

# Islamic Green Economy Model In The Development Of The Urban Informal Sector For Food Security Through Car Free Day

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## **Abstract:**

*Car Free Day (CFD) activities have become a routine activity every week in every district lately. This activity has several impacts on the economy and environmental health. CFD displays products based on local wisdom by presenting business varain in it. But the most dominant and most in demand is the culinary business. So the objectives of this research are: first; comprehensively explore the process of developing the urban informal sector for food security through CFD activities, secondly creating an Islamic Green Economy model in the urban informal sector, especially CFD activities in the culinary business. This research has a locus in Situbondo Regency, because so far in the BPS report, this district has a low income, but it turns out that it has CFD activities that are in great demand by the people of Situbondo. Thus, the research approach is qualitative with a phenomenological type. Data was obtained through observation, interviews and documentation by checking the validity of the data using triangulation of sources and techniques. The data were analyzed using interpretive and descriptive analysis. The analysis yielded findings, first; CFD activities are carried out every week to reduce pollution caused by motor vehicles. The process is carried out with 4 strategies, namely physical development strategies or localities, business development strategies, human resource development strategies and community economic development strategies. Second, CFD activities are able to strengthen food security with an increase in income among culinary MSME owners. The Islamic Green Economy model that was formed is economic growth but has an impact on environmental health, so that hifdz annafs and hifdz al mal*

*go hand in hand to be fulfilled. The Islamic Green Economy model uses Yusuf Qardhawi's maqashid Sharia model, namely with the addition of hifdz al biah.*

**Keywords:** *Car Free Day, urban informal sector, Islamic Green Economy*

## A. INTRODUCTION

A city is often defined as an area that has a complex social function consisting of ethnicities, customs, and has skills in various job specializations in the community environment. Urban areas are synonymous with the rapid progress of physical structures, luxurious buildings, and the availability of facilities that facilitate community activities. Urban areas are the central areas (Nurhayati, 2015).

The urban informal sector has a fairly important role for the urban poor who have limited skills and capital. This informal sector has become an alternative to work with the marginalization of agriculture in rural areas. Many migrants who migrate to cities occupy the informal sector as a strategy to maintain urban life. The development of the urban informal sector is inseparable from the high flow of migration from villages to cities and limited employment opportunities in the informal sector, especially for the educated, low-skilled, and non-productive population. The study of the informal sector of street vendors (PKL) in urban areas is often associated with poverty rates, unemployment, low education, and income inequality which are the result of uneven development processes between rural and urban areas. This uneven development encourages people to migrate to the city even though they are not equipped with adequate abilities and skills in the competition of living in urban areas (Nurhayati, 2015). So the *Car Free Day* program emerged which with this program can improve the quality of the clean environment from air pollution and pollution caused by vehicles. In the implementation of *Car Free Day*, the government only allows bicycles and pedestrians who carry out activities at the event, by closing roads to enjoy the fresh air in the morning without motor vehicle smoke.

*Car Free Day activities* are routinely carried out every Sunday. As is the case in Situbondo Regency, *Car Free Day* is also routinely held every Sunday morning in the middle of the city. The existence of the *Car Free Day* area aims to socialize to the public about the importance of clean air for life, so that people can exercise while recreation without being exposed to air pollution (Syarif, A., 2019). Through *the green economy*, there are sustainable ideals in economic activities, so that economic activities are not only oriented to fulfill momentary desires, but to be sustainable (Misztal & Dziekański, 2023). Thus, there is no more environmental damage due to demand and supply activities.

*Green economy* In addition to having an impact on the environment, it also has an impact on food security (Pera, 2022). Although this impact is not direct. The issue of food security is still an unresolved shadow, especially after the war between Ukraine and Russia which has an impact on the Indonesian economy (Permana, 2022). The challenge of developing food security is still unresolved with the fact that the number of food imports is still high, even though Indonesia has high agricultural potential (Martha Carolina & Robby A. Sirait, 2022). In addition, health *problems* related to nutritional problems are food security problems that have not been solved, even though there have been high-tech offers, but the shadow of malnutrition, such as children with stunting, diabetes, kidney failure and so on is one of the problems that must be solved immediately (Kemenkes RI, 2023). Therefore, *the green economy* modeled with the Islamic concept is expected to be an offer in providing an overview of solving the problem of food security. The *Islamic green economy* model internalizes Islamic values through the elements of *maqashid sharia* from as Syatibi into the development of food security, so that consumption or production activities do not always have a negative impact on the environment, but rather on economic empowerment, so that a sustainable economic system is created.

