DINN WAHYUDIN, YULIA RAHMAWATI & ANDI SUWIRTA

The Teaching of Halal Food in Schools Curriculum in Indonesia

ABSTRACT: Indonesia, as a populous Muslim country, has decided Islamic Religion Education as a compulsory subject to be taught in curriculum in all level of education from primary school, secondary school, until higher education institutions. “Halal” (permitted) food is one topic to discuss in Islamic Religion Education of school curriculum. The holy book of Al-Qur’an reminds all Muslim on these words “halalan thayyiban”. The word of “thayyib” means good, it refers to good quality and healthy values. “Halalan thayyiban” means permitted according to Islam law and also a good quality and healthy. This paper, using the mixed-methods research as qualitative and quantitative approaches, discusses “halal” food in school curriculum in Indonesia. In school setting, “halal” foods are introduced and taught in schools’ curriculum development. They are discussed and learnt on serial topics in school curriculum. The result of study, among others, are most of students agree that they habitually eat and drink healthy and nutritious food. They feel strongly disagree, even occasionally, to eat expensive meal, even though it is “haram” (prohibited) and not good for health of our body. At the same things, most of them refuse that eating “haram” food actually can make our bodies become healthy and strong. In terms of “halal” label on market products, sampled students have paid little attention on “halal” label before deciding to buy a product.

KEY WORD: Halal and Haram Foods; Curriculum Development; Islamic Religion Education Subject; Muslim Students.


About the Authors: Prof. Dr. Dinn Wahyudin is a Senior Lecturer at the Faculty of Educational Science UPI (Indonesia University of Education) in Bandung, West Java, Indonesia; Dr. Yulia Rahmawati is a Senior Lecturer at the Faculty of Technological and Vocational Education UPI; and Andi Suwirta, M.Hum. is a Senior Lecturer at the Faculty of Social Studies Education UPI. For academic interests, the authors are able to be contacted via e-mails address at: dinn_wahyudin@upi.edu, yuliarahmawati@upi.edu, and suciandi@upi.edu

INTRODUCTION

Indonesia seems to be the world’s most populous Muslim country. As a populated country, Indonesia has a potential to become not only a major market but also a major producer of halal (permitted) products. On the other side, large numbers of Muslim do not always make good decision to buy the halal food. Being a Muslim does not guarantee that an individual’s behavior will always be as in accordance with Islamic rule, especially in consuming halal foods (Fleishman-Hillard, 2013; Walker et al., 2016; Zaelani, 2017; Zain, 2017; and Wahyudin, 2018).

In this case, the philosophy and the implementation of Islamic syariah (law) is often constructed through individual learning and socialization, that is through informal setting, such in a family, formal education in schools, and non-informal education such as in Pesanren (Islamic boarding school). It is the religious education experiences that will also determine the level of awareness of halal food consumer behavior (Azra, Afrianty & Hefner, 2007; Hefner ed., 2009; Tan, 2011; and Fleishman-Hillard, 2013).

Consumer behavior, like any other behavior, is affected by cultural, social, personal, and psychological characteristics. Cultural factors are assumed to be dominant in influencing the intentions and behaviors of consumers. It is claimed in some of the literature that religion is the key cultural element that determines behavior and decisions to buy (Babakus, Cornwell & Mitchell, 2004; Soesilowati, 2010; and ITC, 2015).

On the other hand, as cited by K.S. Fam, D.S. Waller & B.Z. Erdogan (2004), it is stated that a religion can be described as the habitual expression of an interpretation of life, which deals with ultimate concerns and values. Institutional religion formalizes these into a system, which can be taught to each generation: “Islam is more than a religion as it controls the ways of society and factors associated with family, dress, cleanliness, and ethics” (Fam, Waller & Erdogan, 2004).

A religious person has a value system that differs from an unreligious person. In this context, I. Sitasari (2008) – as cited also in Endang S. Soesilowati (2010) – stated that religiosity is the extent of a person’s commitment to his or her religion. Religiosity is very important, because it determines individual cognition and behavior (Sitasari, 2008; and Soesilowati, 2010). It is highly likely that religiosity will govern an individual’s behavior, including behavior as a halal food consumer.

In this case, a religion may influence consumer behavior, especially in decisions to buy meals and in establishing food habits (Bonne et al., 2007; and Jusmaliani & Nasution, 2009). Religious control of food consumption patterns is in terms of restrictions on particular foods. Muslims are prohibited from eating pork, blood, and animals that have not been killed in the way prescribed by syariah or Islamic law, and they may not drink alcoholic beverages. Muslims have a religious obligation to consume halal food (Jusmaliani & Nasution, 2009; Zain, 2017; and Wahyudin, 2018).

