



Implementing sustainable halal-green frameworks: An analysis of waste valorization and ethical consumption in institutional canteens

Arizal Permana Aqila^{1*}, Siska Wahyuningsih¹, Ika Feni Setyaningrum²

¹ Department of Environmental Science, Faculty of Center for Science and Technology, UIN Raden Mas Said Surakarta, Solo, Central Java 57168, Indonesia;

² Department of Food Technology, Faculty of Center for Science and Technology, UIN Raden Mas Said Surakarta, Solo, Central Java 57168, Indonesia.

*Correspondence: arizalilmulingkungan@gmail.com

Received Date: December 15, 2025

Revised Date: December 24, 2025

Accepted Date: January 01, 2026

ABSTRACT

Background: Halal green business is a business model that integrates environmental sustainability with Islamic ethical values in its operations. Tinuku Mart, as an Islamic-based campus canteen, implements this concept through a waste sorting system according to its type, both organic and inorganic, and actively campaigns for a minimal waste movement in the canteen environment by encouraging the reduction of single-use packaging and providing supporting facilities for waste management. This study aims to examine the application of waste management at Tinuku Mart as part of a halal-based green business practice. **Methods:** The collected data underwent a systematic analysis process involving data reduction, narrative and descriptive presentation, and interpretive conclusion-drawing to link waste management practices with halal and sustainability values. **Finding:** The findings indicate that waste sorting has a positive impact on environmental cleanliness, waste management efficiency, and the awareness of the academic community regarding sustainability. In addition, halal principles are reflected in the provision of *thayyib*, ethical, and hygienic food. **Conclusion:** This study shows that Tinuku Mart successfully presents a sustainable business model that aligns with the context of a modern Islamic campus and supports environmentally conscious development. **Novelty/Originality of this article:** This research offers a unique perspective by merging the concept of *thayyib* (quality and ethics) with modern circular economy practices within a higher education setting.

KEYWORDS: green business; halal; waste management; Tinuku Mart; sustainability.

1. Introduction

The environment we inhabit is not merely a physical space where human activities take place, but also a fundamental pillar that supports comfort, health, and productivity (Wu et al., 2023). As global development progresses, environmental sustainability has become a critical issue, especially over the last two decades. Rising pollution levels, increasing waste production, and uncontrolled resource consumption have placed the environment under greater pressure than ever before (Deuraseh et al., 2023). These environmental challenges are not only experienced at the global level, but are also reflected in local contexts, including Indonesia. One of the significant contributors to waste generation in Indonesia is the food service sector and micro-enterprises such as canteens, cafeterias, and small food stalls.

Cite This Article:

Aqila, A. P., Wahyuningsih, S., & Setyaningrum, I. F. (2026). Implementing sustainable halal-green frameworks: An analysis of waste valorization and ethical consumption in institutional canteens. *EcoProfit: Sustainable and Environment Business*, 3(2), 137-151. <https://doi.org/10.61511/ecoprofit.v3i2.2026.2546>

Copyright: © 2026 by the authors. This article is distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



These entities produce substantial amounts of organic waste, plastic packaging, and other single-use materials that, if not managed properly, can worsen environmental degradation (Debby et al., 2025).

On many Indonesian campuses including student canteens and commercial units littering and the absence of proper waste sorting systems remain common practices. Waste is often disposed of without classification, resulting in the accumulation of mixed waste that is more difficult to process and potentially harmful to environmental quality in the long term (Setiawan et al., 2024). This behavior, though it may appear trivial, leads to serious consequences: increased pollution, inefficient waste management, higher disposal costs, and greater ecological burden on landfills. For educational institutions that serve as centers of knowledge and behavioral modeling, such conditions reflect a contradiction between academic values and everyday practices (Rachmadian & Masrurroh, 2025).

A clean and well-managed environment is essential for supporting a conducive academic atmosphere. A learning environment that is physically comfortable and visually clean contributes positively to the mental well-being and productivity of students, lecturers, and staff. Students tend to feel more motivated to study, and lecturers can perform academic activities more optimally when the surrounding environment supports their productivity (Salsabila & Handoyo, 2024). Therefore, environmental management including efforts such as proper waste sorting should not be viewed as a peripheral initiative, but as an integral part of campus culture and a shared responsibility among the entire academic community (Jose et al., 2020).

When environmental cleanliness becomes a collective commitment, the campus environment can evolve into a healthier, more pleasant, and highly competitive ecosystem. A campus that prioritizes sustainability will not only be recognized for its academic achievements, but also for its ethical stance and environmental stewardship (Sasono, 2024). In this context, the participation of students in environmentally oriented activities becomes an essential component in fostering long-term ecological awareness. Students are expected not only to acquire theoretical knowledge within the classroom, but also to translate those values into real-world actions. Such participation reflects the broader mission of higher education in shaping individuals who are intellectually capable and morally grounded (Miller & Gunnels, 2020).

In Islamic education institutions, the implementation of environmental ethics aligns closely with the values of cleanliness (*nazhafah*), responsibility (*amanah*), compassion for all living beings (*rahmah*), and the prohibition against causing destruction or harm on earth (*fasad*). These values are deeply rooted in Islamic teachings and should guide the behavior of Muslim communities, including students, lecturers, and supporting staff. Hence, environmentally friendly practices such as waste sorting, reducing plastic usage, and maintaining communal cleanliness represent more than mere physical actions. They serve as practical manifestations of Islamic moral principles and contribute to the character development of students (Hadi, 2022).

In the modern context, Islamic economics has evolved to incorporate environmental considerations, giving rise to the concept of halal green business. This approach integrates sharia principles with sustainability practices, emphasizing not only the permissibility (*halal*) of products but also their goodness (*thayyib*), ethics, cleanliness, and minimal environmental impact (Sada, 2023). Halal green business goes beyond ensuring halal certification; it demands that business operations from sourcing raw materials to waste management adhere to environmentally sustainable practices (Nur et al., 2024). Within this framework, waste reuse, recycling, and the adoption of efficient waste management systems become essential components of Islamic business ethics (Sadali, 2023).

