



Halal Lifestyle Education in Indonesia: An Analysis of Textbook Content

Puspita Handayani¹ (✉), Evi Fatimatur Rusydiyah², and Bassam Abul A'la²

¹ Universitas Muhammadiyah Sidoarjo, Sidoarjo, Indonesia
puspita1@umsida.ac.id

² UIN Sunan Ampel Surabaya, Surabaya, Indonesia

Abstract. This study aimed to analyze the content of halal lifestyle in Islamic religious education textbooks for grades 7–9 published by the Ministry of Religious Affairs of the Republic of Indonesia using content analysis. The results found halal lifestyle content in 6 domains: food, finance, travel, fashion, media and recreation, and pharmaceuticals. The most dominant domain was food, with 10 title items in grade 8 discussing halal materials and concepts. The study also found discussions on travel, specifically Hajj and Umrah, and fashion, specifically the obligation to cover aurat. However, the materials on halal foods were still limited to conventional understanding and did not accommodate current conditions. The implications of these findings suggest the need for an update in the content of halal lifestyle in Islamic religious education textbooks.

Keywords: halal lifestyle · text books · Islamic Education

1 Introduction

A person's lifestyle can be influenced by his religious beliefs, [1] but this depends on the individual adherents of the religion. For the Islamic community who have religious teachings including; fasting, hajj, charity, mu'amalah, establishing brotherhood among Muslims or followers of other religions [2] and how they get used to eating, drinking, wearing clothes, and a lifestyle that pays attention to halal in it.

Halal is no longer a measure of a certain religion [3], but it has become a global trend, lifestyle and continues to be in demand by the international community [4, 5], Halal has a mission to convey ideas about cleanliness, health, friendly attitude towards society, the environment, and animals. The halal concept that is currently developing is not only limited to food and beverage consumption [6, 7].

In Indonesia, one of the goals of National Education is stated in the National Education System Law No. 20 of 2003 Chapter I article 1 point 1 states that, "Education seeks to develop the potential of students to have religious spiritual strength [8]. Muslim students at all levels of Education receive Islamic Religious Education as a core subject, but non-Muslim students are not required to take it [9].

The Indonesian population has a variety of ethnicities, tribes, cultures, and religions spread across two major tribes. According to data from the Central Bureau of Statistics, 40.05% are Javanese, 15.50% are Sundanese, the rest are other tribes from the

1331 ethnic groups recorded at the end of the 2010 census [10]. According to kemenag.go.id, data on the followers of Indonesian religion are Islam 92.42%, Christian 80.98%, Catholic 33.30%, Hindu 1.85%, Buddhist 8.24, the rest are Confucianism and Beliefs [11]. Indonesian citizens who are non-Muslims carry out their religious studies represented by religious leaders in their respective places of worship in accordance with the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 [12].

Given the importance of halal lifestyle materials in schools and conveying these ideas in the community, especially among teenagers. So the researchers took the object of middle-level students who entered the category of teenagers. Adolescents experience a phase of identity crisis and ambiguity [13], so they often have an aggressive attitude, are unstable, emotional, sensitive, and often act extreme. Howe and Strauss divide the generation into four, the first is the silent generation born between 1925–1943, the Baby Boom generation born between 1943–1960, the 13th generation is the generation born between 1961–1981, and the Millennial generation born between 1982–2000 [5].

Lancaster & Stillman division of generations with other languages, the traditionalist generation born 1900–1945, the Baby Boomers generation born between 1946–1964, the Xers generation born in 1965–1980, and the Y generation born in 1981–1999, generation Z is the generation born between 1997–2010, these three generations X, Y, and Z are called digital generation [14]. The newest generation born in the 21st century after Generation Z is Generation Alpha [15]. The alpha generation was born between 2010 and beyond. Seeing this generational division, high school students are categorized as alpha generation, a generation that is media literate and accustomed to using technology and seeking knowledge through cyberspace. It is important to know the halal lifestyle in Islamic Religious Education textbooks because through textbooks students will more easily understand the concept of a halal lifestyle, because every week they learn at school [16].

Halal life style material in the Islamic Religious Education curriculum is described in the food and beverage materials consumed according to Islamic law and how to obtain them [17]. In the curriculum, it is also stated that the halal and haram categories also lie in animals that are categorized as halal and haram. The word halal is always juxtaposed with *thayyib* or fit for consumption [18]. *Thayyib* refers to the quality of food or food safety, so halal and *thoyyib* are closely related to safety and health. (Wahyuni et al., 2019) Food safety that is not maintained results in the risk of spreading viruses and diseases. So Islam regulates the concept of halal and *thoyyib* in its holy book (Qur'an 2:168).

