

SUSTAINABLE CULINARY BUSINESS: RESPONDING TO ENVIRONMENTAL DAMAGE FROM THE PERSPECTIVE OF MAQASHID SHARIA

Khairul Anwar¹, Wahidatul Maghfiroh², Ahmad Hanif Muntahal Fahmi³

¹Sekolah Tinggi Agama Islam Ki Ageng Pekalongan, Indonesia,
akhairul236@gmail.com

²Institut Teknologi dan Sains Nahdlatul Ulama (ITSNU) Pekalongan, Indonesia,
wahidatulmaghfiroh@gmail.com

³Universitas Brawijaya, Indonesia, ahmadfahmi6262@student.ub.ac.id

Abstract

This study aims to analyze sustainable culinary business as an approach to addressing environmental degradation and to examine its implementation from the perspective of maqashid sharia. The study employs library research with a qualitative approach, using secondary sources published primarily during 2019–2025, while earlier works are included as foundational references. Data were collected from journal articles, books, research reports, online media, and other relevant literature, and analyzed through data reduction, data presentation, and conclusion drawing. The findings show that sustainable culinary business integrates economic, social, and environmental objectives through the Triple Bottom Line framework. Six aspects are identified: waste reduction, energy efficiency, water efficiency, waste management, the use of local and organic raw materials, and the zero-waste concept. These practices can benefit both customers and business owners by strengthening environmental responsibility, resource efficiency, consumer trust, competitiveness, and long-term business continuity. From the perspective of maqashid sharia, sustainable culinary practices contribute to public welfare by protecting religion, life, intellect, offspring, and property, particularly through food-waste management, efficient water use, reduced plastic consumption, environmentally friendly design, and local sourcing. However, halal and thayyib principles, including halal certification, remain important complementary considerations. The study implies the need for stronger academic indicators, supportive government policies, responsible business practices, and community participation. Future research should validate these findings through empirical studies and measurable sustainability indicators.

Keywords: natural environment; sustainable, green restaurant, *maqashid sharia*.

Introduction

A survey conducted by Deloitte in 2022 concluded that 89% of more than 2,000 executives in 21 countries agreed that there is a global climate emergency (Fajar, R., Susilo, N., Darmawan, A. J., & Putri, 2023). One of the causes of the worldwide climate emergency is the economic activities of industrial players who disregard environmental conservation values. The development and industrialisation process has caused externalities closely related to pollution and depletion of natural resources, negatively impacting national growth (Ariningtyas Prabawati, 2022).

Even though a country's economic growth is increasing, it cannot be denied that environmentally unfriendly industrial activities are causing alarming ecological disasters. Some negative environmental impacts include severe environmental damage and scarcity of natural resources, environmental pollution due to waste and industrial waste, and so on. Various forms of ecological damage due to the exploitation of nature have caused many disasters, such as floods, earthquakes, landslides, and others (Hanifuddin & Sekaringsih, 2025).

Another issue, such as environmental pollution, is also a problem related to environmental degradation in Indonesia. One of the causes of environmental degradation is the improper disposal of domestic and industrial waste. Major rivers in Indonesia, such as the Citarum and Brantas, still face severe pollution issues due to industrial and domestic waste, despite the government having launched a revitalization program (TunasHijaulD, 2025).

Environmental pollution also occurs due to the accumulated waste that is not managed correctly. This happens because of a lack of awareness among people about protecting the environment. As a result, many people dispose of waste in inappropriate places, such as on the side of the road and in rivers, without considering the environmental impact. The large amount of waste generated in Indonesia has also not been entirely appropriately managed, as indicated by data from the Ministry of Environment and Forestry in Table 1, as follows (SIPSN, 2024):

Table 1. Waste Management Performance

No.	Indicator	Percentage	Amount (tons/year)
1	Waste Generation	—	33,814,397.64
2	Waste Reduction	13.14%	4,444,860.34
3	Waste Handling	46.73%	15,801,476.36

No.	Indicator	Percentage	Amount (tons/year)
4	Managed Waste	59.87%	20,246,336.70
5	Unmanaged Waste	40.13%	13,568,060.94

Source: <https://sipsn.menlhk.go.id/sipsn/>

Some negative impacts in the economic field are economic injustice and poverty. Economic injustice occurs because of the economic gap between regions rich in natural resources and poor areas with limited natural resources. Economic inequality is not merely a matter of income disparity but also involves other aspects such as education, health, and political freedom. Inequality in the distribution of resources leads to substantial disparities in socio-economic life. Exploiting natural resources focuses solely on development progress and economic growth without considering equity, resulting in economic inequality (Sum, 2025).

Poverty is also a serious problem due to the exploitation of natural resources, which remains unresolved to this day. Natural resources are an essential indicator of whether a community is prosperous. Excessive exploitation of natural resources has a profound impact on the poverty level of the surrounding community. This is because environmental damage affects water availability, causes drought and erosion, and drastically reduces agricultural production capacity (Oki et al., 2020a). This is reinforced by several previous studies that explain poverty and economic injustice as negative impacts of natural resource exploitation.

The study Oki et al. (2020) explains that poverty in the Takarai, Malaka Regency village is caused by excessive exploitation of natural resources. This is due to the practice of slash-and-burn agriculture and shifting cultivation. Meanwhile, Poverty is caused by unequal patterns of natural resource ownership, which leads to unequal income distribution. The reduction in agricultural land, farm tenants (farm workers) and pesanggem who are limited in their rights and authority (Febriyanti & Astuti, 2020a).

In another study, explained that exploiting natural resources has long-term impacts on the economy and the environment. One of the impacts on the economy is a reduction in food sources, which has a broader impact on poverty. For the environment, there is environmental damage such as flooding, drought, and landslides (Natia & Pramasha, 2024). Meanwhile, in a study by I Wayan Lintar Randu Difa, which discusses Green Restaurants, it is stated that the

implementation of green restaurants has a positive impact on supporting sustainable tourism and guest satisfaction (Difa, 2022).