Waste sorting, in particular, is a fundamental practice that aligns with the principles of halal green business and circular economy (Fauzi et al., 2024). Sorting waste at its source can reduce the volume of waste that ends up in landfills, enhance the economic value of recyclable materials, and improve overall waste processing efficiency (Anisah, 2024). These practices contribute not only to environmental protection but also to economic sustainability, creating new opportunities for value creation and community engagement.

One of the campus-based micro-enterprises that holds strategic potential in implementing halal green business practices is Tinuku Mart, a cafeteria operating within an Islamic university. As a business unit serving daily food and beverage needs, Tinuku Mart interacts directly with the campus community, making it an effective medium for modeling sustainability practices. Beyond providing products, Tinuku Mart can play a role as an agent of change educating consumers, promoting eco-friendly behaviors, and demonstrating how sharia principles can be harmonized with modern sustainability frameworks (Husni et al., 2023). Visual communication tools such as educational posters, digital signage, and short awareness videos can be utilized to cultivate consciousness about sustainable consumption and responsible waste management.

The implementation of a structured waste sorting system based on waste types (e.g., organic and inorganic) at Tinuku Mart is a crucial step toward establishing responsible consumer behavior. This system fosters collective awareness regarding the importance of environmental protection and helps cultivate habits that align with sustainability principles (Ragil et al., 2023). When consistently practiced, waste sorting can stimulate the development of a circular economy at the campus level transforming waste from an environmental burden into a valuable resource. Campus canteens, therefore, hold immense potential in promoting environmental education, enhancing student welfare, and reducing environmental impacts arising from daily consumption patterns (Rangkuty et al., 2024).

Despite these potentials, research on halal green business practices within campus cafeterias remains limited. Existing studies tend to focus primarily on the halal aspects of food products, such as the slaughtering process, raw material quality, and certification mechanisms (Oemar et al., 2023). Meanwhile, aspects related to waste management, environmental performance, and consumer behavior have received less scholarly attention. There is a clear gap in the literature regarding the integration of halal values with green principles, particularly in operational contexts involving micro-scale campus enterprises.

This research aims to fill that gap by analyzing the implementation of halal green business practices at Tinuku Mart, with a specific focus on the waste sorting system and its impact on environmental cleanliness. The study also seeks to explore how the integration of Islamic values with sustainable environmental practices can influence consumer behavior within the campus community. Practically, the research findings are expected to serve as a model or reference for other campus business units that aspire to implement environmentally friendly and ethical management systems aligned with sharia principles. Socially, the study seeks to encourage behavioral transformation among campus members promoting environmental consciousness through simple, everyday actions such as sorting waste, reducing plastic consumption, and maintaining communal cleanliness (Aung et al., 2025).

The philosophical foundation of this research lies in the recognition that a clean and healthy environment is an essential source of human comfort and well-being. A conducive learning atmosphere emerges not only from strong academic programs but also from an environment that reflects care for Islamic values, humanity, and sustainability (Deuraseh et al., 2023). This perspective positions environmental stewardship as both a moral obligation and an educational mandate.

The review of the literature further elaborates on the concept of green business as an environmentally conscious business approach that emphasizes resource sustainability, energy efficiency, and waste reduction (Todos, 2023). Core strategies in green business practices include minimizing the use of single-use plastics, enhancing recycling initiatives, and integrating comprehensive waste management systems (Ramesh, 2023). Waste sorting particularly at the source is a foundational element of green business, as it facilitates effective recycling, reduces contamination, and enables more efficient downstream processing (Sirohi, 2023).

From a sharia perspective, business operations are evaluated not only based on the halal status of the products but also based on the ethical processes that underpin production and distribution (Mirzal et al., 2024). The halal *thayyiban* principle specifically highlights that products and practices must uphold values of cleanliness, safety, quality, and ethical

stewardship. Islamic campuses, therefore, bear the moral responsibility of ensuring that their business units adopt clean, healthy, and environmentally friendly management practices (Abdullah et al., 2021).

The circular economy framework positions waste sorting as the initial stage in reducing waste at the source. This model aligns with sustainability principles such as reduce, reuse, recycle, and recovery (Hidayat, 2024). Empirical studies strengthen this view: Fatemi et al., (2024) reveal that food businesses implementing waste sorting systems can reduce daily waste by 30–40 percent. At the same time, Dekšne et al., (2023) highlight the strategic role of campus cafeterias in promoting sustainability because they interact directly with large populations on a daily basis. Similarly, Cardenas et al., (2024) emphasize that integrating Islamic values with sustainability can strengthen collective environmental consciousness.

Based on this conceptual foundation, this research on Tinuku Mart examines two key aspects: environmental sustainability practices through waste management and the application of sharia ethics within business operations. The integration of these two dimensions is crucial in understanding how Islamic values can guide modern sustainable business practices. Tinuku Mart serves as an ideal case study because it demonstrates how green business concepts can be implemented in a real-world, education-based setting bridging theory and daily practice (Anisah, 2024).

Sustainable environmental practices, by nature, are shaped by diverse perceptions, contextual demands, and social values that influence how individuals respond to sustainability initiatives (Ainiyah et al., 2023). Implementing these practices effectively requires a balanced combination of clean energy utilization, proper separation of organic and inorganic waste, the adoption of environmentally friendly packaging, and ensuring that sustainable options remain affordable for students. Innovation also plays a crucial role, as creative and practical solutions can inspire the campus community to participate actively in environmental protection. Through such innovations, halal green products are increasingly recognized as pure, high-quality, and ethically responsible choices (Fageh, 2022).

Therefore, this expanded introduction establishes a comprehensive foundation for analyzing how Tinuku Mart, as part of an Islamic educational institution, can effectively implement halal green business through structured waste sorting practices. By integrating environmental awareness with Islamic ethical values, Tinuku Mart holds the potential to become a model for sustainable micro-business operations on campus. This approach not only supports environmental cleanliness and reduces waste generation but also reinforces the principles of halal and *thayyiban* in everyday consumption (Nugroho et al., 2024).