Research on the halal lifestyle has been widely carried out and has been published. As research conducted by [19] about halal life style as social awareness. Zain et al. (2017) research on halal curriculum focused on industry. Study [20] about the concept of halal food in schools. Likewise research on the implementation of Islamic religious education learning about halal food and drinks [21]. Nur Hasanah's research (2017) on the effect of age and education on the selection of products with a halal label for Muslim mothers in Indonesia. [22] on the mainstreaming of Halal education; where and how Halal education in the future. These studies found the main concept of halal life style, but they did not see it in the context of textbooks as a message presenter about halal life

style. Therefore, this research will focus on how to design teaching materials with halal life style content in Islamic Religious Education (PAI) textbooks in Indonesia.

The existence of the halal life style concept in the PAI textbook will be analyzed based on the criteria for the halal lifestyle principle which includes elements of health, safety, security, purity, prosperity, and human dignity. [23] using a theme approach starting from the general to the specific. Junior High School was chosen as the object of research because these years are critical times in students' lives, [15] At this time, students begin to experience physical changes, highlight the process of independence and seek self-id the peculiarities that arise in this phase are logical, abstract and idealistic. [24] and linked to the Islamic Religious Education curriculum at the junior high school level which contains many values of halal lifestyle compared to other educational level curricula.

Thus, the sustainable development of PAI curriculum standards in Indonesia must involve many elements, including: the Ministry of Religion of the Republic of Indonesia, the Ministry of Education and Culture, Research and Technology, the Indonesian Ulema Council, and the Halal Product Assurance Agency which acts as a consultant for the development of the Halal Lifestyle concept in the book. National scale text in Indonesia.

Projects to promote and strengthen the positive values of Islamic law, especially the values of halal lifestyle in a wider context, are not limited to halal foods. So that the halal lifestyle culture can be entrenched in students according to the government's mandate as follows:

- (1) Raise youth about the concept of halal life from an early age
- (2) Halal education at all levels of education
- (3) Correlate learning at school with the surrounding environment [25].

1.1 **Perpuse**

In this qualitative research, the researcher uses deductive content analysis to examine the existence of the halal lifestyle concept in PAI textbooks, with the criteria of six principles of halal lifestyle, starting from the general to the specific [9]. Junior high school was chosen because it is a critical year in students' lives, when they begin to find their identity and determine their direction in behavior, choose friends, and determine their lifestyle [13, 24]. This study targets three religious education textbooks written and published by the Ministry of Religion of the Republic of Indonesia, grades 7–9, with one textbook for each of the two semesters a year. To obtain a good representation of the value of the halal lifestyle, this study raises two questions:

- To what extent does the PAI textbook for Junior High School reflect the halal lifestyle?
- How is the concept of halal lifestyle presented in the PAI SMP textbook?

1.2 **Halal Lifestyle**

The behavior of someone who is inclined to Islamic beliefs is carried out accurately, honestly, responsibly, with dignity, and justice is called a halal life style [26]. This shows that every individual, social, economic, and cultural activity based on the values

of Islamic teachings, all of these activities are in line with the human lifestyle. [20] In its development, the halal lifestyle has become a global concern, not only Muslims but also non-Muslims [1] Basically, halal life style aims to create a healthy lifestyle.

The concept of fulfilling a healthy life is a community need to fulfill the benefit of all human beings. The concept of halal life style is not coercive or restrictive but rather introduces Islam as a mercy for the universe. Indonesian society has experienced a significant change in trends, the problem of the quality of religiosity with the existence of halal standards in the world of trade which was initially only in food and beverages, but now all kinds of services and lifestyle needs [26].

A country with a Muslim majority population, Indonesia is a country that has a large potential for developing halal lifestyles, including industry, fashion, Islamic finance, pharmaceuticals, and sharia financing [1]. [23] Compared to other Islamic countries, Indonesia is still lagging behind even non-Muslim countries [27] in the fulfillment of halal products. This is inversely proportional to the consumption needs of Indonesian halal products which are estimated to reach IDR 4,033 trillion in 2025 [28] Halal lifestyle begins with efforts to build awareness and knowledge of the halalness of products consumed through various information. Finally, the halal lifestyle has become a characteristic of Muslim society.

