework that considers not only linguistic aspects but also institutional legitimacy and user needs.

Thus, the relationship between data and theory in this study is not merely confirmatory but also elaborative, demonstrating how these theoretical perspectives operate simultaneously in explaining terminology adaptation within the Green Halal Economy context.

## CONCLUSION AND IMPLICATIONS

This study demonstrates that: (1) the transliteration and adaptation of Arabic–English terminology in the Green Halal Economy in Indonesia remain inconsistent, as indicated by variations in the spelling of Arabic terms and the coexistence of English terms alongside their Indonesian equivalents; (2) adaptation patterns are dominated by full adaptation aimed at enhancing comprehensibility, while transliteration is retained for terms with strong religious conceptual content; (3) the level of terminology standardization is strongly influenced by institutional legitimacy, whereby terms formalized in regulations tend to be more consistent and clearly defined than those that evolve discursively; (4) these findings confirm that terminology constitutes a critical component of linguistic infrastructure that supports communication effectiveness, policy harmonization, and the implementation of the Green Halal Economy; and (5) therefore, an integrated terminology standardization framework aligned with policy is required to enhance consistency, semantic clarity, and acceptability at both national and global levels.

Based on these findings, this study recommends the development of a terminology standardization framework that integrates linguistic, regulatory, and practical dimensions. Relevant authorities should establish official guidelines covering the systematic transliteration of Arabic terms and the adaptation of English terminology, while ensuring consistent usage across policy documents, regulations, and public communication. Furthermore, cross-sector collaboration among linguists, regulators, academics, and industry practitioners is essential to produce terminology that is not only conceptually accurate but also communicative and widely acceptable. The implementation of such policies is expected to reduce ambiguity, improve communication effectiveness among stakeholders, and strengthen Indonesia's position in advancing the Green Halal Economy at the global level.

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