Furthermore, the implementation of halal green business at Tinuku Mart can contribute to building a campus ecosystem that is environmentally responsible, ethically grounded, and educationally transformative. Waste sorting, as a core component of green business, encourages behavioral change among students, strengthens ecological literacy, and promotes a culture of sustainability aligned with Islamic teachings. In this way, Tinuku Mart serves not only as a business unit but also as an active agent of environmental education within the university community (Martalasari et al., 2024).

2. Methods

2.1 Research concept and setting

Sustainable Environmental Practices is a value-laden concept, the importance of which is perceived differently (Ainiyah et al., 2023). It requires a balance of factors such as clean energy, sorting organic and inorganic waste, the shape of beverage and food containers, and affordability, which is affordable for students. Innovation is a principle that encourages all students and the entire campus community to be interested in protecting the environment and viewing our halal products as pure and high-quality (Fageh, 2022). The research was

conducted at Tinuku Mart, a campus cafeteria operating within the Universitas Islam Negeri Raden Mas Said Surakarta. The research subjects included: business managers (managers and operational staff), consumers (students, lecturers, and administrative staff), and campus environmental cleanliness managers.

2.2 Data sources, types, and collection techniques

This study used two main types of data, primary and secondary data. Primary data was obtained through direct observation of waste management practices at Tinuku Mart, including waste sorting, placement, and transportation. In addition, semi-structured interviews were conducted with managers and consumers to explore perspectives on the implementation of halal green business. Documentation of daily activities was also collected as visual and factual support. Meanwhile, secondary data was obtained from scientific journals discussing green business, halal lifestyles, and waste management, as well as from books, campus environmental policy reports, and regulations related to halal certification and waste management.

Data collection techniques in this study included participant observation to observe the implementation of waste sorting based on organic, inorganic, and residual waste. In-depth interviews were also conducted with business actors and consumers to gain direct perspectives on the implementation of sustainable practices. In addition, visual documentation in the form of photos of waste sorting facilities and environmental education media were used to strengthen the findings. All collected data was analyzed through three stages: data reduction by selecting relevant information from observations, interviews, and documentation; and presentation of the data in narrative form descriptive analysis, tables, and interpretation of results; and drawing conclusions that link waste management practices to sustainability principles and halal values in business.

3. Results and Discussion

Tinuku Mart is a campus canteen business unit managed by students and academics of UIN Raden Mas Said Surakarta. This business not only provides food and beverages but also implements the principles of halal green business, namely environmentally friendly business practices that comply with Islamic law. The focus of Tinuku Mart's green business implementation is waste management through a waste sorting system at the source.

In its operations, Tinuku Mart utilizes local raw materials, reduces the use of single-use plastics, and educates visitors to separate their waste before throwing it away. This practice differentiates it from conventional canteens, which often mix all types of waste in one place. Observations show that Tinuku Mart provides three types of trash bins strategically placed in these areas: organic waste (food scraps, leaf packaging, natural materials), inorganic waste (plastic, bottles, paper), and residual waste/light hazardous waste (used tissues, oily food wrappers). Each trash bin is visually labeled and color-coded to facilitate easy identification for visitors. Management also conducts daily checks to ensure that the waste is not mixed after disposal.

Offering discounts to consumers who bring their own tumblers is an effective economic incentive strategy to encourage sustainable consumption behavior. This policy not only reduces the use of single-use packaging but also demonstrates the application of behavioral economic principles through financial incentives to change consumer habits. In the context of waste management, this step contributes to reducing the volume of plastic waste while supporting efforts to reduce carbon emissions from the food and beverage sector. By integrating incentives directly into consumption activities, this policy presents a practical and easy-to-implement approach to addressing environmental issues. The implementation of programs such as tinuku.mart's "Go Green Get Discount" campaign serves as a concrete example of a non-technical approach to controlling plastic pollution. Discounts of up to 15% for personal tumbler users encourage active community participation, particularly among academics, in the "go green" movement. In addition to reducing single-use plastic waste,

this strategy strengthens ecological awareness and fosters a more responsible consumption culture. Involvement of the UIN 2 campus communities in this program, Raden Mas Said Surakarta also emphasized the role of educational institutions as driving forces for sustainability and inspiring the broader social environment, reward points for consumers who participate in the independent waste sorting program.

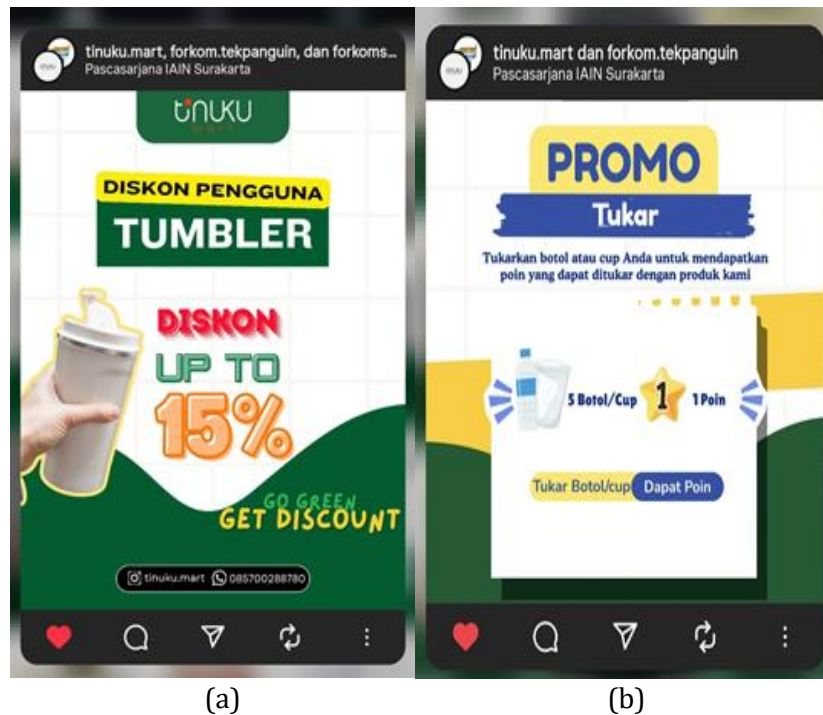


Fig. 1. Flyer from Tinuku Mart: a) tumbler user discount, (b) redeem points promo

