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The Impact Of Gofood, Grabfood, And Shopeefood On Culinary Business Sales: An Islamic Economic Perspective

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Abstract

The growth of app-based food delivery services such as GoFood, GrabFood, and ShopeeFood has opened new marketing opportunities for culinary micro, small, and medium enterprises (MSMEs), while also raising questions about their compliance with Islamic economic principles. This study describes culinary sales before joining the platforms, analyzes the platforms' impact on sales, identifies the Sharia elements in the services, and examines obstacles to applying Islamic economic principles in Bukit Lama Village, Ilir Barat I District, Palembang. A descriptive qualitative field study was conducted through observation, in-depth interviews, and documentation with seven culinary business actors selected by purposive sampling. Data were analyzed through data reduction, data display, and conclusion drawing, and validated by triangulation. Before joining, sales depended on conventional marketing limited to local customers. After joining, all informants reported higher sales, ranging from 25% to 100%, driven by wider market reach and promotion. The transactions combine a sale contract (bay'), agency with fee (wakalah bil ujrah), and service lease (ijarah), and are permissible as long as price and fee transparency, fairness, and halal products are maintained. The main challenges are heavy commission fees, promotion schemes, limited Sharia literacy, halal assurance, and technology adaptation.

Keywords: GoFood, GrabFood, ShopeeFood, culinary sales, Islamic economics

INTRODUCTION

Palembang is the capital of South Sumatra and one of the largest cities in Indonesia. Most of its residents work in trade, and the city is widely known for its culinary tourism. Within the city, Bukit Lama Village in Ilir Barat I District has become a notable growth node for culinary enterprises. Its location near higher-education institutions such

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as Sriwijaya University and Sriwijaya State Polytechnic has created a dynamic market ecosystem. Ilir Barat I District has consistently recorded growth in the number of food and beverage providers, most of which are micro, small, and medium enterprises (MSMEs) (Badan Pusat Statistik [BPS] Kota Palembang, 2024).

This growth is taking place alongside the rapid expansion of the digital economy, which is changing the way people shop (Abdillah, 2024). Culinary businesses have not been left out of this shift. Ride-hailing and e-commerce companies now offer on-demand food delivery, namely GoFood from Gojek, GrabFood from Grab, and ShopeeFood from Shopee. Through these applications customers order from partner merchants and receive the food through affiliated couriers, so they no longer need to travel to the outlet or queue. For MSME owners who would otherwise need a large budget to build their own delivery service, the platforms offer a practical alternative that also reaches a wider market (Az-Zahra et al., 2021; Maharani et al., 2024).

A growing body of research examines what these platforms mean for small food businesses. Studies in Mataram and Bandung report higher sales or income after merchants joined the platforms (Cahayani, 2021; Maharani et al., 2024), and similar questions have been studied for culinary businesses in Metro City (Suwarto & Hermansyah, 2024). Other work looks at how MSMEs use the platforms for marketing and sales (Prasetya et al., 2023), at the factors that shape customer loyalty (Oktaviana et al., 2021) and user satisfaction (Putri et al., 2022), and at how culinary businesses adapt to digitalization (Gustian & Gunawan, 2025). Promotion effectiveness has also been examined as a determinant of MSME sales volume (Zai et al., 2024), and the service and ethical attributes of food delivery applications have begun to be studied from the perspective of Indonesian merchants (Hati & Ismail, 2025).

The evidence, however, is not uniform. Putri (2022) concluded that GoFood had no significant effect on the sales of one rice-and-chili-paste restaurant in Pekanbaru, and a preliminary observation in Bukit Lama found a Palembang-style restaurant that looked quiet despite being registered on all three platforms. Most of this literature also evaluates economic outcomes alone. Studies that combine sales impact and Islamic considerations, such as Putri (2022), are limited to a single platform. This study differs from previous research in three ways: it examines sales impact and Sharia compliance within one framework, it covers all three major platforms together, and it focuses on a single urban village where merchants share a common market. This gap matters because Indonesia's digital market is largely Muslim, and platform pricing and commission systems are not always transparent to merchants, which can create uncertainty about the contract and the costs involved.