Exploiting natural resources and their impacts on the environment and the economy have become important concerns for stakeholders and economic actors whose business activities may prioritise economic returns while overlooking their social and environmental consequences. In response to these challenges, previous studies have explored several related issues. Studies by Oki et al (2020) and Febriyanti & Astuti (2020), for example, highlight the relationship between natural resource exploitation, poverty, unequal resource ownership, and income distribution. The use of natural resources can have long-term environmental and economic consequences. Including the loss of food sources, floods, droughts, and landslides. Meanwhile, studies on green restaurants and green business have mainly examined environmentally friendly business practices, such as waste management, resource efficiency, and their contribution to sustainable tourism and consumer satisfaction (Difa, 2022; Susanto et al., 2024). Although these studies provide important insights, they tend to examine the environmental and economic dimensions of sustainability separately from the Islamic ethical framework of *maqashid sharia*. In particular, limited attention has been given to how sustainable culinary business practices can be conceptually connected to the objectives of *maqashid sharia* in responding to environmental degradation resulting from natural resource exploitation.

This gap is particularly relevant to the culinary sector because food and beverage businesses constitute one of the largest and most widespread business sectors in Indonesia. According to the Central Statistics Agency (BPS), the number of food and beverage businesses in Indonesia reached 4.85 million in 2023, increasing by approximately 21.13% from 4.01 million in 2016. At the same time, the rapid expansion of the culinary sector raises environmental concerns, particularly regarding food waste, plastic use, energy consumption, water use, and the utilisation of natural resources. Thus, the increasing scale of the culinary industry needs to be accompanied by a stronger sustainability orientation rather than being evaluated solely in terms of economic performance.

What's more, as the world's second-largest producer of food waste, with 20.93 million tons per year, according to the Indonesian Gastronomic Community (IGC) by 2024, Indonesia needs to emphasize environmental principles to businesses operating in the culinary sector. In the environmental industry, food waste has an impact on greenhouse gas emissions and inefficient use of water and land, which can damage natural ecosystems. The carbon footprint of food

waste is estimated to reach 3.3 billion tons of CO₂, equivalent to the greenhouse gases released into the atmosphere each year (Handoyo & Asri, 2023).

Against this background, the present study addresses the identified gap by integrating the concept of sustainable culinary business with the *maqashid sharia* perspective. Rather than examining green business merely as an environmental management strategy, this study positions sustainable culinary practices as an approach that can simultaneously address environmental protection, social welfare, and economic interests within an Islamic normative framework. The novelty of this study therefore lies in its effort to conceptualise sustainable culinary business practices such as food-waste management, efficient use of water and energy, reduction of plastic consumption, use of environmentally friendly materials, and utilisation of local raw materials as practical expressions of the objectives of *maqashid sharia*. Through this perspective, the study contributes a more integrated understanding of how culinary businesses can respond to environmental degradation while pursuing broader human welfare and social justice.

Based on the above background, further discussion is needed on implementing green business in the culinary field to overcome environmental pollution, poverty, and economic injustice due to the extreme exploitation of nature. Coupled with the concept of *maqashid sharia*, implementing green business is expected to be the right step taken by economic actors in achieving prosperity and welfare for all parties. This study aims to describe and analyse the implementation of sustainable culinary businesses to solve extreme environmental damage caused by exploiting natural resources from the perspective of *maqashid sharia*.

Methodology

This type of research is library research, which uses a qualitative approach. The object of this research is the concept of sustainable culinary business as a response to environmental damage. This study is analysed using the *maqashid sharia* perspective. The researcher uses secondary data from journal articles, final projects, online media, and books in this study. The documents and literature used in this study were primarily published during the period of 2019–2025. This period was selected to ensure that the analysis reflects recent developments in sustainable business, environmental issues, green culinary practices, and the application of *maqashid sharia*. However, several earlier publications were also included when they provided foundational theories or concepts that remain

relevant to the analysis, particularly regarding green business, sustainability, and *maqashid sharia*. The documents were selected based on their relevance to the research topic, academic or institutional credibility, and their contribution to answering the research objectives. The steps that researchers must take in library research are as follows: First, collecting research materials. The materials collected consist of empirical data from books, journals, official or scientific research reports, and other literature supporting the research theme and second, reading the literature (Notoatmodjo & M.A., 2018). When reading research materials, readers must delve deeply into the reading materials to discover new ideas related to the research title. Third, take research notes. Fourth, process the research notes. All materials read are then processed or analysed to arrive at a conclusion compiled as an article. The data analysis method consists of three activities, namely data reduction, data presentation, and conclusion drawing (Bungin, 2010).

Result and Discussion

Genealogy of Halal Labels: From 'Alāmat al-Ḥukm to 'Alāmat al-Sūq

In classical fiqh, halal does not require a label. He refers to the status of the law (*ḥukm*) attached to objects (*'ayn*) and deeds (*fi'l*), with the basic rule that the original law of all things is permissible (*al-aṣlu fī al-ashyā' al-ibāḥah*) unless there is evidence to the contrary (al-Subkī, 1991). Recognition of halal status takes place through three main mechanisms: (i) *thiqah*-based community trust; (ii) direct consultation with the mufti or *ulamā*; and (iii) observation of relatively transparent production chains in the *qarīb* (local-proxim) economy. External markers are not necessary because the prevailing *'urf* assumes honesty and transparency as normative standards.

Green Business Concept

We are currently living in an era of environmental degradation. The earth is experiencing an increasingly heavy burden on its environment. The business world needs to engage and address environmental issues actively. The green business approach began in the late 20th century as a direct response to widespread public concern about the sustainability of long-term economic development (Ferinia, 2023).