Providing reward points to consumers in an independent waste sorting program is an effective non-financial incentive strategy for fostering pro-environmental behavior. This approach aligns with behavioral economics theory, which emphasizes the importance of symbolic rewards, such as loyalty points, in increasing participatory motivation without relying on direct material gains. This system not only fosters ecological awareness but also plays a role in forming long-term habits of waste sorting at source. If implemented consistently, this type of reward mechanism can increase recycling efficiency while reducing the volume of waste going to landfills.

The "Swap Bottles/Cups for Points" program run by Tinuku Mart at Campus 2 of UIN Raden Mas Said Surakarta is a concrete example of the application of incentives in plastic waste management. Through a scheme where five used bottles or cups are exchanged for one point, which can be exchanged for certain products, the public is encouraged to actively participate in recycling practices. In addition to reducing the risk of soil and water pollution from plastic waste. This program also fosters more responsible consumption behavior. This strategy reflects the principles of a circular economy and has the potential to become a model that can be replicated across campuses and other urban communities.

3.1 Reducing plastic bag costs

Reducing the cost of plastic bags is an economic strategy designed to shift consumer habits toward the use of single-use packaging. When the cost of plastic bags is reduced or eliminated, consumers are encouraged to consider more environmentally friendly and reusable alternatives, such as cloth bags, personal containers, or woven bags. This policy not only reduces dependence on conventional plastic but also encourages the emergence of sustainable packaging product innovations from businesses. Furthermore, this approach

creates a psychological climate where consumers feel they have greater control over their consumer behavior, without feeling burdened by sanctions or outright bans.

This approach aligns with behavioral economic principles and environmental policies that prioritize the use of positive incentives to reduce plastic waste. By providing facilities or cost relief, individuals will more easily adapt to changes in consumption patterns that support sustainability. Furthermore, this strategy strengthens the transition ecosystem toward more socially and ecologically responsible consumption practices. In the long term, reducing plastic bag costs can be part of a multi-level policy involving education, regulation, and collaboration between the government, businesses, and consumers to build a sustainable, zero-waste culture.

Various incentive strategies, such as discounts for personal tumbler users, reduced plastic bag costs, and reward points for participation in independent waste sorting programs, are examples of behavioral economics applied to encourage sustainable consumption and environmental management. This approach not only changes consumer habits through financial and symbolic incentives, but also contributes significantly to reducing plastic waste, increasing recycling efficiency, and achieving lower carbon emission targets in the consumer sector. Thus, behavioral incentives are an effective tool in fostering an environmentally friendly culture in society. Support was strengthened by a positive response from students, who are one of the primary target groups for implementing sustainable policies on campus. The academic community of Campus 2 at UIN Raden Mas Said Surakarta explained the following about an environmentally friendly lifestyle:

"This policy is good because it aligns with our lifestyle. I've personally started reducing waste, so having regulations like this makes us feel supported." (Interview with Data Science student, 2025).

"By implementing waste sorting and limiting plastic waste, I think this policy fits with my lifestyle, which is starting to reduce waste. Furthermore, I feel this is a concrete manifestation of our religious values, which teach us to protect the earth as a trust." (Interview with a lecturer, 2025).

"Students are now more thoughtful about sorting before throwing away their trash, so the resulting impact isn't piling up. It also contributes to an environmentally friendly lifestyle." (Biotechnology student, 2025)

Based on interviews, the majority of the academic community at Campus 2 of UIN Raden Mas Said Surakarta stated that the policy aligns with their environmentally friendly lifestyle and reflects their values. A religious approach that encourages environmental stewardship and social responsibility. Furthermore, students acknowledged that the zero-waste policy had a tangible impact on personal habits. They reported becoming more accustomed to bringing their own tumblers or food containers and paying more attention to how to dispose of and sort waste. This awareness was not limited to the cafeteria area but also extended to activities outside of campus. This demonstrates that the behavioral economics approach is not only technically effective but also addresses moral and cultural aspects relevant to the academic community. Interviews revealed that most students support this system because it aligns with their environmentally friendly lifestyle and religious values.

Waste management practices at Tinuku Mart reflect the holistic application of halal values, as affirmed in the Indonesian Ulema Council (MUI) fatwa No. 47 of 2014 concerning Waste Management to Prevent Environmental Damage. Halalness is not only related to food ingredients, but also encompasses waste management to prevent pollution and harm to living things. Therefore, environmental sustainability becomes a moral and religious responsibility. Furthermore, these practices reinforce the understanding that halal values are holistic, encompassing the entire chain of human activity, from production and consumption to waste disposal. Proper waste management not only supports physical

cleanliness but also serves as a spiritual manifestation of human responsibility as vicegerents on earth to prevent damage (façad) and maintain the balance of nature. Therefore, waste management at Tinuku Mart is not merely an operational activity, but also part of the implementation of Islamic values oriented toward sustainability and the common good. This practice reflects the principle as follows.

3.1.1 *La dharar wa la dhirar* (لا ضرر ولا ضرار)

The principle of *la dharar wa la dhirar* means “do not harm yourself or others.” This principle comes from the hadith of the Prophet ﷺ and is an important foundation in Islamic jurisprudence (*fiqh*) and Islamic social ethics. In the context of the environment and modern life, this principle emphasizes that every human action must avoid harm (*mafsadah*) that impacts the health, safety, comfort, and sustainability of other living beings. For example, littering, damaging ecosystems, and polluting the air are actions that pose a danger to society and oneself. Therefore, this principle encourages the implementation of practices such as waste management, nature conservation, energy efficiency, and pollution reduction as part of moral and religious responsibilities.