From an Islamic economic perspective, online food delivery is in principle permissible as long as it avoids riba (interest), gharar (excessive uncertainty), and maisir

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(gambling) and sells products that are halal and *thayyib*, or wholesome (Mulyati, 2023). Gharar refers to uncertainty that can harm one of the parties (Rahmawati & Jawab, 2023), and it becomes relevant wherever price, fee, or contract terms are unclear. Online transactions must also satisfy the pillars and conditions of a valid sale (Putri et al., 2024), and they should serve the objectives of Islamic law (*maqasid al-shari'ah*), which include securing benefit and protecting wealth and life (Rohmati et al., 2018). Islamic marketing has likewise been discussed as a way to raise the competitiveness of MSMEs (Putri & Oktafia, 2021; Hafiza Rahim et al., 2025). The National Sharia Council of the Indonesian Ulema Council also issued a fatwa on online shopping transactions (Dewan Syariah Nasional Majelis Ulama Indonesia [DSN-MUI], 2021).

The study draws on the Technology Acceptance Model (TAM), which holds that the acceptance of a technology is shaped by perceived usefulness and perceived ease of use (Davis, 1993). In online transactions, trust and perceived risk also influence users' decisions (Kim et al., 2008), and the model has been combined with Islamic economic principles in research on Indonesian MSMEs (Solikhatin et al., 2024). TAM is used here to interpret why merchants adopt and keep using the platforms, while Islamic contract (*fiqh muamalah*) principles are used to assess the legitimacy of the transactions.

Objectives

This study examines culinary businesses in Bukit Lama Village, Ilir Barat I District, Palembang, and aims to:

1. Describe culinary sales before merchants used GoFood, GrabFood, and ShopeeFood
2. Analyze the impact of the three platforms on sales growth
3. Identify the Sharia elements in the services
4. Examine the obstacles and challenges of applying Islamic economic principles when using the platforms

The findings are expected to enrich the academic discussion on digital marketing in Islamic economics, to help culinary merchants use the platforms more deliberately, and to give platform operators input on transparency and halal assurance.

RESEARCH METHOD

This study uses a descriptive qualitative approach with a field research design in the form of a case study (Sugiyono, 2021). The research was carried out in Bukit Lama Village, Ilir Barat I District, Palembang. Field data were collected through interviews conducted on November 6, 2025, together with direct observation of selling activities and documentation of the merchants' listings on the applications.

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Informants were selected by purposive sampling using three criteria: the business is busy with customers, it has a high rating on the applications, and it is registered on GoFood, GrabFood, and ShopeeFood. The aim was to examine businesses with a meaningful volume of economic activity, so that the contribution of the platforms to sales could be assessed more concretely. Seven businesses met these criteria: Bubur Ayam Abah Nizam, Ayam Geprek Dita, Pempek Dos dan Es Kacang 88, Sate Madura Ogan Jaya, Angkringan Mbak Yu, Sarapan Pagi Pak Yanto, and Martabak Mas Adi. Their ratings on the applications range from 4.5 to 5.0. The number of informants was set progressively: more were to be added if the answers did not yet cover the research questions, and data collection was to stop once the information was sufficient. In practice, seven informants were enough to answer all four research questions. Informants are identified by the name of their business, which is how they are listed publicly on the platforms.

Primary data came from observation and in-depth interviews with the owners, managers, or cashiers of the seven businesses. The interviews followed a guide with four themes: sales before using the platforms; the impact of the platforms on sales; the clarity of the contract, the price, the fairness of revenue sharing, and the halal status of the food; and the obstacles faced, including commission, understanding of Sharia, promotions, halal supervision, and technology use. Secondary data consisted of menu prices and ratings taken from the three applications. Interviews were recorded or noted, and photographs and screenshots were taken with a mobile phone as documentation.