The philosophy and the implementation of Islamic syariah is constructed through individual learning and socialization in formal education as in schools. In non-formal education as in private organization initiated by community as in Pesanren, Islamic syariah is taught specifically to young generation. In this case, it is the religious education experiences that will also determine the level of awareness of Islamic syariah, including halal food and haram or prohibited food (Azra, Afrianty & Hefner, 2007; Hefner ed., 2009; Jusmaliani & Nasution, 2009; Tan, 2011; and Maksudin, 2018).

In school setting, Muslim behavior on halal food is also introduced in schools’ curriculum development. In this case, halal food and haram food are topics to be discussed in school curriculum, customer education among Muslim students in Indonesia. Officially, the topics of halal food and haram food have already put of 2013 Curriculum documents (cf Kemdikbud RI, 2013; Sadeeqa et al., 2013; Ibrahim, 2015;
Halal is an Al-Qur’anic word meaning lawful or permitted. In reference to food, it is the dietary standard, as prescribed in the Al-Qur’an, the Muslim scripture. The holy book of Al-Qur’an, surah (chapter) Al-Baqarah, verse 168, regulates Muslim on this matter with a very beautiful phrase: “Halalan Thayyiban”. In this context, Halal means permissible based on Islamic law. Thayyib means good, that refers to good quality, healthy, environmentally friendly, and respecting of human values. Halal and Thayyib together build the harmony of life, the balance of the universe (al-Qaradawi, 2009; Hosen, 2012; and Khan & Haleem, 2016).

Islam dictates that all foods are halal, except those that are specifically mentioned as haram (unlawful or prohibited). Not only are blood, pork, and the meat of dead animals or those immolated to other than Allah strongly prohibited, it is also required that the halal animals be those slaughtered while pronouncing the name of Allah at the time of slaughter. In other words, halal foods refers to a hygiene and healthy foods accords with the teachings of the Al-Qur’an and Al-Sunnah (words and deeds) of the Prophet Muhammad SAW (Salallahu Alaihi Wassalam or peace be upon him), Ijma’ (consensus), and Qiyas (deduction of analogy according to the Syafie or any one of the Hanafi, Maliki, or Hambali school of thoughts, or fatwa approved by the relevant Islamic authority). All Muslims are instructed by Allah SWT (Subhanahu Wa-Ta’ala or God Almighty) to eat only halal foods; and when in doubt, Muslims are asked to avoid it (al-Qaradawi, 2009; Hosen, 2012; and Ratanamaneichata & Rakkarn, 2013).

From Muslim perspectives, consuming halal foods and halal drinks are not only required good for physical health, but also good for spiritual development since it in spirit of fulfilling Allah SWT’s commandment (al-Qaradawi, 2009; Fadzillah et al., 2011; and Hosen, 2012). There are many verses in the Al-Qur’an instructing Muslims to eat and drink only permitted foods as an indication of their submission and obedience to Allah SWT. Verse 172 of surah Al-Baqarah, for instance, states: “O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He whom ye worship” (cited in Salim, 2014).

Other verses in the Al-Qur’an, such as Al-Maidah, Al-An’am (145), and Al-A’raf, it have been described a clearly signify of the importance to eat halal foods with the following conditions: (1) the foods do not contain any components or products of animals that are not halal to Muslims, and in case of animals, it must be slaughtered according to the syariah or Islamic law; (2) the food does not contain any ingredients that are considered najis or filthy in syariah; (3) it is not prepared using equipment that is contaminated with things that are considered najis in syariah; and (4) while preparing the foods, there are no other foods or elements that do not meet the requirements stated above to be around or mixed together (cf al-Qaradawi, 2009; Jusmaliani & Nasution, 2009; Salim, 2014; and Khan & Haleem, 2016).

While Islam provides rules and regulations over foods products, so that it is produced and prepared according to God’s commandment, and meeting the safety, quality and nutritional needs, similar concerns are shown by non-Muslims over the issues. From consumer behavior perspective, halal food can be viewed on theory of planned behavior as a conceptual framework. As described by I. Ajzen (1991), he proposes that there are at least three dominant factors influencing behavior: attitude, subjective norm, and perceived behavioral control (Ajzen, 1991). See also diagram 1.

In brief, the first, attitude can be described as a psychological propensity to evaluate whether something is liked or disliked. It is an individual’s positive or
negative evaluation of self-performance of a particular behavior. The second factor is a subjective norm. It is an individual’s perception of social pressure of what to do or not to do. At this level, in some cases, the culture of the society people live in may control their behavior. The third dominant factor is a perception of behavioral control. It is an individual perception to the extent that particular behavior would be controlled. The extent to which an individual understands and follows his or her religion is a perception that may control their behavior (cf Ajzen, 1991; Jusmaliani & Nasution, 2009; Khan & Haleem, 2016; Zain, 2017; and Wahyudin, 2018).