3.1.2 *Khalifah fil ardh* (ضرا لا يفسد خلق)

The concept of the vicegerent (*khalifah fil ardh*) teaches that humans are entrusted by God to be stewards, not absolute rulers, of the earth. In the Quran (Surah Al-Baqarah: 30), humans are referred to as vicegerents, tasked with maintaining the balance of nature and ensuring the sustainability of life across generations. This role of vicegerent includes wise resource management, protection of other living creatures, and moral responsibility towards the environment. Overexploitation, deforestation, and ecosystem destruction are forms of betrayal of this mandate. Conversely, environmental restoration, recycling, sustainable agriculture, and ecological lifestyles are positive manifestations of the role of a responsible vicegerent.

3.1.3 *Maslahah* (تحصلا)

Maslahah is a principle that emphasizes the importance of creating benefits and preventing harm, both in social, economic, moral, and ecological aspects. Within the framework of Islamic law, *maslahah* is the primary objective of sharia (*maqasid al-shariah*), which aims to safeguard religion, life, intellect, descendants, and property. In the environmental context, *maslahah* encompasses efforts to maintain the quality of air, water, soil, and biodiversity so that they continue to benefit society. The development of environmentally friendly policies, a circular economy, and green business are examples of the application of the *maslahah* principle in the modern era. Thus, environmental sustainability is not just a technical issue, but part of an ethical and spiritual responsibility to bring long-term benefits to humanity and nature.

These three principles complement each other: "*la dharar wa la dhirar*" prevents damage, "*khalifah fil ardh*" establishes human responsibility, and "*maslahah*" directs the goals of managing the earth to bring widespread benefits. In environmental conservation practices, these three principles can serve as a normative basis for policies, education, and the behavior of individuals and institutions. Thus, Tinuku Mart is an example of halal business practices that pursue not only profit but also sustainability (people, planet, piety).

To obtain a comprehensive overview of the implementation of halal green business principles in the waste management system at Tinuku Mart, an analysis was conducted of several key aspects, including operational dimensions, Sharia ethics, circular economy, consumer behavior, business image, and institutional support. The results of this analysis were systematically compiled and presented in Table 1 below.

Table 1. Evaluation of halal green business practices in waste management systems

Aspect	Implementation Form	Success Indicators	Obstacle	Development Opportunities
Sorting Based Waste Management	Provision of separate waste bins (organic, inorganic, residue) and educational signage	Mixed waste decreases, campus cleaning task force supports, consumers start to follow the system	Consumers are not yet disciplined in sorting waste; temporary accumulation	Collaboration with campus waste banks, reward programs, visual education
Halal and <i>Thayyiban</i> Principles in Operations	Cleanliness of cutlery, separation of food waste, hygienic product storage	Clean area, no odor, food free from contamination, in accordance with sharia ethics	Supervision is not evenly distributed, changes in employee habits	Halal certification, hygiene training, SOP for sharia kitchen
Circular Economy and Recycling	Utilization of organic waste (compost), collection of plastic and cardboard waste for sale	Sorted waste is absorbed, added value arises from certain waste	Limited composter and collection warehouse	Recycling partner collaboration, maggot frass utilization, waste bank
Consumer Engagement (Green Behavior)	Education through posters, announcements, and staff instructions	Participation increases, trash is in its place	There are still those who are indifferent, consumer culture	Student green lifestyle program, collaboration between environmental SMEs
Branding Green Business Halal	"Environmentally friendly sharia canteen" identity campaign	Positive image, customer satisfaction, campus support	Not widely promoted, minimal documentation	Eco-label and halal certification, digital publication
Campus Institutional Support	Coordination with facility management, environmental policies	Cleaning facilities available, integrated monitoring	Policy & approval dependency	Integration with Green Campus & MBKM programs

The implementation of halal green business practices at Tinuku Mart is evident in several interrelated strategic aspects. In terms of waste management based on sorting, efforts include providing separate bins for organic, inorganic, and residual waste, as well as installing educational signage. Indicators of success are evident in the reduction in mixed waste and the increasing support from the campus cleaning task force, although consumer discipline in sorting waste remains a major obstacle. Challenges such as temporary waste accumulation also arise due to limited transportation systems. However, there are opportunities for development through collaboration with campus waste banks, reward programs, and visual media-based education.

The second aspect is the implementation of halal principles in canteen operations, which plays a crucial role in shaping the integrity and sustainability of business practices within Islamic educational institutions. This implementation is reflected in several operational dimensions, such as consistently maintaining clean equipment, ensuring proper separation of food waste, and providing hygienic storage for both raw materials and final food products. These practices demonstrate that halal is not merely a label related to the permissibility of ingredients, but also encompasses cleanliness, safety, and ethical management throughout the entire production chain. A clean, odor-free environment and

uncontaminated food are clear indicators of operational success, showing that Tinuku Mart has adopted Sharia ethics as part of its daily routine.

However, challenges remain in ensuring that these practices are fully implemented across all operational levels. One of the key obstacles is the unevenness of supervision, as compliance often varies depending on the time of day, the presence of supervisors, and the habits of individual employees. Some employees may still prioritize speed over hygiene or may forget to follow established procedures regarding waste separation or equipment sanitation. These behavioral gaps indicate that the transformation toward a fully halal-compliant environment requires not only regulations but also continuous awareness-building and attitude change. Therefore, future development potential can be strengthened through formal halal certification, which would encourage stricter adherence to standards; periodic hygiene training for employees; and the establishment of Standard Operating Procedures (SOPs) that clearly reflect Sharia principles, especially in kitchen management, waste handling, and product storage.