Data validity was tested through triangulation of sources, techniques, and time, that is, by comparing interview statements, field observations, and documents from the applications (Fikri et al., 2025). Data were analyzed in three steps: data reduction, in which raw interview and observation material was selected, focused, and simplified; data display in narrative and tables; and conclusion drawing (Sugiyono, 2021). Sales figures and percentage increases are the informants' own estimates and were not verified against accounting records, which is a limitation that is discussed together with the findings.

RESULTS

Sales Before Joining the Platforms

Before joining the platforms, all seven businesses sold directly from stalls or kiosks to loyal customers who lived or worked nearby. Daily sales ranged from about 20 to 100 portions, with daily revenue of roughly IDR 500,000 to IDR 3,500,000 (Table 1). Promotion was traditional: word of mouth, banners, a large signboard, small brochures, bazaars, and occasional sharing on social media. Informants described their income as stable and sufficient to cover operating costs, but not growing. One business explained

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that its income was enough for operations and employees, yet customers who lived far away could not reach it easily (Angkringan Mbak Yu, personal communication, November 6, 2025). Another noted that income was sufficient but not maximal because not every customer could come in person (Sate Madura Ogan Jaya, personal communication, November 6, 2025).

Table 1: Sales of the Seven Businesses Before Joining the Platforms

Business	Portions per day	Revenue per day (IDR)	Main promotion
Bubur Ayam Abah Nizam	≈50	≈1,000,000	Word of mouth
Ayam Geprek Dita	40–50	1,000,000–1,500,000	Banners, social media sharing
Pempek Dos dan Es Kacang 88	≈45	≈1,000,000	Local contacts, bazaars
Sate Madura Ogan Jaya	≈100	≈3,500,000	Word of mouth, small brochures
Angkringan Mbak Yu	20–30	≈500,000	Signboard, community events
Sarapan Pagi Pak Yanto	≈60 (rice dishes)	≈1,500,000	Banner, word of mouth
Martabak Mas Adi	40–50	1,000,000–1,500,000	Word of mouth

Source: Primary data (interviews, November 6, 2025).

Impact on Sales

All seven informants reported higher sales after joining (Table 2). The reported increases range from about 25% to 100%, with a mean of about 42% and a median of 30%. The highest figure came from Sate Madura Ogan Jaya, whose revenue was said to have risen by as much as 100% compared with the period before joining. The number of orders received through the applications ranges from about 25 to 50 per day. The businesses joined between 2017 and about 2022, so the reported effects reflect between three and almost nine years of use.

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Table 2: Year of Joining, Reported Sales Increase, and Daily App Orders

Business	Joined	Reported increase in revenue	App orders per day
Bubur Ayam Abah Nizam	2019	≈50%	≈40
Ayam Geprek Dita	2020	≈35%	40–45
Pempek Dos dan Es Kacang 88	≈2022	≈25%	30–35
Sate Madura Ogan Jaya	2017	up to 100%	≈50
Angkringan Mbak Yu	2022	≈25%	≈30
Sarapan Pagi Pak Yanto	2017	≈30%	≈25
Martabak Mas Adi	2019	≈30%	≈25

Source: Primary data (interviews, November 6, 2025). The symbol ≈ marks approximate figures stated by informants.

Informants consistently explained the increase through wider reach. Ayam Geprek Dita said that customers no longer came only from Bukit Lama and that both the volume and the variety of customers had risen (Ayam Geprek Dita, personal communication, November 6, 2025). Pempek Dos dan Es Kacang 88 pointed to new customers in areas that were previously hard to reach (Pempek Dos dan Es Kacang 88, personal communication, November 6, 2025), and Sarapan Pagi Pak Yanto said that the service opened opportunities for customers who could not visit because of distance (Sarapan Pagi Pak Yanto, personal communication, November 6, 2025). Bubur Ayam Abah Nizam added that the platforms made it possible to serve consumers far from its physical location (Bubur Ayam Abah Nizam, personal communication, November 6, 2025). Informants also said that the applications promote their products without extra promotional cost.