Halal is basically something that is allowed, recommended, or required by the Shari'ah [29, 30] legal chastity according to the Qur'an [31] Halal is no longer dealing with religion but more on the global market [32] Halal contains elements of honesty, truth, and clarity in obtaining product needs and is a basic right in social life [33] so, globally the halal concept contains six halal principles; health, elements of security, purity, cleanliness, peace, and human dignity [2].

- (1) Health is a condition of physical, mental and social well-being that allows everyone to live productively [34] Spirituality also has an effect on growing a healthy soul [35].
- (2) Security, the context of security here is more about food consumption (Wahyuni et al., 2019) or the products used are not harmful to consumers [36] in Indonesia food safety is under the control of the Institute for the Study of Food, Drugs and Cosmetics Indonesian Ulema Council (LPOM MUI)
- (3) Purity, with regard to cleanliness in the context of the Islamic religion. In the Shari'ah the opposite of holiness is najis with dirty connotations [37]. Halal indicators are free from najis, namely clean/holy to worship, holy to eat, and holy in every practice.
- (4) Cleanliness is synonymous with holy terms [7] In Islam, holy/clean has three indicators of holiness related to going to worship, cleanliness/holiness related to food, and holiness related to deeds [38].
- (5) Tranquility is the quality of the material/product so that consumers will feel comfortable consuming or using it, this is related to the quality of the material [39], security, and for Muslims to halal itself.
- (6) Human dignity, with a halal lifestyle as a reference to maintain human dignity from destruction (Surah al-Mu'minin: 12–14)

Table 1. PAI Junior High School Curriculum with halal lifestyle content

Class	Core Competencies	Basic competencies
7	Trying, processing, and presenting in the realm of concrete (using, parsing, assembling, modifying, and creating) and abstract realms (writing, reading, counting, drawing, and composing) according to what is learned in school and other sources in the same perspective./theory	Practicing the ordinances of purification from major hadast in daily life
8	Appreciate and live honest behavior, discipline, responsibility, caring (tolerance, mutual cooperation), polite, confident in interacting effectively with the social and natural environment within the reach of the association and its existence	<ol style="list-style-type: none"> 1. have the behavior of consuming halal and nutritious food and drinks in daily life as an implementation of the understanding of QS An-Nahl (16): 114 and related hadiths 2. have the behavior of avoiding alcohol, gambling, and fighting as an implementation of the understanding of QS. Al Maidah (5): 90 – 91 and QS. Al Maidah (5): 32 and related hadiths
9	Understanding knowledge (factual, conceptual and procedural) based on their curiosity about science, technology, art, culture related to visible phenomena and events	<ol style="list-style-type: none"> 1. Understand the provisions of animal slaughter in Islam 2. understand the provisions of Hajj and Umrah

So, to meet these standards, a system for supporting the application of halal rules and regulations is needed to support a halal lifestyle.

1.3 Islamic Religious Education Curriculum in Indonesia (PAI)

The development of the PAI curriculum in Indonesia has undergone several phases of change [40] starting from the reign of the old order, the new order, and the reformation period. Changes and improvements to the curriculum always occur with changing leadership regimes. The same is true in other developing countries, such as in South Africa, by updating the religious curriculum according to government policy [41]. The same is true for Pakistan in the process of developing the Religious Education curriculum [42]. Indonesia is still continuing to make improvements in the PAI curriculum at the end of the implementation of curriculum 13 (K-13) which has a characteristic orientation to character, creates education with local insight, and humanistic learning. Towards an independent learning curriculum, there are learning outcomes that are raised regarding the halal lifestyle concept, as shown in Table 1.

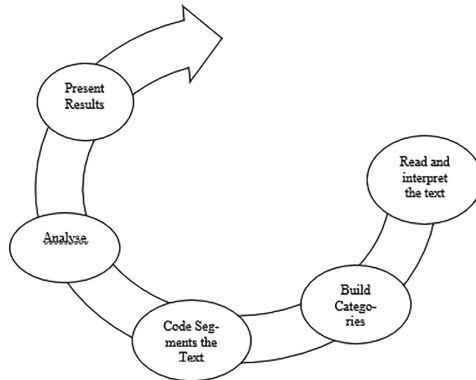


Fig. 1. Content Analysis Procedure [45]

2 Methodology

To maximize credibility and validation, researchers use data triangulation in combination with Content Analysis and other data sources [43]. The collection of data from multiple sources aims to support the findings, thereby reducing individual bias. [9] with an inductive analysis approach to test the existence of halal life style as a concept. Data analysis using qualitative methods aims to build a comprehensive understanding of the halal life style contained in junior high and high school level textbooks. Content analysis and survey data of students and teachers were conducted to find representations of halal life style in six Islamic Religious Education textbooks published by the Ministry of Religion of the Republic of Indonesia. Content analysis is carried out through the following steps: 1) selecting items based on the questions studied. 2) create and refine categories. 3) ensure an objective and accurate categorization process. 4) put items in categories. 5) analyze the results, and 6) document the results [44]. The procedure can be illustrated in Fig. 1.