The green business strategy in this study refers to a business strategy that integrates economic, social, and environmental objectives into business operations. This strategy is supported by the Triple Bottom Line (TBL) theory,

which emphasizes three dimensions of business performance: profit, people, and planet (Elkington, 1998). In the culinary sector, this strategy can be implemented through several practices, including reducing food waste and plastic use, improving energy and water efficiency, using environmentally friendly and local raw materials, recycling production waste, and involving the surrounding community in environmental initiatives. Thus, green business is not merely an effort to reduce environmental impacts but a comprehensive strategy for achieving economic sustainability while maintaining social and ecological responsibility (Basar et al., 2023).

Companies can contribute to reducing environmental damage by implementing the concept of green business in their management practices. Green business refers to business activities that aim to meet the needs of society in terms of products and services while preserving the environment. Companies can implement this concept in their management and business functions. Before implementing the idea of green business, it is necessary to understand what green business is (Sugiarto et al., 2021).

The concept of green business is increasingly being promoted in several cities in Indonesia. This is due to the increasing amount of waste, including waste from trade. In addition to the quantity, the waste types are becoming more diverse and more challenging to decompose naturally. This must be addressed immediately, and the best solution must be found because waste will always exist as long as trade exists (Wibowo et al., 2021).

Green Business as a Solution to Natural Resource and Environmental Degradation

In this modern era, destroying natural resources and the environment is increasingly alarming. Excessive human activities exploiting natural resources for economic gain often neglect sustainability. Green business has emerged as a new paradigm offering solutions to these issues. Through a more sustainable approach, green business focuses on profit and considers every business activity's social and environmental impacts (Wilana et al., 2024).

The green business concept is based on management principles that consider environmental and social sustainability (Hendarsih, 2017). Companies implementing green business practices will adopt practices that preserve the environment. For example, using environmentally friendly raw materials, energy efficiency, and proper waste management can reduce carbon footprints and other negative environmental impacts (Qin, 2019). In the long term, this approach can help repair the damage while creating added value for the community.

Green business practices also encourage innovation in technology and products (Islam, 2023). Many companies invest in research and development to create more environmentally friendly products. For example, car companies are developing electric vehicles as an alternative to fossil fuel-powered vehicles. Such innovations reduce greenhouse gas emissions and provide consumers with more sustainable options (Nidumolu et al., 2009). In this way, green business drives positive change in consumer behaviour and the industry. In addition, green businesses contribute to local economic development and job creation. By prioritising sustainability, companies implementing green principles often give rise to regional initiatives that empower communities. Thus, green businesses play a role in environmental conservation and improving community well-being (Septarini, 2025).

From a consumer perspective, awareness of the importance of sustainability is increasing. Consumers are now more selective in choosing the products they consume, with many opting for products with eco-friendly labels. This creates pressure for companies to adapt and shift to greener business practices. When the demand for sustainable products is strong, companies will feel compelled to change their business strategies to meet market needs (Wier & Calverley, 2002).

Eco-friendly business practices can influence purchasing decisions, trust, satisfaction, and perceptions of the business. Customers are increasingly considering not only the quality and price of food, but also how businesses manage waste, reduce plastic use, save water and energy, and use eco-friendly materials. For business owners, sustainability is a strategic effort to maintain business continuity while reducing environmental impact and strengthening competitiveness. While implementing eco-friendly practices may require changes in production processes and additional initial investments, these practices can improve resource efficiency, strengthen a business image, respond to changing consumer preferences, and create long-term economic value. Therefore, a sustainable culinary business requires alignment between customer expectations and business interests, where environmental responsibility becomes a form of social responsibility as well as a strategy to maintain customer trust and business sustainability (Tathiana, 2023).

This shows that green business is not only a moral obligation, but also an economic opportunity. The transformation towards green business also requires cooperation between various stakeholders, including the government, industry, and civil society. Supportive policies and regulations can accelerate the adoption

of more sustainable business practices. For example, tax incentives for companies that reduce emissions or promote the use of renewable energy can encourage more companies to switch to green business (Dauvergne & Lister, 2019). Synergy between the government and the private sector is essential to create an ecosystem that supports sustainability.

However, this transformation is not without challenges. One of the main challenges is resistance from companies that still adhere to traditional business models focused on short-term profits. A lack of knowledge and understanding of the long-term benefits of green business practices is also an obstacle. Therefore, education and outreach on sustainability in business is crucial (Kahn, 2011).

The success of green businesses is also measured by their ability to measure their business activities' social and environmental impact (Hudaibiya & Raza, 2024). Accurate measurement will provide valuable data for evaluating the effectiveness of the sustainability strategies. By using relevant indicators, companies can improve their practices and contribute more significantly to environmental protection (Epstein & Buhovac, 2014). Therefore, companies must establish transparent and accountable reporting systems when conducting green business.

In conclusion, green business is a promising solution to address the degradation of natural resources and the environment. Green business can positively contribute to the economy and society without compromising environmental health through innovation, the courage to change, and stakeholder collaboration. Looking ahead, communities, businesses, and governments must work together to build an ecosystem that supports sustainable business practices for the sake of future generations. Implementing green business principles is not just an option, but a necessity to save the environment and ensure the sustainability of life on our planet.

Sustainable Culinary Business

Every business has its field, which will positively impact the environment if managed and implemented without compromising environmental sustainability principles. The culinary industry is one of the most promising business sectors, attracting many entrepreneurs to open various types of culinary businesses such as cafes, restaurants, and other unique culinary products. The modern lifestyle of society, which increasingly appreciates culinary diversity, has also driven the growth of this business in various regions. Food is no longer just about meeting basic needs; it has become part of trends and lifestyle, as evidenced by the emergence of numerous new culinary businesses (Sholeh & Idris, 2024).