In terms of circular economy and recycling practices, Tinuku Mart has begun implementing several initiatives that align with sustainable environmental management. Organic waste generated from daily operations is gradually being converted into compost, demonstrating an early effort to divert waste from landfills and return nutrients back to the soil. Meanwhile, inorganic waste particularly plastics, cardboard, and cans is collected and separated for sale to waste collectors or recycling partners. These steps show promising progress, as the absorption of sorted waste helps reduce environmental burden while also providing added economic value. The conversion of organic waste into compost also supports local ecological cycles and can serve as an educational example for students.

Nevertheless, significant limitations persist, especially regarding facilities and infrastructure. The availability of composters, storage containers, and processing equipment is still insufficient to handle the volume of waste produced daily. As a result, not all organic waste can be processed effectively, and some recyclables accumulate due to limited storage space. These challenges indicate that while Tinuku Mart has begun integrating circular economy principles, further development and investment are necessary to scale up operations. Opportunities for improvement remain substantial, including the expansion of collaboration with recycling partners, establishing formal partnerships with campus waste banks, and exploring innovative processing methods such as maggot cultivation or frass production from organic waste. These methods not only help manage food waste more efficiently but also have potential economic benefits, as maggot and frass products are increasingly in demand in agricultural sectors.

Consumer engagement is another essential dimension in supporting sustainable and green business practices. Waste sorting and environmentally friendly behavior cannot be fully achieved without active participation from customers, particularly students who constitute the largest consumer group. Tinuku Mart has attempted to address this by providing educational materials in the form of posters, announcements, and direct instructions from staff. These efforts have contributed to improved consumer compliance, as more individuals have begun disposing of waste into the appropriate organic and inorganic bins. Increased visibility of educational messages has also fostered greater awareness about the importance of responsible waste management.

However, challenges remain, as some consumers continue to display negligent behavior such as mixing waste types, leaving trash on tables, or using excessive single-use packaging. These behaviors are often influenced by habit, convenience, or lack of environmental awareness. Additionally, consumption patterns that rely heavily on disposable containers further complicate waste reduction efforts. These realities highlight the need for a more holistic and continuous educational strategy.

Opportunities for further improvement are abundant. Tinuku Mart can collaborate with student organizations to develop green lifestyle programs that encourage waste sorting, reusable container usage, and reduced plastic consumption. Awareness campaigns can be expanded through workshops, digital media content, and interactive activities that engage students directly. Collaboration with environmental SMEs or local sustainability-

focused businesses can also enrich learning experiences, provide practical examples, and introduce innovative waste management solutions to the campus community. By fostering stronger consumer engagement, Tinuku Mart can enhance not only environmental outcomes but also the campus's broader sustainability culture. Overall, these three aspects of halal operational principles, circular economy practices, and consumer engagement demonstrate the multi-dimensional nature of halal green business implementation. Strengthening each dimension contributes to building an environmentally responsible, ethically grounded, and educationally impactful campus ecosystem.

Tinuku Mart's identity as an environmentally friendly Sharia canteen has begun to be built through a green halal business campaign. Indicators of success are evident in its positive image and consumer support, although documentation and promotion remain limited. Going forward, eco-label and halal certification, as well as digital publications, will provide strategic opportunities to strengthen its positioning. Furthermore, support from campus institutions will strengthen policy implementation, particularly through coordination of cleanliness facilities and integrated monitoring. Obstacles in the form of dependence on campus policies can be addressed through integration with the Green Campus and Independent Learning (MBKM) programs. Overall, Tinuku Mart has strong potential to become a model for sustainable green halal business practices in higher education.

The analysis shows that the implementation of halal green business at Tinuku Mart still faces several challenges. In the field, consumers are still found to be less disciplined in sorting waste according to its type, resulting in This hampers management effectiveness. Furthermore, advanced processing facilities, such as composters and waste banks, are still limited, so not all materials can be processed independently. Some types of waste also require external management due to limited internal recycling facilities. However, there are significant opportunities for further development. Potential collaboration with campus waste banks can strengthen the management of economically valuable inorganic materials. Organic waste can also be used as compost to support the circular economy concept. Continuous education through student green lifestyle programs is an effective means of fostering consumer participation. Furthermore, halal certification and eco-labeling for campus business units can strengthen the legitimacy of sustainable business practices. With consistent and collaborative management, Tinuku Mart has great potential to become a model for a sharia-compliant green canteen and a best-practice halal green business within the university environment.

4. Conclusions

The implementation of halal green business at Tinuku Mart demonstrates that sustainable practices can be concretely integrated into the campus-based small business sector. Through a system of separating organic, inorganic, and residual waste, Tinuku Mart not only reduces waste generation but also educates consumers to adopt environmentally friendly behavior. This effort aligns with Islamic values that emphasize cleanliness, ecological responsibility, and the ethics of halal and *thayyib* consumption.

Observations and analysis revealed that as follows. The waste sorting system is effective through the provision of appropriate facilities and visual education. Consumers, especially students, have responded positively to the reduction of plastic waste and the practice of sorting Halal aspects are applied not only to food products but also to environmental impact management. Challenges remain with user consistency and advanced facilities, such as composting and recycling. With strengthened collaboration and continued program development, Tinuku Mart has the potential to become a role model for implementing halal green business practices within campuses and Islamic educational communities. The success of this program also supports the Sustainable Development Goals (SDGs), particularly those related to responsible consumption, a clean environment, and social innovation based on religious values.

Acknowledgement

The authors would like to thank the reviewers for their insightful comments and helpful suggestions, which significantly enhanced the quality of this manuscript.

Author Contribution

A.P.A., S.W., & I.F.S., were responsible for conducting the literature review, interpreting the findings, writing, and proofreading the manuscript. The authors reviewed and approved the final version of the manuscript for publication.

Funding

This research received no external funding.

Ethical Review Board Statement

Ethical review and approval are not required for this study because it is a non-interventional study involving low-risk interviews and observations. All participants volunteered to take part, and their identities have been anonymized to ensure confidentiality in accordance with institutional guidelines.

Informed Consent Statement

Informed consent was obtained from all participants in this study (including business managers, consumers, and cleaning managers). The participants were informed of the study's objectives and agreed to the use of their views for academic publication.