Car Free Day (CFD) activities are a social phenomenon that is increasingly popular in various regions in Indonesia, including in Situbondo Regency. As an activity held regularly every week, CFD not only aims to reduce air pollution caused by motor vehicles, but also contributes to the creation of a more humane public space. By making the streets vehicle-free, people are given the opportunity to do physical activities, interact socially, and enjoy various local products offered.

In the context of the economy, CFDs provide a platform for businesses, especially in the informal sector, to promote and sell their products. The various products offered in CFD are generally based on local wisdom, including handicrafts, clothing, and the most dominant is culinary. This is the main attraction for the people who come, making CFD not only a sports event but also a center of dynamic local economic activities. With the increasing number of visitors, the opportunities for business actors to achieve income are also getting greater.

As one of the districts that has low income, Situbondo has its own challenges in developing its economic potential. However, the CFD phenomenon brings a breath of fresh air to the economy of this region. The community began to respond positively to this activity, which in turn moved the wheels of the local economy. This research aims to explore in depth the impact of CFD activities on food security through the development of the informal sector, especially the culinary business in Situbondo Regency.

In its implementation, CFD not only functions as a recreational activity, but also as a means to increase public awareness about the importance of protecting the environment. By reducing the use of motor vehicles, CFD contributes to the reduction of pollution and air pollution. This activity encourages people to prefer environmentally friendly transportation such as walking or cycling. Therefore, CFD can be considered a strategic effort in creating a healthier and more sustainable environment.

Through this study, the steps taken in implementing CFDs were identified as consisting of four main strategies. These strategies include physical or locality development, business development, human resource development, and community economic development. Each of these strategies is interrelated and contributes to the achievement of the objectives of CFD activities. With an integrated approach, it is hoped that CFD activities can take place in a sustainable manner and provide maximum benefits to the community.

## B. LITERATUR REVIEW

*Green Economy* is a theoretical part of the concept of sustainable economy (Mealy & Teytelboym, 2022). Before sustainable development became the center of studies in the world, the development model developed was the exploitation model of Natural Resources (SDA) (Harmawati, 2018). The development model only pays attention to economic growth, without paying attention to environmental impacts (Eza Okhy Awalia Br Nasution et al., 2022). Thus, environmental damage is increasingly occurring in various parts of the world (Rahmatillah & Husen, 2018). There is even climate *change* and uncontrolled carbon emissions and global warming (Valentová & Bostik, 2021). This results in additional costs in development, meaning repair costs resulting from the impact of environmental damage. The cost of ecological and social improvements has become expensive, due to exploitative behavior on Natural Resources (SDA) (Chairia et al., 2022; Surotenojo et al., 2019; Wara et al., 2023). Thus, *economic growth* is not in line with *ecological and social growth*.

This theme has been discussed since 1972 through the Stockholm conference. In this conference, environmental problems and nature conservation in the implementation of development were discussed (Saavedra, 1993). During the meeting, ideas began to emerge from many countries to

carry out the idea of sustainable development (Baderan, 2009). It was agreed that a solution must emerge from the conflict between economic growth and environmental damage. Starting from the concept in this conference, then continued to the establishment of *the United Nation Environment Programme* (UNEP) which is responsible for environmental management. As time goes by and there are many debates regarding economic growth and environmental damage, in 2008, the term *green economy* became a discussion in the international world. *Green economy* is a concern of the World Bank and multilateral banks committed to developing *a green economy* (Domaracká et al., 2023; Dunlap, 2023; Liu et al., 2023).

*Green economy* It has also been widely adopted by several countries in the world as an explicit policy goal in accordance with the mission of *the Organization of Economic Co-operation and Development* (OECD), which is to realize a strong, clean and equitable world economy (Hari Kristianto, 2020). Justice is defined as a strong, clean and fair economy. At the Rio Summit in 2012, environment and development were one of the focuses of discussions that were completed through policies to realize sustainable development. Thus, *the green economy* has also begun to be widely disseminated through references and research related to economic sustainability has been carried out (Badan Pusat Statistik, 2014).