In an era of climate change and increasingly acute environmental damage, culinary businesses must prioritise ecological sustainability principles. Businesses must not only focus on profit, but also consider social and environmental aspects. In economic discussions, this concept is known as the Triple Bottom Line, which is a holistic approach to measuring business performance by considering three key metrics: economic performance (profit), social responsibility (people), and environmental protection (planet) (Elkington, 1998). Applying the Triple Bottom Line in the food industry will contribute to sustainable development, enhance the industry's reputation, improve measurable performance, strengthen the financial standing of food businesses, and ensure high-quality products and services (Basar et al., 2023).

It cannot be denied that the emergence of a business will undoubtedly be profit-oriented to continue operating and growing. The food industry must maintain its primary objective of profit. Still, profit itself must be interpreted broadly not merely as material gain but also as profit that positively impacts social and environmental aspects. Furthermore, the value of profit can also be applied in selecting high-quality raw materials, such as avoiding the purchase of raw materials derived from the exploitation of natural resources, which inevitably harm the environment.

The people aspect also needs to be considered in the culinary business, with attention to human welfare. This people aspect includes employees, the community, and the surrounding community. The culinary business can demonstrate its concern by fulfilling and helping the community's needs. This way, the culinary business can provide broader benefits than just seeking profit. Additionally, the food industry must also consider environmental aspects. Water pollution, air pollution, climate change, and CO₂ emissions are negative impacts of business activities, including those in the food industry. The food industry must use natural resources wisely, adopt environmentally friendly technologies, and recycle waste from production activities. These are examples of the food industry's social responsibility toward the environment (planet) (LindungiHutan Official, 2023).

As a form of culinary business responsibility towards the environment, there is a trend of environmentally-friendly restaurants (green restaurants) in other countries. The emergence of this trend can be explained by looking at public interest in restaurants that are managed on an environmental basis. In Indonesia, attention to restaurant management that promotes environmental concepts

continues to grow (Suparti et al., 2019). This awareness will undoubtedly positively impact the environment in the future.

Food waste disposed of in landfills produces methane gas, one of the most dangerous greenhouse gases for the climate. This gas contributes significantly to global warming and environmental degradation. Household food waste substantially impacts greenhouse gas emissions and resource use, so food waste management must be a top priority to reduce broader ecological impacts. Restaurants, as popular dining establishments, must contribute to food waste management (Ash Siddiq et al., 2024).

Environmentally friendly behaviour in food business activities has three indicators: 1) Green action. 2) Green food. 3) Green donation. Green action refers to activities aimed at protecting and positively impacting the environment, such as recycling and reducing plastic use. Green food is a commercial agricultural strategy to differentiate agrarian products for higher prices while enabling modern technology in hybrid seeds, fertilisers, and more natural, environmentally friendly pesticides. Green donation is the restaurant's effort to donate funds, participate in community projects, and educate the public about the environmental damage caused by restaurants and how to address it (Susanto et al., 2024). In concept and practice, sustainable restaurants implement several things in Table 2.

Table 2 Sustainable Restaurant Concept

No.	Aspect	Description
1	Waste Reduction	Eco-friendly restaurants focus on reducing food waste, using sustainable packaging, and recycling.
2	Energy Efficiency	Energy-efficient lighting, automatic lighting systems, and natural light can be used to reduce energy consumption.
3	Water Efficiency	Automatic water taps or motion sensors, water-saving toilets, and kitchen appliances that efficiently use water can be implemented.
4	Waste Management	Organic and inorganic waste are separated, and restaurants work with recycling agencies to manage waste effectively.

No.	Aspect	Description
5	Local and Organic Raw Materials	Restaurants prioritize locally produced and organic food ingredients to reduce their carbon footprint and support local farmers.
6	Zero-Waste Concept	Restaurants strive to minimize waste and prevent waste from ending up in landfills.

Based on the Triple Bottom Line framework and the environmental challenges faced by the culinary sector, this study identifies six aspects of sustainable culinary business. These aspects were selected to represent the economic, social, and environmental dimensions of sustainability, as well as their practical application in culinary business activities. The six aspects and their supporting references are presented in the following Table 2.

Forms of Green Restaurant and Café Practices in Indonesia

Several restaurants and cafes in Indonesia have already implemented environmentally friendly concepts. One example is Stuja Coffee, located in the Cipete area of South Jakarta. Stuja Coffee combines high-quality coffee with environmentally friendly principles. Their packaging is made from organic plastic derived from cassava and corn. In addition, they provide recycling facilities with separate bins for organic and inorganic waste (Faqih, 2025). Next is Jong Won in Central Java. Jong Won does not provide straws and plastic drink cups to reduce plastic waste. In addition, the function of tissues is replaced by cloth towels. Jong Won also manages its waste from sorting to recycling. Sorted organic waste is turned into maggots for livestock and fish feed. Meanwhile, inorganic waste is handed over to KSM Maduasri for recycling. This Korean restaurant uses produce from its garden as dish ingredients (Aviaska, 2022).

Meanwhile, in Bali, there is a restaurant at Potato Head Beach Club Bali called IJEN Restaurant. IJEN is known for its excellent use of sustainability concepts, from the interior design to the food served at the restaurant. IJEN opened on September 16, 2018, and is a restaurant that adheres to a zero-waste concept. This restaurant, built almost entirely from recycled materials, significantly reduces waste, especially given the increasing amount of plastic waste each year. IJEN Restaurant separates organic and inorganic waste into five different bins. These are then given to local farmers to feed pigs or composted

on-site, shellfish shells are ground into powder and used as fertiliser, and all items are fully recycled (Kumparan, 2021).

In Bandung, Greens and Beans has been open since 2017. As its name suggests, this restaurant embraces a green concept. The restaurant's beautiful courtyard has two biopores for decomposing organic waste. The habit of managing waste began when the restaurant was established in 2017. At that time, the restaurant owner, Anna Setiady, aimed to reduce waste disposal to landfills, so she managed waste within the restaurant. In addition to waste management, Greens and Beans also maintains environmental sustainability by using organic food ingredients. They purchase organic ingredients from local farmers. Plastic use is also minimised at Greens and Beans. Customers can drink the restaurant's refillable water, eliminating the need to buy bottled drinks. The cups and straws used at the restaurant are biodegradable or eco-friendly plastic (Rachman, 2025).