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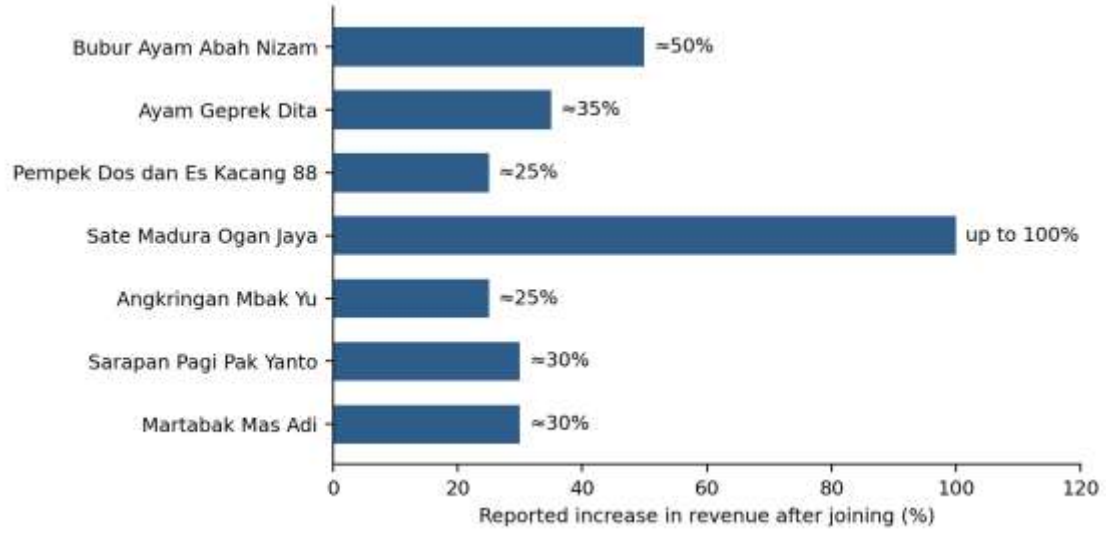


Figure 1: Reported Increase in Revenue After Joining the Platforms

Prices in the applications are also higher than in the stores (Table 3). For the best-selling items, the in-app price is roughly 13% to 50% above the in-store price. Informants explained that the difference comes from the commission charged by the platforms. The commission rates they mentioned are about 20% for GoFood, 30% for GrabFood, and 15% to 20% for ShopeeFood.

Table 3: In-Store and In-App Prices of Best-Selling Menu Items (IDR)

Menu item	In store	GoFood	GrabFood	ShopeeFood
Plain chicken porridge	10,000	14,000	14,000	14,000
Chicken geprek rice with iced tea	15,000	17,000	20,000	22,000
Small egg pempek	10,000	13,000	13,000	13,000
Classic red-bean ice (es kacang)	22,000	26,500	26,500	26,500
Chicken satay with rice cake	23,000	30,000	30,000	30,000
Grilled rice with chicken	6,000	8,000	8,000	8,000
Vegetable rice cake (lontong sayur)	6,000	9,000	9,000	9,000
Chicken-and-egg martabak	15,000	19,000	19,000	19,000

Source: Primary data and the GoFood, GrabFood, and ShopeeFood applications.

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Sharia Elements in the Services

The transactions on the three platforms are not built on a single contract. They combine several contracts (multi-contract or hybrid contract), summarized in Table 4. The first is a sale (*bay'*) between the consumer and the merchant: the customer orders and pays the price shown in the application, and the merchant provides the food as ordered. This satisfies the pillars and conditions of a sale, namely the contracting parties, a clear object, and an agreed price (Putri et al., 2024), and it is in line with the principle of mutual consent in trade (QS. An-Nisa [4]: 29; Departemen Agama RI, 2019).

Table 4: Contract Structure of Platform Transactions and Conditions for Validity

Contract	Parties	How it appears in practice	Condition for validity
Sale (bay')	Consumer and merchant	The customer orders and pays the price shown in the app; the merchant delivers the food.	Known object, agreed price, mutual consent
Agency with fee (wakalah bil ujrah)	Consumer and driver	The driver is authorized to deliver the order and is paid a delivery fee.	Clear task and fee, no gharar
Service lease or fee (ijarah/ujrah)	Platform and merchant	The commission is payment for the application, ordering, and promotion services.	Rate disclosed and agreed in advance, not excessive

Source: Primary data and the author's analysis.