From the analysis of the literature review, it can be found that the concept of halal lifestyle has six contents, as shown in Table 2.

Instruments developed from Indicators are found; the food indicator has 5 instruments, the finance indicator brings up 7 instruments, the travel indicator brings up 2 instruments, the fashion indicator brings up 2 instruments, the media and recreation indicator brings up 3 instruments, and pharmaceuticals brings up 2 instruments, each instrument appears to answer the problems to be answered, in Content Analysis. To answer the research questions, Content Analysis uses three Islamic Religious Education textbooks published by the Ministry of Religion of the Republic of Indonesia for the junior secondary level. By using the nominal scale of the value of halal life style in the Religious Education textbook, 0 to 4, 0 = not presented, 1 = minimally presented, 2 = served a certain halal life style, 3 = presented less specifically, 4 = presented in full. The instrument developed has been validated by Halal experts. The desired validation is content validation which refers more to measuring what should be measured [46].

Table 2. Contents of Halal Life Style

No	Indicator	Instruments
1	Food	Halal food and drinks and toys
		Halal and Haram animals
		Slaughter in Islam
		Halal food characteristics
		Food supply chain
		Healthy Generation with Halal food and Toyib
2	Finance	Buy and sell
		Khiyar
		Debts
		Usury'
		Syariah banking
		Shirkah
		Sharia Insurance
3.	Travel	Halal Travel
		Hajj and Umrah
4.	Fashion	Muslim fashion
		Headscarf
5.	Media & Recreation	Islamic Movies
		Religious Music
		Halal Tourism
6.	Pharmaceuticals	Halal medicines
		Halal Cosmetics

3 Results and Discussion

3.1 Analysis of the Content of the Halal Lifestyle Dimension in the PAI Textbook

As shown in Table 1, the PAI curriculum containing halal lifestyle is spread across all grade levels (7, 8 and 9), only the composition is different. There is a lot of halal lifestyle content in class 8 although it is still limited to halal food, in class 9 the subject is about halal and haram animals. One chapter on haji and umrah but not on the concept of halal travel, but contains the process of carrying out the pilgrimage and umrah (Table 3).

To answer the question, content analysis was carried out on three Islamic Religious Education textbooks. Because there is no content analysis research for Islamic Religious Education books for Junior High Schools in Indonesia, content analysis is supported by

Table 3. Dimensions of halal lifestyle in PAI textbooks

Class	Semester	Subject	Dimensions of halal lifestyle
7	odd	Clean Lifestyle in accordance with Shari’a Provisions	Healthy prosperity, and human dignity
8	odd	Creating a Healthy Generation by Avoiding Alcohol, Gambling, and Quarrels	Healthy, Safety, security elements, prosperity, and human dignity.
	even	Healthy and Blessing Life with Halal Food and Drink	Healthy, Safety, security elements, purity, prosperity, and human dignity.
9	even	Sharia Slaughter of Animals Produces Healthy and Halal Meat.	Healthy, Safety, security elements, purity, prosperity, and human dignity.

Table 4. Amount of discussion material by grade level

HALAL LIFESTYLE THEME	7TH GRADE	8TH GRADES	GRADE 9	TOTAL
Food	0	10	4	14
finance	0	0	0	0
Travel	0	0	3	3
Fashion	0	0	0	0
Media & Recreation	0	0	0	0
Pharmaceuticals	0	0	0	0
Total	0	10	7	17

currently developing halal lifestyle research, based on six halal principles; health, elements of security, purity, cleanliness, peace, and human dignity. [2, 33] can be explained as follows:

Analysis of the material themes raised to explore the concept of halal life style in Islamic religious education textbooks are shown in Table 4.

Analysis of the content of halal food content in the PAI textbook can be presented as shown in Table 5.

Analysis of the content of halal Finance content in the PAI textbook can be presented as shown in Table 6.

The analysis of the content of Halal Travel content in the PAI textbook can be presented as shown in Table 7.