From the perspective of *maqashid sharia*, environmentally friendly practices alone are not sufficient to determine whether a culinary business can be considered sustainable in an Islamic context. The principles of halal and *thayyib* should also be considered, particularly in relation to food ingredients, processing, and serving. However, the literature reviewed in this study does not provide sufficient information to confirm the halal certification status of the restaurants and cafés discussed above. Therefore, their examples are presented primarily as illustrations of environmentally friendly practices, while halal certification and *thayyib* principles should be considered as additional aspects in assessing sustainable culinary businesses from the perspective of *maqashid sharia*.

Other businesses should emulate the concept these cafes and restaurants apply in the same field. This is so that culinary companies do not only seek profit, but also contribute to or at least minimise environmental pollution. Moreover, an environmentally friendly corporate image can increase consumer confidence and the company's competitiveness (Aziz & Saggaf Shihab, 2024). Consumers are increasingly concerned about environmental issues and prefer products or services from companies committed to sustainability.

Green Business from the Perspective of *Maqashid Sharia*

Green business has become an alternative for economic actors to do business and seek profits without neglecting environmental sustainability. Green business aims to balance material profits and ecological aspects, creating social prosperity and preserving natural resources. Implementing green business will help solve ecological damage issues that remain unresolved. The core principle of green business is to build social justice, economic justice, and ecological

sustainability based on a sustainable economic development system (Wilana & Naryoto, 2024).

Businesses operating in the culinary sector must prioritise environmentally friendly business practices. This includes planning, sourcing raw materials, processing, serving, and customer service. All aspects must be designed with environmental sustainability in mind. This is an effort to support environmental sustainability. Ecological sustainability is a concept that emphasises meeting the needs of the present without compromising the ability of future generations to meet their own needs (Sa'bandiyah et al., 2025).

Implementing sustainable culinary businesses as described above, such as using environmentally friendly materials, processing food waste, recycling organic waste, and minimising the use of plastic, will be analysed using the *maqashid sharia* perspective.

The essence of *maqasid sharia* is to protect human welfare. Environmental conservation brings many benefits to humanity, because when we talk about the environment, we inevitably talk about humans, as a healthy environment has a positive impact on humans and vice versa; environmental degradation hurts humans. The welfare generated must be universal (encompassing all individuals) rather than partial (limited to a specific group or individual). Therefore, welfare cannot be attributed solely to a particular group or individual without extending to all humanity (Ramadhan, 2019).

To achieve this benefit, five essential elements must be fulfilled, according to Imam Asy-Syatibi, namely Protection of religion (*hifzh al-din*), Protection of life (*hifzh al-nafs*), Protection of reason (*hifzh al-'aql*), Protection of offspring (*hifzh al-nasl*), and Protection of property (*hifzh al-mal*) (Azizah, 2022). The concept of a sustainable culinary business, which prioritises environmental conservation principles, is very much in line with the principles of *maqashid sharia*, which aim to achieve the welfare of humans and other living creatures (Anwar, 2024).

To clarify the relationship between environmentally friendly business practices, sustainability, and *maqashid sharia*, it is important to distinguish these three concepts. Environmentally friendly business practices primarily focus on reducing negative environmental impacts, while sustainability encompasses broader economic, social, and environmental dimensions to ensure the continuity of business and human welfare across generations. Meanwhile, *maqashid sharia* provides an Islamic normative framework that directs business activities toward the protection of essential human interests and the achievement of universal

welfare. The differences and relationships among these concepts are presented in Table 3.

Table 3. Distinction between Green Business Practices, Sustainability, and *Maqashid Sharia*

Aspect	Environmentally Friendly Business Practices	Sustainability	<i>Maqashid Sharia</i>
Main focus	Reducing negative environmental impacts of business activities	Balancing economic, social, and environmental interests	Achieving human welfare and protecting essential human interests
Primary objective	Minimising pollution, waste, and excessive use of natural resources	Ensuring the continuity of business, society, and environmental resources for present and future generations	Realising <i>maslahah</i> and preventing harm (<i>mafsadah</i>)
Environmental dimension	Waste reduction, recycling, reduction of plastic use, and efficient use of water and energy	Long-term conservation of natural resources and environmental sustainability	Protection of life (<i>hifzh al-nafs</i>) and preservation of welfare through environmental protection
Economic dimension	Improving resource efficiency and reducing unnecessary costs	Maintaining long-term business viability and economic value	Protection of property (<i>hifzh al-mal</i>) and fair economic benefits
Social dimension	Reducing environmental risks to workers, consumers, and surrounding communities	Promoting social welfare, equity, and intergenerational responsibility	Protection of religion, life, reason, offspring, and property
Time orientation	Mainly addresses current environmental impacts	Emphasises continuity between present and future generations	Encompasses worldly and hereafter welfare

Aspect	Environmentally Friendly Business Practices	Sustainability	Maqashid Sharia
Normative basis	Environmental responsibility and business ethics	Economic, social, and environmental principles	Islamic law and the objectives of Sharia
Culinary business example	Reducing food waste, plastic, and excessive water use	Using local raw materials, efficient resources, waste management, and maintaining long-term business continuity	Linking environmental practices with <i>maslahah</i> and the protection of <i>hifzh al-din</i> , <i>hifzh al-nafs</i> , <i>hifzh al-'aql</i> , <i>hifzh al-nasl</i> , and <i>hifzh al-mal</i>

The Table 3 shows that environmentally friendly business practices and sustainability provide practical approaches to reducing environmental impacts and maintaining long-term economic and social value. *Maqashid sharia*, however, provides a broader normative perspective by connecting these practices with the protection of essential human interests and the achievement of universal welfare. Therefore, the environmental practices implemented by culinary businesses can be understood as part of *maqashid sharia* when they contribute to preventing harm and protecting life, property, offspring, reason, and religion. Based on this relationship, the following discussion analyses specific sustainable culinary practices from the perspective of *maqashid sharia*.