The second contract is *wakalah bil ujrah*. The driver is authorized to deliver the order on behalf of the customer and is paid a delivery fee that is stated clearly in the application. The third is the commission taken by the platform, which informants understood as payment for the services of the application. This can be classified as a service lease or fee (*ijarah*/*ujrah*), provided that the rate is known and agreed in advance. Informants judged the contracts to be clear, said that there were no hidden charges, and considered revenue sharing fair to all parties. Sarapan Pagi Pak Yanto added that the app price is certain and only slightly higher because of the commission, and Martabak Mas Adi noted that any price reduction for a promotion is first communicated to the merchant and requires agreement, which is evidence of mutual consent (Martabak Mas Adi, personal communication, November 6, 2025).

On the prohibitions of riba, gharar, and maisir, informants found nothing in conflict, because food prices and delivery fees are announced clearly in the application. All informants said that they protect the halal status of their ingredients and process and

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judged the platforms' supervision to be adequate. This study did not check halal certificates, so these statements rest on the informants' own accounts.

Obstacles and Challenges

The first obstacle is the commission. Four of the seven informants said that it felt heavy or burdensome, yet all seven accepted it as a reasonable payment for services as long as the contract is clear. Bubur Ayam Abah Nizam, for example, accepted the commission as part of a *wakalah* arrangement, noting that the platform also pays its drivers (Bubur Ayam Abah Nizam, personal communication, November 6, 2025).

The second obstacle concerns promotion schemes such as cashback, discounts, and point systems. Informants said they watch these carefully for elements of riba, gharar, or speculation. Sarapan Pagi Pak Yanto chose not to join promotions that would reduce its revenue and preferred stable prices without promotional discounts. This is a business decision as much as a religious one, but it indicates that promotion design is a point where trust and fairness are tested (Kim et al., 2008). The third obstacle is the level of Sharia understanding. Most informants said they understood Islamic principles in online transactions reasonably well, but one said that the understanding was only slight, and none mentioned a specific fatwa or formal guideline. This points to a need for Islamic economic education that is integrated with digital literacy.

The fourth obstacle is halal supervision. The platforms are perceived to monitor halal status, but the responsibility for ingredients and production remains with the merchant, and the main challenge is to keep standards consistent as order volume grows. The fifth obstacle is technology adaptation. Most informants found the application easy to operate thanks to tutorials and training from the platforms, with occasional technical interruptions such as weak signal or system maintenance.

DISCUSSION

The results show that the main constraint on culinary businesses before joining the platforms was market access, not product quality. Stable but capped sales are what one would expect when demand comes only from customers who can walk in. This is consistent with the argument that digitalization pushes culinary businesses to adapt in order to stay competitive (Gustian & Gunawan, 2025). Seen through the Technology Acceptance Model, a business without an ordering and delivery channel offers little perceived usefulness to people outside its immediate surroundings, because the effort required to buy outweighs the benefit (Davis, 1993).

The reported revenue increases of 25% to 100% agree with studies in Mataram and Bandung (Cahayani, 2021; Maharani et al., 2024) and with the view that the platforms widen marketing reach without a large investment (Az-Zahra et al., 2021). They differ

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from Putri (2022), who found no significant effect for one business in Pekanbaru, so the effect appears to depend on the type of business, its location, and how actively the merchant manages the listing. Twenty-five to 50 app orders per day is substantial next to the 20 to 100 portions these businesses sold in total before joining, so the platforms are not a marginal channel for them. High perceived usefulness helps explain why all seven merchants stayed on three platforms at once, and promotion run through the application is part of the mechanism (Zai et al., 2024).