Based on the above facts, *a green economy* can be defined as an economic development that is in line with efforts to overcome *climate change and ecological* problems whose goal is to overcome poverty and create sustainability (Mealy & Teytelboym, 2022). Exploitation has caused environmental damage, so that later it will have an impact on the unsustainability of development. *The green economy* is expected to be a model of economic development with low carbon, natural resource efficiency by not exploiting and environmentally friendly global social conditions (Raziqi et al., 2022). The implementation of *the green economy* is expected to be one of the ways to achieve sustainable development. The use of *green economy* can make *green growth* (Soehardi, 2022). *Green growth* has the characteristics (Sarkodie et al., 2024):

1. Increase in natural capital and investment,
2. An environmentally friendly economy that will be part of efficiency in the use of natural resources and ecosystems in economic activities
3. Strengthen and improve the management of goods and services and the environment
4. Creating benefits for the environment and the economy

This *green growth* will have an impact on *green development* which is manifested in four development goals in Indonesia, namely *pro-growth, pro job, pro poor and pro-environment*. These four strategies are expected to provide a balance between economic growth, social welfare and environmental sustainability in Indonesia (Saqib et al., 2024). The ultimate goal of the *green economy* is in line with Islam's goals in building the people's economy, namely sustainability and *falah*. *Falah* is the ultimate goal in carrying out economic activities, namely prosperity not only worldly but also ukhrawi (DHANURENDRA, 2023).

Because economic goals are not only oriented to wealth, but also to protect living ecosystems (*hifdzun nafs*) and also protect offspring (*hifdzun nasl*), as well as protect the environment (*hifdzun bi'ah*). The green economy as a new way to solve economic problems by implementing *maqasid shariah* focuses on the quality of economic growth, environmental efficiency, and social growth. Yūsuf Al-Qarḍāwī also explained that environmental maintenance aims to create benefits (goodness) and prevent harm (loss). This is in line with *maqashid al-shari'ah*, which is the five basic goals of Islam which include the protection of religion, soul, intellect, descendants, and property In this context, protecting the environment is considered an obligation that supports the achievement of the *maqashid*. (Yūsuf Al-Qarḍāwī, 2001).

As explained by Yusuf Qardhawi in *Ri'ayah al-Bi'ah fiy Shari'ah al-Islam*, that maintaining the environment is the same as maintaining the five basic goals of Islam (*maqashid al-syari'ah*). Because maintaining the environment is the same law as *maqashid al-shari'ah*. In the rules of Ushul Fiqh, it is stated, *ma la yatimmu al-wajib illa bihi fawuha obligun* (Something that leads to obligation, then something is obligatory). Yusuf Qardhawi elaborated on the concept of *ihsan* as a pillar of environmental conservation which is defined into two meanings: (1) protecting and maintaining perfectly, (2) *ihsan* means paying attention, loving, caring for and respecting. Qardhawi did not explicitly explain how the concept of *ihsan* operates (Yūsuf Al-Qardāwy, 2001).

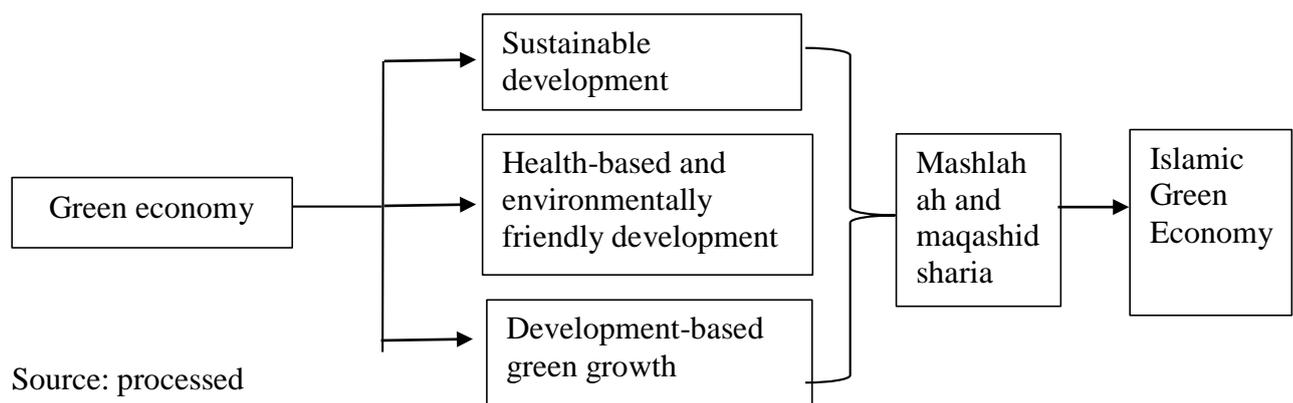
Yusuf al-Qardhawi's views on environmental conservation underscore the importance of integration between Islamic teachings and environmental sustainability practices. He emphasized that protecting the environment is an integral part of carrying out the broader Islamic law, with the ultimate goal of achieving the good for humanity and all living things on earth.