These three factors (attitudes, subjective norms, and perceived behavioral control) will determine individual intentions to consume halal food and will be shown in their consumption behavior. The intention is a motivational situation prior to behavior and it indicates an individual’s readiness to perform a given behavior. Although religion mandates strict laws in terms of food consumption, the extent to which its adherents follow those halal laws is highly likely to vary; and this variation will be affected by those three dominant behavioral factors that are listed in the previous paragraph (Ajzen, 1991; Bonne et al., 2007; and Al-Swidi et al., 2014).

The degree to which an individual is religious, that is their religiosity, is part of their self-identity as a Muslim, and to that extent they will have Muslim attitudes, subjective norms, and perceived behavioral control that determines their intention to consume halal foods. However, the extent to which an individual consumes halal food will also depend on other related factors, such as availability of halal food, chance, knowledge, and sources including money (Ajzen, 1991; Jusmaliani & Nasution, 2009; Ibrahim & Ismail, 2015; and Nurcahyo & Hudsyah, 2017).

Related to customers’ behavior, a study held by Endang S. Soesilowati (2010) demonstrates that being a Muslim does not guarantee that an individual’s behavior will always be Islamic, especially in consuming halal foods or even in food’s preparation (Soesilowati, 2010). The religious education experiences perhaps will also determine the level of awareness of halal food among Muslims. Despite the fact that Muslims’ eagerness to look for halal foods and the government’s concerns over the issues by setting up halal authority to monitor and to enforce halal requirement in foods are long way to discuss further (Soesilowati, 2010; Rahman et al., 2011; and Nurcahyo & Hudsyah, 2017).

In Indonesia, juridically, the state has actually regulated the issue of halal labeling through legislation. The special rule that regulates the problem of halal food products in the packaging is Law Number 23 of 1992 on Health; Law Number 7 of 1996 on Food; and Law Number 8 of 1999 on Consumer Protection. Then, followed by the regulations under it namely Government...
Regulation Number 69 of 1999 on Food Label and Advertisement; and Decree of Minister of Religious Affairs Number 518 of 2001 on the Guidelines and Procedures for the Inspection and Stipulation of Halal Food (Setneg RI, 2014; Masuroh et al., 2017; and Zarzani & Tarigan, 2018). From the definition of the above label can be seen that inside the label was contained information. This is very useful for consumers, because from the information on the label, consumers can precisely determine the choice before buying and/or consuming food. The information on the label is not only beneficial to the consumer, as the label also delivers significant impact to improve the efficiency of consumers in choosing products. Another thing, consumers can increase loyalty to certain products, so it will provide benefits also for business actors (Cowburn & Stockley, 2005; Drichoutis, Lazaridis & Nayga, Jr., 2006; and Nurcahyo & Hudrasyah, 2017).

Efforts to educate halal products, healthy, and quality in the community seem very urgent to do. This is in the effort to strengthen the rights of consumers, and the intelligent community to choose kosher food or materials. The idea of consumer protection and protection of the community can be broadly communicated to the public through various consumer advocacy activities, such as education, research, testing, complaints, and publications of consumer media. In the field of formal education, it can be done through the implementation of curriculum in schools, both in primary schools to high schools, about halal and haram foods that may be consumed by society, especially people who are Islamic (Tieman, Ghazali & Vorst, 2013; Nurcahyo & Hudrasyah, 2017; and Wahyudin, 2018).

Indonesia has possessed a huge potential market in halal business. Nevertheless, the national awareness of halal food just appeared after the establishment of the LPPOM-MUI (Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika – Majelis Ulama Indonesia or Assessment Institute for Foods, Drugs, and Cosmetics – the Indonesian Council of Ulama) in 1989. Since then, the awareness and demand for halal products were rapidly increased and this lead Indonesia to become a great market for halal business. In line with the fast growing of halal business, economic and political conditions, Indonesia today is mentioned as one of the top countries with Muslim consumer food consumption (LPPOM-MUI, 2008; Ichwan, 2013; and Ratanamaneichata & Rakkarn, 2013).

In line with that, the ICU (Indonesian Council of Ulama) or MUI (Majelis Ulama Indonesia) is the renowned organizing body that hold the responsibility to issue the halal certification in Indonesia. By establishing the LPPOM-MUI, in 1989, in Jakarta, the halal certification in Indonesia becomes more systematic. The role of LPPOM in assisting MUI as an authoritative halal certifying body in Indonesia is supported by the involvement of the LPPOM members with various expertise (LPPOM-MUI, 2008; Ichwan, 2013; and Ratanamaneichata & Rakkarn, 2013).