The findings must be read with three cautions. First, informants were selected purposively from busy and highly rated businesses, so the results do not represent all culinary businesses in the village, including those that remain quiet. Second, the percentages are self-reported estimates of gross revenue, not profit after commission. Third, easier access benefits every merchant equally, so competition among them becomes tighter. The price gap in Table 3 makes the second caution concrete. If the commission rates mentioned by informants are applied to the in-app price, the net amount a merchant keeps is much smaller than the price shown. Chicken satay with rice cake sells for IDR 23,000 in the store and IDR 30,000 in the apps; after a 20% commission the merchant keeps IDR 24,000, and after a 30% commission IDR 21,000, which is below the in-store price. For plain chicken porridge the corresponding amounts are IDR 11,200 and IDR 9,800 against IDR 10,000 in the store. This is only an illustration, since actual deductions may differ by platform program, but it shows why growth in revenue should not be read as growth in profit.

From a Sharia perspective, the multi-contract structure of the platforms can be justified. The sale satisfies the pillars and conditions of a valid sale (Putri et al., 2024) and agrees with the principle of mutual consent (QS. An-Nisa [4]: 29; Departemen Agama RI, 2019). Gharar can be avoided when the object, the price, and the compensation are known from the start (Mulyati, 2023; Rahmawati & Jawab, 2023). The markup in Table 3 is visible to the buyer before ordering, so it does not by itself create uncertainty, although it raises a question of fairness because part of the commission is passed on to consumers. The practice is consistent with the values of justice, clarity, and benefit (Rohmati et al., 2018) and does not contradict the fatwa on online shopping transactions (Dewan Syariah Nasional Majelis Ulama Indonesia [DSN-MUI], 2021). Compliance here is assessed from the structure of the transactions and the informants' perceptions, not from a legal review of the platforms' own contract documents, and halal status rests on informants' statements because certification was not verified.

The obstacles show that merchants' acceptance is driven by usefulness and ease of use, as the Technology Acceptance Model suggests (Davis, 1993), while their continued confidence depends on transparent fees and promotions (Kim et al., 2008). A commission of 20% to 30% needs to be monitored so that revenue sharing does not

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become unbalanced and the contract does not become an excessive burden on merchants. Informants' caution about promotions shows that promotion design is where trust and fairness are tested, and the absence of any reference to a fatwa among informants points to a need for Islamic economic education integrated with digital literacy. Halal supervision relates to the protection of life and wealth in *maqasid al-shari'ah* (Rohmati et al., 2018).

Several implications follow. Merchants should calculate net margin after commission and compare it across platforms before setting in-app prices or joining a promotion, and should read the contract terms before agreeing to them. Platform operators should make commission, service fees, and promotion costs transparent to merchants and consumers, and should strengthen halal verification and merchant education. Future studies could verify halal certification, use larger samples across districts, and measure net profit quantitatively.

CONCLUSION

This study set out to describe culinary sales before joining GoFood, GrabFood, and ShopeeFood, to analyze the platforms' impact on sales, to identify the Sharia elements in the services, and to examine the obstacles to applying Islamic economic principles in Bukit Lama Village, Palembang. The findings show that before joining, the seven businesses had stable but limited sales because they relied on conventional marketing and nearby customers. After joining, all of them reported higher revenue, between about 25% and 100%, together with 25 to 50 app orders per day, which they attributed to wider market reach and promotion through the applications. These figures are gross, self-reported, and come from purposively selected businesses.

The services combine a sale contract, an agency contract with a fee, and a service lease or fee, which can be justified in Sharia as long as prices and fees are transparent, revenue sharing is fair, and the food is halal. The main obstacles are commission rates that are felt to be heavy, promotion schemes, limited Sharia understanding, halal supervision, and technology adaptation. The novelty of the study lies in examining sales impact and Sharia compliance together across all three platforms at the village level, and in showing that higher revenue goes hand in hand with heavy commission and higher in-app prices. Merchants are advised to calculate their net margin and to understand the contracts and promotions they join, platform operators to increase transparency and halal verification, and future studies to verify halal certification, enlarge the sample, and measure net profit.

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