First, the management of organic waste or food waste by a restaurant, such as making compost, animal feed, or biogas, is a form of protection of religion (*hifzh ad-din*), life (*hifzh an-nafs*), and offspring (*hifzh al-nasl*). Because food waste is not simply discarded in trash bins, which could lead to air, water, and soil pollution, and the spread of diseases (Yusmaman et al., 2023).

Processing or recycling food waste minimises environmental pollution. If the environment is clean and well-maintained, this is also a form of responsibility as a religious person. A healthy environment also has an impact on human physical and mental health. It also has implications for healthy offspring, as they are in an environment that is not dirty and polluted. The behaviour of minimising waste pollution, including food waste, is critical. Because, at the level of *maqashid sharia*, this falls under the category of *dharuriyat*. If this level of need is unmet or

unfulfilled, humanity's safety is threatened in this world and the hereafter. The logic is as follows: when minimising waste pollution, the positive impacts are not only felt by the company but also by the surrounding community. People can lead their lives well with a healthy environment, such as working to meet their basic needs, performing religious duties, and so on (Anwar et al., 2023).

Second, do not use excessive water in food production processes, as this aligns with preserving offspring (*hifzh al-nasl*) and property (*hifzh al-mal*). This is because a water crisis can have negative consequences for future generations. Using water effectively and efficiently—without wasting it—you can also save on budget expenditures (property), especially if the water used is paid for. Thirdly, using non-plastic materials, such as cloth bags or food containers made from natural materials, can reduce environmental pollution caused by plastic waste. This aligns with safeguarding life (*hifdz an-nafs*) because a clean environment contributes to human health and well-being (Hamdi et al., 2025).

Fourth, by implementing environmentally friendly interior and exterior designs, we can achieve harmony between human needs for comfortable housing and the Sharia objective of preserving the environment. For example, using recycled materials reduces the use of natural resources. It minimises waste, while energy-efficient designs reduce excessive energy consumption, aligning with *maqashid Sharia's* principles (Nurhadi, 2019).

Fifth, by utilising locally available raw materials, the restaurant industry can reduce its dependence on imported products, reduce production costs, and create jobs for the local community, thereby aligning with the Sharia objective of benefiting all of humanity (Rahmatika et al., 2019). The sustainable use of local raw materials is also in line with the principles of environmental friendliness and corporate social responsibility (CSR), which are increasingly important in the modern business world.

This study has implications for academics, business players, government, and society. Academically, it contributes to the discussion of sustainable business by connecting environmentally friendly culinary practices with the objectives of *maqashid sharia*, providing a conceptual basis for further research to develop measurable indicators of sustainable culinary business based on *maqashid sharia*. For business players, the findings indicate that practices such as reducing food waste and single-use plastics, improving water and energy efficiency, using environmentally friendly materials, managing waste, and prioritising local raw materials can support environmental responsibility while strengthening resource efficiency, consumer trust, and long-term business sustainability. For government, the findings highlight the importance of policies, education,

technical assistance, waste-management infrastructure, and incentives that encourage sustainable culinary practices, including greater integration between environmental standards and *halal-thayyib* principles. For society, the study encourages consumers and communities to participate actively by reducing food waste, limiting unnecessary plastic use, supporting environmentally responsible businesses, and strengthening collective awareness that environmental protection is part of achieving human welfare and protecting future generations.

This study has several limitations. First, it employs a library research method and relies on secondary sources, including journal articles, books, research reports, and online media; therefore, the findings provide a conceptual analysis of sustainable culinary business practices rather than direct empirical measurements of business implementation. Second, the restaurants and cafés discussed in this study are presented as examples of environmentally friendly practices, but the available literature does not provide sufficient information to verify all aspects of their operations, particularly their official halal certification status. Third, this study has not developed quantitative indicators to measure the extent to which specific culinary practices fulfil each dimension of *maqashid sharia*. Future research should therefore involve field-based investigations with business owners, consumers, government institutions, and halal certification authorities, while developing measurable indicators that integrate environmental sustainability, economic performance, social welfare, and *halal-thayyib* principles within a *maqashid sharia* framework.

Conclusion

Since This study concludes that sustainable culinary business can serve as a practical approach to reducing environmental degradation while maintaining economic and social value. The findings indicate that environmentally friendly practices in the culinary sector include food-waste management, reduction of plastic use, efficient use of water and energy, environmentally friendly building design, recycling, and the use of local raw materials. These practices demonstrate that sustainability in the culinary sector should not be understood merely as an environmental concern, but as an integrated business approach that considers economic, social, and ecological dimensions.

From the perspective of *maqashid sharia*, sustainable culinary business practices are consistent with the objective of achieving human welfare (*maslahah*) and preventing harm (*mafsadah*). Waste reduction and environmental protection

contribute particularly to the protection of life (*hifzh al-nafs*) and offspring (*hifzh al-nasl*), efficient use of water and resources is related to the protection of property (*hifzh al-mal*), while responsible business practices can contribute to broader social and religious welfare. Therefore, the integration of environmentally friendly practices with *maqashid sharia* provides a broader normative foundation for sustainable culinary businesses. Nevertheless, the principles of halal and *thayyib* should also be considered as complementary dimensions when assessing sustainable culinary businesses within an Islamic framework.