In Islamic economics, *falah* can be achieved with two pillars, namely *mashlahah* and justice. *Mashlahah* is a form of circumstance that brings benefits and goodness so that it can improve the community's economy. Meanwhile, justice is a balance (Beik et.al, 2022). *Green economy* it is one of the economic models that correlates with *mashlahah* because it is able to create sustainable benefits. Thus, the concept of *green economy* can be combined in Islamic economics with the concept of *mashlahah* and *maqashid shariah* (Kusnan et al., 2022).

The pillars of *mashlahah* and *maqashid Sharia* are the two pillars in creating an *Islamic green economy model*. Based on *mashlahah*, the values developed are benefits and blessings. Based on these two values, there are sustainability values and have a positive impact on the environment and society. Meanwhile, *maqashid sharia* consists of 5 things are: *hifd ad ddin* (preservation of religion), *hifd annafs* (care of the soul), *hifs al aql* (preservation of reason), *hifd annasl* (preservation of offspring) and *hifd al mal* (preservation of property.) (Masyhadi, 2018; Shahrin et al., 2023).

*Green This economy* is based on the Islamic conception based on the values of *mashlahah* and *sharia maqashid* so that *the Islamic green economy* can be correlated as follows:

Figure 1 *Islamic Green Economy development model*



Source: processed

The figure above explains that the *green economy* has goals in the form of, *first*, sustainable development, by implementing development that prioritizes the balance between economic growth and environmental health, *second*, health-based and environmentally friendly development is a reduction in the occurrence of *climate change* and environmental damage, *third*, *the green economy*

can produce *Green growth* in terms of finance and income, so that the economic growth that occurs becomes green economic growth. The following is the correlation with mashlahah and maqashid Sharia so that it becomes an *Islamic green economy*.

**Table 1 embodiment of the *Islamic green economy model***

Model	Aspects	Correlation
Islamic Green Economy	<i>Mashlahah</i>	<i>The green economy</i> provides benefits and blessings in the form of economic sustainability, because in addition to economic growth, a healthy environment is also born
	<i>Hifd addin</i>	Sustainable development can meet the aspects of maintenance needs for the community in carrying out worship, especially those related to the concept of utilization of zakat, infak and shadaqah
	<i>Hifd annafs</i>	Sustainable development can meet the needs in the sustainability of life, in addition to being fulfilled by <i>green growth</i> , making finance not only allocated for development alone but also for environmental preservation
	<i>Hifd al aql</i>	<i>The green economy</i> can create smart human resources through health-based and environmentally friendly development goals
	<i>Hifd annasl</i>	Health-based and environmentally friendly development is also realized by giving birth to a smart and healthy generation of the nation
	<i>Hifd al mal</i>	Green growth-based development has an impact on increased income, because a friendly environment will provide sustainability in business

Source: processed

### Islamic Green Economy Model Design for Food Security

*The Islamic green economy*, which has been conceptualized above, has goals that are in accordance with the concept of *Sharia maqashid* (Wiratama & Safitri, 2023). *Maqashid sharia* has been widely used in Islamic development models, the following Islamic development models are developed through the concept of maqashid sharia:

**Table 2 Aspects of *sharia maqashid* in the green economy**

No	Aspects	Information
1	<i>Addin</i> (agama)	A religion and belief will produce a value system to sustain life that is not only for temporary orientation but also forever. Through prayer and the level of collection of Zakat, Infaq, Shadaqah and Waqf. By issuing Ziswaf there is a process of 'sacred' pen an income given for poverty alleviation
2	<i>Annafs</i> (jiwa)	The sustainability of life is in line with the goal of sustainable development, namely a decent life and fulfilled income. Welfare is not only a matter of meeting physical needs, but also meeting the needs of environmental security and comfort. So that a sustainable life occurs

No	Aspects	Information
3	<i>Al Aql</i> (Akal)	The provision of good education and can be affordable for all groups. Through educated reason, humans can carry out transformations, especially in creating environmentally friendly development
4	<i>Annasl</i> (Keturunan)	Minimizing the death rate and keeping life sustainable by continuing to carry out healthy regeneration. The environment is the main factor in realizing and giving birth to a healthy generation and becoming the successor in preserving the environment
5	<i>Al Mal</i> (Harta)	Through <i>green growth</i> , there are savings and optimization in obtaining high GDP. In the implementation of green growth, expenditure can be minimized, because exploitation is not allowed, especially exploitation of nature. So that jobs can continue to be maintained

Source: processed

Based on the above conception, the realization of the green economy has been developed in various models of activities whose ultimate goal is economic sustainability (Azwar, 2023). The realization of the green economy includes waste/waste management, renewable energy management, the existence of industries and green areas, sustainable transportation, sustainable agriculture, sustainable cities and green finance (green banking or green finance) (Yusuf et al., 2023). This realization in the context of Indonesia is carried out in various regions, so that the green economy is not just a theory taught on lecture benches or in seminar rooms, but is evidenced by various activities and efforts to create a healthy environment. Especially when the problem of food security in Indonesia began to penetrate into various regions. Since Covid 19 to the war between Ukraine and Russia, the impact that has not been felt by the Indonesian people is the food crisis that is increasingly affecting various regions in Indonesia, the stunting rate is increasing, the problem of climate change is increasingly uncontrollable and various kinds of viruses that come to interfere with public health (T. Wu et al., 2024).

The current condition of food security in Indonesia shows several positive developments. Based on the Food Security and Vulnerability Map (FSVA) in 2023, the number of districts/cities that are categorized as vulnerable to food insecurity decreased from 74 in 2022 to 68 in 2023. This means that there are positive developments in dealing with food security issues. In addition, the prevalence rate of malnutrition (PoU) has also decreased on a national scale, from 10.2% in 2022, to 8.53% in 2023. Although, there are still several provinces that have a high PoU score, for example Papua with a figure of 35.63%. However, despite the decline, the value is not significant and there are still many challenges faced in maintaining food security (BPS, 2023). These challenges include:

1. Climate change is increasingly uncertain. The prediction of the rainy season and the drought that go hand in hand did not happen. Sometimes it rains longer, sometimes the dry season is longer. The drought is also unpredictable, making farmers also get uncertainty in their agriculture
2. The impact of the Covid-19 pandemic has disrupted the food supply chain and reduced activities that can strengthen economic activities, due to restrictions
3. Geopolitics and endless global conflicts, such as the war between Russia and Ukraine. This war disrupts the global food supply and has an impact on food prices and availability in Indonesia.
4. The increasing population growth has resulted in an increase in food demand. Meanwhile, agricultural land continues to decrease due to the conversion of agricultural land into industrial areas.

5. The regeneration of farmers that has almost decreased is due to the interest of the younger generation to become farmers. This problem has become a common problem in almost all districts in Indonesia
6. Import dependence is still high, because national food products have not been able to meet the needs of the community. Thus, the government has taken a policy to import various food sectors in Indonesia, causing higher costs.
7. Food diversification has not been maximized. People's dependence on certain commodities is still high, such as rice and corn. If food diversification can be done, then consumption variations can be the choice of the community.