The content analysis of the halal content of Fashion in the PAI textbook can be presented as shown in Table 8.

The content analysis of the halal content of Fashion in the PAI textbook can be presented as shown in Table 9.

Table 5. Assessment of halal food concept analysis instrument

INDICATOR	INSTRUMENT	SCORE
Food	material about Halal food and drink and Toyiyib	3
	the material about halal and toyiyib food and drinks is detailed	3
	material about halal and haram animals	4
	Halal and Haram animal materials are explained in detail in the PAI book	4
	Halal slaughter concept material	4
	material on how the concept of distribution/supply chain affects the halalness of food	0
	awareness material for consuming halal food and Toyiyib	2
Total		20

Table 6. Assessment of the instrument analysis of the Halal Finance concept

INDICATOR	INSTRUMENT	SCORE
Finance	Halal buying and selling materials	0
	khiyar material	0
	accounts payable material	0
	usury material	0
	Sharia Banking as a Sharia Financial Institution	0
	Syirkah material as a form of halal cooperation	0
	Sharia Insurance material	0
Total		0

Table 7. Assessment of instrument analysis of the concept of halal travel

INDICATOR	INSTRUMENT	SCORE
Travel	load Halal travel material	0
	Hajj and Umrah travel materials	3
Total		3

Analysis of Pharmaceuticals' halal content in the PAI textbook can be presented as shown in Table 10.

Table 8. Assessment of halal fashion analysis instrument

INDICATOR	INSTRUMENT	SCORE
Fashion	Muslim clothing material or clothing made from halal	3
	the material covers the genitals with the hijab	3
Total		6

Table 9. Assessment instrument Analysis halal Media & recreation

INDICATOR	INSTRUMENT	SCORE
Media & Recreation	Islamic entertainment materials such as movies or music	0
Total		0

Table 10. Assessment of Halal Pharmaceuticals Analysis Analysis instrument

INDICATOR	INSTRUMENT	SCORE
Pharmaceuticals	Halal medicinal ingredients	0
	halal cosmetic material	0
Total		0

3.2 Discussion

The results of the analysis show that the concept of halal life style in Islamic Religious Education textbooks has not been well represented. The presentation of the concept of halal life style appears a lot in grade 8, grade 9 and 7 containing only one subject. It is very visible that the concept of halal life style needs an expansion between theory and curriculum. Din Wahyudin (2018) conducted research on halal food content in the PAI curriculum, Oktavia (2021) implemented PAI content on halal food and drinks, Ahmed (2014) described how halal education in the future could be included in the education curriculum in Malaysia. Abdurrahman (2015) his research on halal cosmetics. Jailani (2022) conducted research on halal tourism.

So this is where the difference between the researcher and previous researchers is that they reveal the concept of halal lifestyle as a whole in the PAI textbook for junior high school level, its relevance to the curriculum. Why is this important, because most of the previous researchers discussed the concept of halal lifestyle partially, only discussing halal foods, halal finance, halal cosmetics, halal travel, halal tourism and halal lifestyle in the economy.

4 Conclusion

With the changes in industry 4.0, human life is changing rapidly, environmental conditions are less supportive due to environmental pollution, making human life must be clever in innovation. This affects the lifestyle. A healthy lifestyle is one chosen by them. The solution to this is the concept of a halal lifestyle that was introduced by the world's Muslim community. Halal lifestyle is no longer the need of the Muslim community but the global community, because it has elements of health, cleanliness, purity, security, peace, and human dignity, this domain is needed by everyone in life.

The significant contribution of this research is the demonstration of halal lifestyle in Islamic Religious Education textbooks and is associated with the Halal curriculum in Islamic religious education in Indonesian junior high schools. The total value of the halal lifestyle discussion rating is relatively low in grades 7 and 9. In grade 8 there is indeed more content on halal lifestyle, but it is still centered on discussing halal foods. Therefore, the delivery of halal life style material does not only discuss halal foods, but is broader in the context of life which includes six halal elements, namely: food, clothing, medicine, cosmetics, travel, financing, and media or recreation.

It is recommended that the 7th grade textbook contains one material on a clean lifestyle which is one of the halal dimensions. It should contain the concept of halal lifestyle at all levels with different capacities and depths of material. And there needs to be the development of halal life style learning media developed by teachers. Why is this concept important, fortunately given in junior high school, because at the early age of transition from elementary school (children category) to teenagers it is very important to provide the basic concept of halal lifestyle because this is where they begin to form the character of the time to find identity.

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