References

- Anwar, K. (2024). GO GREEN: Strategi Santri Menjaga Lingkungan Dalam Perspektif *Maqashid*. *An-Nawa: Jurnal Studi Islam*, 06(01), 64–76.
- Anwar, K., Susminingsih, S., & Ma'shum, A. M. Muh. H. (2023). Development Of Green Economy in The Batik Industry from A *Maqashid Sharia* Perspective. *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita*, 12(2), 209–225. <https://doi.org/10.46367/iqtishaduna.v12i2.1471>
- Ash Siddiq, Muhammad Nuzul Azhi, Pakki, I. B., Junaidin, J., Sinthary, V., Rozi, F., Majiding, C. M., Wahyuni, L. E. T., Nisaa, N. R. K., Anggreini, P., Wirawanti, I. W., Khuzaimah, U., Rahmadani, A. T., & Sari, M. W. (2024). Edukasi Limbah Makanan, Bahaya Terhadap Kesehatan Dan Lingkungan Serta Potensi Pemanfaatannya Untuk Mengurangi Food Waste. *Jurnal Abdi Insani*, 11(3), 1257–1264. <https://doi.org/10.29303/abdiinsani.v11i3.1928>
- Aviaska. (2022). 5 Rekomendasi Restoran dan Kafe Ramah Lingkungan. *Greeneration.Org*.
- Aziz, Abdul & Saggaf Shihab, M. (2024). Penerapan Green Marketing dan Dampaknya Terhadap Citra Perusahaan. *Journal of Economics and Business UBS*, 13(2), 492–502. <https://doi.org/10.52644/joeb.v13i2.1560>
- Azizah, Aryanti Nur. (2022). Pengelolaan Sampah Berbasis *Maqashid Syari'ah* Dan Circular Economy. In *Tesis UIN Malang*. UIN Malang.
- Basar, N. F., Hamzah, F., & Aisyah, N. (2023). Penerapan Konsep Triple Bottom Line Pada Usaha Ayam Potong UD. *Journal Ilmu Ekonomi Tri Dharma Nusantara Makassar*, 6(1), 104–114.
- Bungin, B. (2010). *Metodologi Penelitian Kualitatif: Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer*. Rajawali Pers.
- Dauvergne, P., & Lister, J. (2019). *Eco-Business*. *Eco-Business*, (February 2013). <https://doi.org/10.7551/mitpress/9203.001.0001>
- Difa, I Wayan Lintang Randu. (2022). Penerapan Green Restaurant Pada Food & Beverage Department Dalam Mendukung Pariwisata Berkelanjutan di Hilton Bali Resort. In *Skripsi Politeknik Negeri Bali*. Politeknik Negeri Bali.

- Elkington, J. (1998). Partnerships From Cannibals with Forks: The Triple Bottom Line Of 21st-Century Business. *Environmental Quality Management*, 8(1). <https://doi.org/10.1002/tqem.3310080106>
- Epstein, M. J., & Buhovac, A. R. (2014). Best Practices in Managing and Measuring Corporate Social, Environmental, and Economic Impacts. In *Making Sustainability Work Best Practices in Managing and Measuring Corporate Social, Environmental, and Economic Impacts*.
- Fajar, R., Susilo, N., Darmawan, A. J., & Putri, Y. H. (2023). Konsep Ekonomi Sirkular Dalam Model Bisnis Berkelanjutan Untuk Membangun Gaya Hidup Hijau Masyarakat Indonesia. *Jurnal IMAGINE*, 3(1), 41–49.
- Farikhatus Sa'bandiyah, U., Hamid, A. M., & Ayu, I. (2025). Peran Maqashid Syariah Dalam Mendukung Keberlanjutan Lingkungan Melalui Implementasi reeconomy: Studi Kasus Tenun Ikat di Parengan. *Sibatik Journal | Volume*, 4(6), 709–722.
- Faqih, Ahmad. (2025). 5 Kafe dengan Konsep Ramah Lingkungan di Jakarta, Wajib Dicoba! www.sustainlifetoday.com.
- Febriyanti, E., & Astuti, H. (2020). Di Kabupaten Bojonegoro Tahun 2014-2018. 3(1), 50–64.
- Ferinia, R. (2023). The Influence of Organizational Culture on Green Business. *AdBispreneur: Jurnal Pemikiran Dan Penelitian Administrasi Bisnis Dan Kewirausahaan*, 8(3), 233–247.
- Hamdi, F., Ladraa, K., Benjammour, M., Hafidzi, A., & Ilhami, H. (2025). Integrating Maqashid al-Sharia, Fiqh al-Bi'ah, and Islamic Ethics for Sustainable Water Management: A Case Study of Indonesia. *Al-Ahkam: Jurnal Ilmu Syari'ah Dan Hukum*, 10(1). <https://doi.org/10.22515/alahkam.v10i1.11277>
- Handoyo, M. A. P., & Asri, N. P. (2023). Study on Food Loss and Food Waste: Conditions, Impact and Solutions. *AGRITEPA: Jurnal Ilmu Dan Teknologi Pertanian*, 10(2), 247–258. <https://doi.org/10.37676/agritepa.v10i2.4579>
- Hanifuddin, & Sekaringsih, R. B. (2025). Pengaruh Ekonomi dan Non Ekonomi terhadap Kerusakan Lingkungan Studi Kasus: Negara E7 (China, India, Brazil, Rusia, Indonesia, Meksiko, dan Turki). *Sunan Kalijaga: Islamic Economics Journal*, 3(2). <https://doi.org/10.14421/skiej.2024.3.2.2437>
- Hendarsih, I. (2017). Analisis Konsep Green Product sebagai Pelaksanaan Etika Bisnis pada Perusahaan. *Widya Cipta*, 1(1), 76–85.
- Hudaibiya, S., & Raza, Dr. S. (2024). Corporate Social Responsibility and Green Innovation Transform Corporate Green Strategy into Sustainable Firm Performance. *IRAPA International Journal of Business Studies*, 1(1), 34–43. <https://doi.org/10.48112/ijbs.v1i1.778>
- Islam, M. T. (2023). Newly Developed Green Technology Innovations in Business: Paving the Way Toward Sustainability. *Technological Sustainability*, 2(3), 295–319. <https://doi.org/10.1108/TECHS-02-2023-0008>