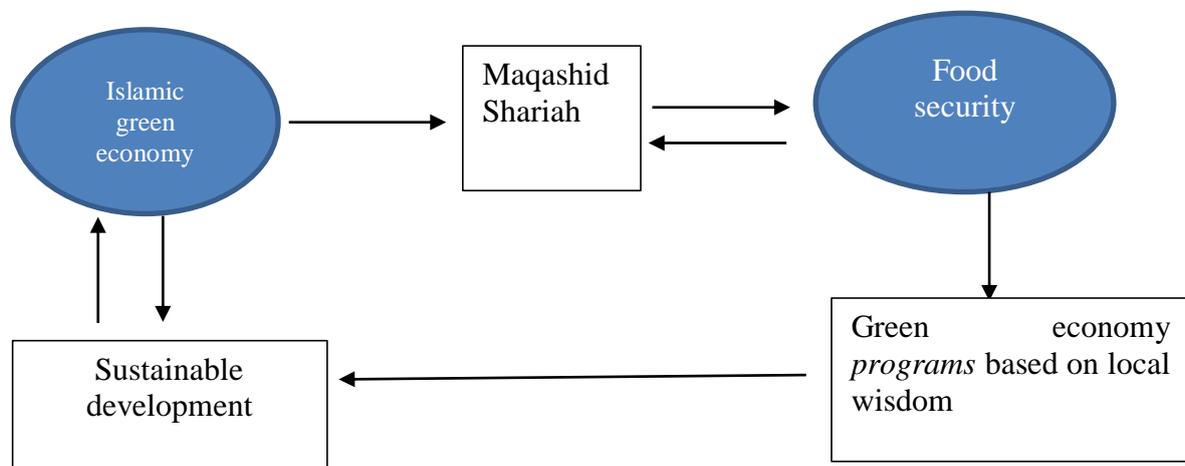
Facing these challenges, various regions are innovating in maintaining food in their respective regions. These innovations are adjusted to the local wisdom of each region. For example, the *Car Free Day* program every Sunday which is currently a *trend* in various city centers/districts. This is done in order to reduce vehicle carbon emissions, so that on that day all vehicles are prohibited from crossing the city center, because the highway is used for sports, leisurely walks and used to sell MSME products in the area, usually the majority of culinary MSMEs. At first glance, this activity seems like a simple activity, but if it is carried out, it can make an area or an environment have clean air. In addition, it also has an impact on economic resilience and food security (Agustina, 2023).

The Situbondo Regency Government confirmed that the Car Free Day program has become a new economic centre in Situbondo Regency. Economic growth, which in 2021 was at 3.26 per cent and in 2022 grew better to 4.39 per cent. With the Car Free Day programme 450 hundreds of Micro, Small and Medium Enterprises that open stalls at the Car Free Day event have a turnover of hundreds of millions of rupiah every month between IDR 400 million and IDR 600 million and even up to 150 million every week. The number of street vendors at the Car Free Day event is approximately 500 Micro, Small and Medium Enterprises traders and most of them come from residents around Situbondo Regency itself.

Some of the products marketed at the Car Free Day event include: such as various kinds of food and drinks to snacks, various kinds of accessories, clothes, bags, shoes, to household furniture, even various types of ornamental plants and others. However, the typical product and much in demand by buyers is 'tajin pallapa'. Tajin palappa is a kind of rice porridge which is called white jenang in Javanese. The distinctive feature of tajin palappa is the provision of peanut seasoning when serving it and is usually consumed for breakfast by most Situbondo people. The Situbondo Regency Government has conducted several activities to improve the community's economy more significantly through the Car Free Day programme (erdi Nasrul, E., 2023).

Therefore, from this activity, business actors are expected to be able to take advantage of the situation provided by the Regency Government in order to build the Situbondo Regency Government in improving their economy. Car Free Day activities have many benefits, especially for Micro, Small and Medium Enterprises business actors because in this activity it is a very large opportunity to be able to improve their economy.

This explanation is example of programs implemented in realizing a *green economy* in terms of food security. If you look at this fact, the *green economy* with the Islamic concept has a strong correlation, especially if it is linked to food security. Because, from the side of *maqashid yariah*, food security is an element in the maintenance of not only the soul (*annafs*) but also religion (*addin*), reason (*aql*), heredity (*annasl*) and property (*almaal*). Because through food security, the community will be able to meet other needs. Food security is a *dharuriyat* need for humans whose existence must be fulfilled (Fauziah, 2016). The following is the design of *the Islamic green economy* developed for food security:

Figure 2 *Islamic green economy* in realizing food security

Source: processed

## A. RESEARCH METHODOLOGY

This study uses a qualitative approach, because from previous research, there is no theoretical credibility related to the *green economy model* in the development of the urban informal sector for food security through *car free days*, not only related to theory, but also the phenomenon discussed. The phenomenon of food insecurity through *car free days* that leads to product reliability is interesting to be studied in terms of its role in contributing to economic development in Indonesia (Luthfiyah, 2020). In examining this issue, the selection of a qualitative approach is appropriate to reveal the phenomenon that occurs and is still vague (Grace, 2009).