Data Availability Statement

The data (interview transcripts and observation notes) supporting the findings of this study may be obtained from the corresponding author upon reasonable request. The data is not publicly available due to privacy and ethical considerations regarding the participants' identities.

Conflicts of Interest

The authors declare no conflict of interest.

Declaration of Generative AI Use

During the preparation of this work, the authors used Grammarly to assist in improving grammar, clarity, and academic tone of the manuscript. After using this tool, the authors reviewed and edited the content as needed and took full responsibility for the content of the publication.

Open Access

©2026. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

References

Abdullah, M. W., Suwandi, M., Bayan, A. Y. M., & Hanafie, H. (2021). Green Accounting Based Maslahah to Realizing University Social Responsibility in Indonesia. *Proceedings of the*

- International Conference on Economics, Business, Social, and Humanities (ICEBSH 2021)*, 570(Icebsh), 943–950. <https://doi.org/10.2991/assehr.k.210805.149>
- Ainiyah, F. A., Dahruji, & Mashudi. (2023). Implementasi Pemberdayaan Ekonomi Berbasis Green Economy Masyarakat Melalui Program Bank Sampah Mawar Desa Marengan Daya Dalam Perspektif Maqashid Syariah. *Jurnal Riset Manajemen*, 1(4), 349–361. <https://doi.org/10.54066/jurma.v1i4.1115>
- Anisah, D. (2024). Green Halal: Sinergi Industri Halal Dan Pembangunan Berkelanjutan. *An-Natiq Jurnal Kajian Islam Interdisipliner*, 4(2), 119–130. <https://riset.unisma.ac.id/index.php/natiq/article/view/21491>
- Aung, T. S., Jasman, W., Alesandra, J., Johar, H. N., Hidayati, N., & Firdaus, M. (2025). Halal practices for responsible production and consumption towards sustainable future. *Halal Studies and Society*, 2(1), 1–3. <https://journal.ipb.ac.id/index.php/hass/article/view/59531>
- Cardenas, M., Schivinski, B., & Brennan, L. (2024). Circular practices in the hospitality sector regarding food waste. *Journal of Cleaner Production*, 472(April), 143452. <https://doi.org/10.1016/j.jclepro.2024.143452>
- Debby, T., Aprianingsih, A., Hasan, A., & Anggawidjaja, P. (2025). A Study of Intention to Reduce Indonesia' s Food Waste. *MATRIK: Jurnal Manajemen, Strategi Bisnis, dan Kewirausahaan*, 19(2), 159–170. <https://doi.org/10.24843/MATRIK:JMBK.2025.v19.i02.p04>
- Dekšne, J., Litavniece, L., Lonska, J., & Zvaigzne, A. (2023). Circular Economy Strategies for Reducing Food Waste in Schools: A Systematic Literature Review. *Journal of Regional Economic and Social Development*, 15, 29–39. <https://doi.org/10.17770/jresd2023vol15.7330>
- Deuraseh, N., Haji Matusin, S. N. I., Haji Abdul Aziz, A. A., Haji Sham, I. Z., Halid Khan, S. N. A., & Hashim, N. (2023). The Awareness of Halal Green among Postgraduate Students in UNISSA for Sustainable Campus. *Journal of Halal Science and Technology*, 2(2), 76–91. <https://doi.org/10.59202/jhst.v2i2.670>
- Fageh, A. (2022). Building a Synergy Between the Halal Industry and the Green Industry in the Maqāsid Al-Shari'Ah Review as the Basis of Islamic Economics. *Journal of Islamic Economic Laws*, 5(1), 139–158. <https://doi.org/10.23917/jisel.v5i1.17034>
- Fatemi, S. F., Eini-Zinab, H., Anari, F. M., Amirolad, M., Babaei, Z., & Sobhani, S. R. (2024). Food waste reduction and its environmental consequences: a quasi-experimental study in a campus canteen. *Agriculture and Food Security*, 13(1), 1–10. <https://doi.org/10.1186/s40066-024-00488-y>
- Fauzi, N., Husna, N., Alim, H. N., Hidayati, N., & Casim, R. M. (2024). Integrating green marketing with halal Principles: Impact on consumer behavior, market dynamics, and brand strategy. *Halal Studies and Society*, 1(3), 28–30. <https://garuda.kemdiktisaintek.go.id/documents/detail/4812531>
- Hadi, S. (2022). Zero Plastic Campus: Fostering Vision and Mission of Prophetic Values into The Behavior of Campus Community. *TADRIS: Jurnal Pendidikan Islam*, 17(1), 43–59. <https://doi.org/10.19105/tjpi.v17i1.5840>
- Hidayat, M. S. (2024). Uncovering the Potential of a Circular Economy from an Islamic Economic Perspective. *Danadyaksa: Post Modern Economy Journal*, 1(2), 109–129. <https://doi.org/10.69965/danadyaksa.v1i2.37>
- Husni, H., Azis, A., & Selamat, S. (2023). Implementing Sustainable Islamic Higher Education Campuses: A Practical Framework. *Jurnal Penelitian Pendidikan Islam*, 11(1), 1. <https://doi.org/10.36667/jppi.v11i1.1216>
- Jose, A. E. S. A. N., Magonalig, C. A., Laro, A. L., Deseo, J. A. N. N. U., & Sarno, J. M. D. (2020). Garbage Practices in Higher Education for The Health Academic Environment. *SSRN Electronic Journal*, 3(January), 17–36. <https://doi.org/10.2139/ssrn.3908627>
- Martalasari, Wahyuni, S., Dinata, M., Widayat, P., Sari, E., & Awal, R. (2024). From Waste to Blessings: Waste Management Innovations at Baitul Qur' an Islamic Boarding School. *Dinamisia: Jurnal Pengabdian Kepada Masyarakat*, 8(5), 1545–1551. <https://doi.org/10.31849/dinamisia.v8i5.22616>