- Kahn, M. E. (2011). Green Cities: Urban Growth and the Environment (Chapter One). In *SSRN Electronic Journal* (Number December 2006). <https://doi.org/10.2139/ssrn.933669>
- Kumparan. (2021). *Sustainable Restaurant di Indonesia*. Student-Activity.Binus.Ac.Id. <https://student-activity.binus.ac.id/himdi/2021/06/14/sustainable-restaurant-di-indonesia/>
- LindungiHutan Official. (2023). Mengenal Konsep Triple Bottom Line (3P) dan Implementasinya. *Bisnis Lestari*.
- Natia, K. R., & Pramasha, R. R. (2024). *Dampak Eksploitasi Hutan Terhadap Ekonomi Dan Lingkungan*. 02(02), 419–424.
- Nidumolu, R., Prahalad, C. K., & Rangaswami, M. R. (2009). Why sustainability is now the key driver of innovation. *Harvard Business Review*, 87(9), 57–64.
- Notoatmodjo, & M.A., M. (2018). Metodologi Penelitian. *Rake Sarasin*, 54–68.
- Nurhadi, N. (2019). The Importance of Maqashid Sharia as a Theory In Islamic Economic Business Operations. *International Journal of Islamic Business and Economics (IJIBEC)*, 3(2), 130–145. <https://doi.org/10.28918/ijibec.v3i2.1635>
- Oki, K. K., Yanti Akoit, M., & Bubu, H. (2020). Analisis Faktor-Faktor Yang Mempengaruhi Kemiskinan Di Desa Takarai Kabupaten Malaka Analysis of Factors Affecting Poverty In Takarai Village, Malaka Regency. *EkoPem : Jurnal Ekonomi Pembangunan*, 5(3), 46–54.
- Qin, Z. (2019). A Literature Review of the Impact of Green Supply Chain Management on Firm Performance. *Journal of Service Science and Management*, 12(07). <https://doi.org/10.4236/jssm.2019.127059>
- Rachman, Bagus. (2025). *Mau Makan Sehat Sambil Jaga Lingkungan? Coba Ke Greens And Beans*. Citarumharum.Jabarprov.Go.Id.
- Rahmatika, A. N., Hasanah, U., & Amarudin, A. A. (2019). Praktik Maqasid Syariah dalam bisnis (Studi pada Home Industry UD Flipper Perak Jombang Jawa Timur). *Jurnal Ekonomi Islam*, 19(2), 80–93.
- Ramadhan, M. (2019). MAQASID SYARI'AH DAN LINGKUNGAN HIDUP (Bahtsul Masa'il Sebagai Perlawanan Kaum Santri Terhadap Eksploitasi Pertambangan Emas di Silo Jember). *Analytica Islamica*, 21(2), 126–136.
- Septarini, D. F. (2025). Green Strategic Management: Integrating Green IT/IS in Environmentally Friendly Bussiness Strategy. *International Journal of Management Studies and Social Science Research*, 07(04). <https://doi.org/10.56293/ijmsssr.2025.5702>
- Sholeh, M. I., & Idris. (2024). Keberlanjutan Bisnis Kuliner di Tengah Dinamika Pasar: Pengalaman Albarokah Chicken. *Jurnal Dinamika Bisnis Dan Kewirausahaan*, 1(1), 47–56.
- SIPSN. (2024). *Capaian Kinerja Pengelolaan Sampah*.
- Sugiarto, A., Suharti, L., & Christantius. (2021). *Green Business; Manajemen Bisnis Berkonsep Ramah Lingkungan*. Gava Media.

- Sum, C. E. (2025). Membongkar Ketidakadilan Ekonomi dalam Perspektif Amartya Sen. *Kompasiana*.
- Suparti, Setiawati, T., Rahmawati, S. A., Syariati, D., & Ikrima, H. (2019). Green Cafe : Upaya Menuju Lingkungan Bersih dan Sehat. *Jurnal Karinov*, 2(1), 62–68.
- Susanto, B., Paramita, R., Zulfan, M., & Sutiarto, M. A. (2024). Konsep ramah lingkungan di pusat kuliner pasar Kreneng Denpasar, Bali. *Kajian Pendidikan, Seni, Budaya, Sosial Dan Lingkungan*, 1(1), 9–17. <https://doi.org/10.58881/kpsbsl.v1i1.2>
- Tathiana, P. (2023). Green Business: Sustainable Business Model Analysis. *OSF Preprints*, 1–6.
- TunasHijaulD. (2025). Tantangan Lingkungan Hidup Awal Tahun 2025. *Tunas Hijau Indonesia*.
- Wibowo, Junianto et al. (2021). *Analisis Penerapan Green Business Pada PKL Usaha Makanan Kecil di Sam Poo Kong Semarang*.
- Wier, M., & Calverley, C. (2002). Market potential for organic foods in Europe. *British Food Journal*, 104(1), 45–62. <https://doi.org/10.1108/00070700210418749>
- Wilana, W., & Naryoto, P. (2024). Implementasi Green Business Practices dan Pengaruhnya Terhadap Kinerja Keuangan Perusahaan Manufaktur. *Jurnal Review Pendidikan Dan Pengajaran*, 7(3), 11164–11174.
- Wilana, W., Naryoto, P., Energi, E., Keuangan, K., Hijau, P. B., & Limbah, P. (2024). *BUSINESS*. 7, 11164–11174.
- Yusmaman, W. M., Widiyanto, H., Rohmah, S. N., & Akbarsyah, M. A. (2023). Bahaya Lingkungan Pada Open Dumping Sampah Organik Perkotaan. *Jurnal Bengawan Solo Pusat Kajian Penelitian Dan Pengembangan Daerah Kota Surakarta*, 2(2), 85–101. <https://doi.org/10.58684/jbs.v2i2.83>