The selection of qualitative approaches is based on the phenomenology/interpretive paradigm (Creswell & Creswell, 2018). This paradigm has the characteristic that existing reality is subjective, created by humans, not discovered and interpreted. From the reality in Situbondo Regency, researchers see that this reality runs naturally but is still under control. That is, the researcher observed that although the reality there runs naturally, there is still an element of control that keeps it under control. This reflects that reality in society can run on its own, but there are still structures or rules that govern its course so that there is no chaos.

In the search for qualitative data, there are a series of activities carried out. These series are interconnected with each other to answer emerging research questions (Chu, PH. and Chang, 2017). In this type of phenomenological research, researchers try to build closeness with informants so that they can understand the informant's experience regarding Car Free Day activities and the application of the *Islamic Green Economic* model. It helps in understanding how culinary MSME actors and local communities interpret and respond to these initiatives, as well as their impact on their well-being. Phenomenology in its data collection practice using interviews, observations and documentation (Creswell, 2015)

After the data is collected, the next stage is for the researcher to analyze the data that has been collected. In this study, the data analysis used was adjusted to the type of research used. This type

of research uses phenomenology, so the data analysis used is descriptive and interpretive (Hopefully, 2021). The case description is carried out so that the researcher is able to reveal findings related to the theme or problem that the researcher has revealed when studying the case. After making a description, the researcher can interpret the data obtained from the disclosure of cases in the field.

In conducting the analysis, the researcher followed the steps taken by Miles and Huberman, namely by organizing and categorizing the data, sorting the data into a pattern so that it could present the research findings. The data analysis process is carried out by reviewing all the results of interviews that have been conducted, categorizing, reviewing and then reducing the data in the form of abstractions. Abstraction is the process of summarizing statements that need to be maintained in such a way that they remain in them. Then it is arranged in units. These units are categorized while coding. The next stage is data checking. After the data is checked, the data is interpreted. The existing data is interpreted and interpreted, so that it becomes a research finding (Lisabella, 2013). Data that has been collected through data collection techniques must be tested for validity. In testing the validity of the data, in this case study, the researcher used source triangulation and triangulation methods. Source triangulation is comparing data obtained from one informant cross-checked with another informant in order to obtain valid data (Creswell, 2003b). The triangulation method is also used in this study to check the validity of the data by one data collection method that is checked by the other, for example, interview data is checked against documents or files or strengthened by observation. In addition to the two types of data validity checks, the researcher also expanded observation, namely the researcher returned to the research location until he obtained completely valid data.

#### **D. RESULTS AND DISCUSSION**

The weekly Car Free Day (CFD) has shown significant positive impacts on the environment and society in Situbondo Regency. One of the main results of this study shows that CFD has reduced pollution levels caused by motorised vehicles. By shifting people's activities away from vehicles to more environmentally friendly streets, the harmful gas emissions and noise that often disrupt comfortable urban living can be minimised.

To achieve this goal, CFD involves four mutually supportive development strategies. First, the physical or locality development strategy involves better public spaces, with facilities for pedestrians and cyclists. Improving the quality of public spaces not only creates a more comfortable environment but also attracts people to gather and engage in outdoor activities.

Secondly, business development strategies are crucial in ensuring the active participation of MSME players. Through CFD, local businesses are given the opportunity to promote their products. Various culinary stalls and kiosks selling regional specialities become a special attraction, while supporting the local economy. This is in line with the goal of increasing the income of CFD participants, which in turn can strengthen food security in the community.

The third strategy, human resource development, focuses on training and coaching for businesses. Through various workshops and seminars held during CFD, MSME players gain better knowledge and skills in running their businesses. With this capacity building, MSMEs are expected to be able to compete in a wider market, which is important to increase their competitiveness.