- Miller, W., & Gunnels, K. (2020). Engagement in Higher Education: Building Civil Society Through Campus Activism. In *Civil Society and Social Responsibility in Higher Education: International Perspectives on Curriculum and Teaching Development* (pp.163-179). <https://doi.org/10.1108/S2055-364120200000021011>
- Mirzal, H., Zaki, I., & Bastomi Fahri Zusak, M. (2024). How Does Islam Support the Green Economy? a Study on Turath Perspective. *Journal of Islamic Monetary Economics and Finance*, 10(4), 657–678. <https://doi.org/10.21098/jimf.v10i4.1962>
- Nugroho, K., Muhammadiyah, U., & Indonesia, S. (2024). Conceptual Analysis of Food Safety Based on Ethical and Legal Perspectives in the Qur' an and Hadith. *Taqaddumi: Journal of Quran and Hadith Studies*, 4(2), 135–147. <https://doi.org/10.12928/taqaddumi.v4i2.12484>
- Nur, W. F., Ni'mawati, N., & Wibowo, M. F. (2024). Konsep Konsumsi Berkelanjutan dalam Islam: Integrasi Ekonomi Hijau dalam Mengurangi Gaya Hidup Tabzir dan Israf. *Islamica*, 8(2), 16–26. <https://doi.org/10.59908/islamica.v8i2.77>
- Oemar, H., Komariah, A., Orgianus, Y., & Alifani, U. (2023). Training on Halal and Eco-friendly Canteen Practises for Micro-Entrepreneurs within the Campus Environment. *Dinamisia: Jurnal Pengabdian Kepada Masyarakat*, 7(4), 1083–1090. <https://doi.org/10.31849/dinamisia.v7i4.15674>
- Rachmadian, R. H., & Masruroh, H. (2025). Implementasi Strategi Inovatif Perguruan Tinggi dalam Menanamkan Sustainability Awareness pada Sivitas Akademika melalui Program Green Campus. *Jurnal Ilmu Lingkungan*, 23(1), 10–22. <https://doi.org/10.14710/jil.23.1.10-22>
- Ragil, S., Mujahid, A. S., Syarifuddin, I., Sidiq, M. N. I., Nur, L. C. N., & Afidah, N. (2023). Sosialisasi Pemilahan Sampah Organik dan Anorganik untuk Menjaga Lingkungan yang Berdampak bagi Kesehatan dan Ekonomi. *Jumat Pendidikan: Jurnal Pengabdian Masyarakat*, 4(3), 140–146. <https://doi.org/10.32764/abdimaspen.v4i3.3277>
- Ramesh, D. S. (2023). Sustainable Business Practices: Integrating Environmental Impact Management into Modern Commerce Strategies. *Journal of Environmental Impact and Management Policy*, 41, 22–26. <https://doi.org/10.55529/jeimp.41.22.26>
- Rangkuty, D. M., Saputra, M. I., & Wardah, S. (2024). The Role of Waste Bank and The Concept of Green Economy at Universitas Pembangunan Panca Budi. *International Journal of Economics, Commerce, and Management*, 1(3), 376–389. <https://doi.org/10.62951/ijecm.v1i3.187>
- Sada, H. J. (2023). Enhancing Green Campus Sustainability through Mental Model Development: An Islamic Perspective. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 12(02), 303–314. <https://doi.org/10.22219/progresiva.v12i02.29872>
- Sadali. (2023). Harnessing Islamic Teachings for Climate Justice: Pathways for Faith- Based Environmental Action. *Sinergi International Journal of Islamic Studies*, 1(3), 153–167. <https://doi.org/10.61194/ijis.v1i3.597>
- Salsabila, & Handoyo, N. (2024). Description of Knowledge and Behavior of the Academic Community in Disposing of Garbage in the Environment of Nusa Cendana University. *Journal of Health and Behavioral Science*, 6(3), 294–312. <https://doi.org/10.35508/jhbs.v6i3.18507>
- Sasono, B. A. (2024). Peran kampus dan mahasiswa dalam meningkatkan peran serta masyarakat dalam pengelolaan sampah kota. *Waste Handling and Environmental Monitoring*, 1(1), 28–40. <https://doi.org/10.61511/whem.v1i1.2024.625>
- Setiawan, M., Kirana, D. C., Rahmah, R., & Sabiella, I. D. (2024). Reducing food waste for environmental sustainability: study in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 1413(1). <https://doi.org/10.1088/1755-1315/1413/1/012012>
- Sirohi, A. (2023). Green Business/ Marketing: A Journey towards Ecofriendly and Sustainable Approaches? *Asian Journal of Economics, Business and Accounting*, 23(12), 70–84. <https://doi.org/10.9734/ajeba/2023/v23i12987>
- Todos, I. (2023). Green Business – an Integral Part of the Green Economy. *Economica*, 72(1(123)), 56–66. <https://doi.org/10.53486/econ.2023.123.056>

Wu, Y., Liu, Z., & Kong, Z. (2023). Indoor Environmental Quality and Occupant Comfort. *Buildings*, 13(6), 10–12. <https://doi.org/10.3390/buildings13061400>

Biographies of Authors

Arizal Permana Aqila, a student in the Environmental Science Program at UIN Raden Mas Said Surakarta, is active in research and environmental management. His interests include waste management and sustainability education.

- Email: arizalilmulingkungan@gmail.com
- ORCID: 0009-0005-1075-8768
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

Siska Wahyuningsih, a student in the Food Technology student at UIN Raden Mas Said Surakarta and is currently actively involved in research with partners in the Environmental Science Study Program.

- Email: wahyuningsihsiska607@gmail.com
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A

Ika Feni Setyaningrum, Department of Food Technology, Faculty of Center for Science and Technology, UIN Raden Mas Said Surakarta, Solo, Central Java 57168, Indonesia.

- Email: ika.fs@staff.uinsaid.ac.id
- ORCID: N/A
- Web of Science ResearcherID: N/A
- Scopus Author ID: N/A
- Homepage: N/A