The fourth strategy, the community economic development strategy opens up opportunities for community members, especially young people, to participate in entrepreneurial activities. Through CFDs, they can learn from first-hand experience in managing a business, managing marketing, as well as interacting with customers. Community involvement in these activities has a positive impact on collective awareness in protecting the environment and creating opportunities.

From the analysis, it is evident that CFD activities not only have an impact on environmental aspects but also on local economic growth. The increase in income experienced by culinary MSME owners is clear evidence that CFD can create new jobs and provide alternative sources of income. The number of visitors that continues to grow every week directly supports the increase in sales for business actors.

The Islamic Green Economy model formed from CFD activities in Situbondo Regency shows that economic growth and environmental health can go hand in hand. By applying the principles of maqashid Sharia, which focus on the protection of life (hifdz annafs) and property (hifdz al mal), CFD activities can function optimally in achieving both goals.

Furthermore, the addition of the environmental protection element (hifdz al biah) in this model shows that the sustainability of economic activities is not only profit-oriented, but also considers environmental impacts. This is very much in line with global demands to create a greener and more sustainable economy.

In this discussion, it is important to note that the success of CFDs in promoting food security and increasing MSME incomes is inseparable from the support and active involvement of local communities and governments. The involvement of these stakeholders is key in optimising the positive impact of CFD activities. This will not only support local economic growth but also strengthen the sense of community and environmental stewardship among the community. Car Free Day in Situbondo Regency was established in 2016 with 10 vendors. Over time, Car Free Day has grown rapidly in Situbondo Regency. From initially only 10 traders, it increased to 483 traders. Car Free Day means a community sports week supported by MSME facilities. In general, it is not the MSMEs but the sport. So Car Free Day itself is for Situbondo community sports with the support of MSMEs. 90% of the traders are local residents of Situbondo Regency, 10% are from outside the city. But traders who come from outside the city of Situbondo are only 1 or 2 people. For the classification of traders who come from the local Situbondo community, the majority 70% come from Situbondo city, the remaining 30% are spread across several sub-districts in the Situbondo Regency area.

The classification of the types of sales is mostly food and drinks. 70% food and beverages, 10% fashion, 10% toys, 10% craft. There are also those who sell vegetables, but they are not allowed, they just insist. With a policy that must be different from the market, it must be plastic. So the vegetables must be in plastic, like in a mall. So that the vegetables sold look hygienic and more attractive.

The Car Free Day activity in Situbondo District is a clear example of how a social activity can have a broad impact on various aspects of community life, including environmental health, the economy, and food security. Its sustainability is highly dependent on the commitment of all parties to continue to support and participate in maintaining this good initiative.

## **E. CONCLUSION**

The weekly Car Free Day (CFD) has the main objective of reducing air pollution caused by motorised vehicles. To achieve this goal, CFD implements four main strategies: physical or locality development, business development, human resource development, and community economic development. These strategies not only focus on reducing pollution, but also creating public awareness of the importance of a clean environment and a more sustainable lifestyle.

In addition to reducing pollution, CFD also contributes to strengthening food security by increasing the income of culinary Micro, Small and Medium Enterprise (MSME) owners. With CFD activities, businesses can utilise this momentum to sell their products, thereby increasing income and creating new jobs. This is in line with the Islamic Green Economy model that prioritises economic growth

in balance with environmental health, where the principles of *hifdz annafs* (protection of life) and *hifdz al mal* (protection of property) can be achieved simultaneously.

The Islamic Green Economy model applied in the context of CFD uses Yusuf Qardhawi's *maqashid Sharia* approach, which emphasises the need to protect the environment as part of social responsibility. In this case, the addition of *hifdz al biah* (environmental protection) becomes an important component in maintaining the balance between economy and ecology. Thus, CFD not only serves as a venue to reduce pollution, but also as a means to support sustainable and environmentally friendly economic growth.

Overall, CFD activities are a strategic step in creating a cleaner and healthier city. Through various development strategies implemented, CFD is able to have a positive impact not only on air quality but also on the local economy. By continuing to involve the community in this activity, it is hoped that awareness of the importance of protecting the environment will increase, so that harmony between economic growth and environmental sustainability can be created.

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