In modern consumer theory, economic rationalism is the basis for obtaining goods, food, and services. Economic rationalism assume that consumers are trying to maximize satisfaction, utilization as much as possible with consideration of the ratio. In the modern economy of satisfaction in the use of consumer goods is not only limited to its use but also includes the dimensions of physical and spiritual satisfaction, including religious beliefs (Delener, 1994; MacDonald & Sharp, 2000; and Hossain, 2014). Therefore, consumer behavior in Islam is limited by morals and ethics that depart from Islamic philosophy. Islam does not restrict people to consume goods and services, but Islam imposes limitations on satisfaction, prohibits self-destructive consumption patterns and social order, one forbidden to consume alcohol, for damaging health and can lead to activities that harm society. That way Islam provides protection to consumers to consume goods and services in two dimensions: the first, protecting the consumers themselves from...
the dangers of goods and services that consume them. The second, protecting other consumers as passive consumers, an example of the dangers of cigarettes, alcohol, and the practice of prostitution will harm consumers who do not consume them (Delener, 1994; Chapra, 2009; Syaparuddin, 2011; and Zain, 2017).

Consumption patterns that have been outlined by Islamic ethics, then, become the basis of consumer protection, namely:

1. Consumers get the protection of halal food and halal information from the state;
2. Consumers obtain information of goods and services that clearly in accordance with the goods;
3. Consumers get protection for halal quality of goods; and
4. Consumer gets the right to obtain a reasonable price (Roestamy, 2015; Nurcahyo & Hudrasyah, 2017; and Wahyudin, 2018).

RESEARCH METHOD

This study utilizes the descriptive method of research. Descriptive research is one in which information is collected without changing the environment/setting of study. It can provide any information about the naturally occurring status, behavior, attitude, or other characteristics of a particular group. Descriptive studies are usually the best methods of collecting information that will describe the world as it is and demonstrate relationships among these units of information (cf Pope, Ziebland & Mays, 2000; Creswell, 2003; Tashakkori & Teddlie eds., 2003; and Johnson & Christensen, 2004).

In addition, the study uses a mixed-methods research as qualitative and quantitative methods, and questionnaires are used for getting information from students’ perspective on how halal (permitted) food was discussed in school. Meanwhile, as qualitative methods, content analysis, and FGDs (Focused Group Discussions) among Islamic Religion Education teachers in Junior Secondary Schools and students are employed to look into how halal food were taught and discussed in teaching learning activities in their classes, in terms of teaching methods and strategies, assessment and evaluation, and selection and utilization of instructional materials (cf Beyea & Nicoll, 2000; Johnson & Christensen, 2004; Bunoti, 2010; and Olawale, 2013).

RESULTS AND DISCUSSION

The nature of curriculum, according to A.V. Kelly (1999) – as quoted by Dinn Wahyudin (2017) – there are three kinds of the nature of curriculum: planned curriculum; received curriculum; and hidden curriculum. A planned curriculum means what is laid down in the syllabus. A received curriculum refers to the reality of students’ experiences. Meanwhile a hidden curriculum is knowledge that implicit knowledge students learn in school (Kelly, 1999; and Wahyudin, 2017). In this case, how the topic halal (permitted) food is taught and discussed in school curriculum in Indonesia.

Peter F. Oliva (1988), and cited also by Dinn Wahyudin (2016), confirmed that the curriculum should be an instrument of reconstruction of knowledge systematically developed to control managerial educational institutions; curriculum as that reconstruction of knowledge and experience systematically developed under the auspices of the school and university to enable the learners to increasing his or her control of knowledge and experience (Oliva, 1988; and Wahyudin, 2016).

However, there should be coherence between curriculum with learning undertaken at the institution. Likewise, the experts who looked at the curriculum as a way of learning through learning individually programmed, basically this definition is also based on the rules of the development strategy of the curriculum used (Bateman et al., 2007; Fry, Ketteridge & Marshall eds., 2009; and Zuljan &
Vogrinc eds., 2010). In this context, Peter F. Oliva (1988) and Dinn Wahyudin (2016) again refer to it as the curriculum as individualized learning and the curriculum as programmed instruction are in reality specifications of systems by which the learners encounter curricular content through the process of instruction (Oliva, 1988; and Wahyudin, 2016).

In 2018, Ministry of Education and Culture in collaboration with Ministry of Religion Affairs of Republic of Indonesia have decided that all schools and madrasahs (Islamic modern schools) level in Indonesia have implemented a new curriculum, namely Curriculum of 2013 (C-13). The structure of the C-13 consists of four major components: Basic Structure, Structure, Syllabi, and Subject Guide. The basic structure of the curriculum states that there are two groups of subject, namely group A and B for primary and secondary Junior High Schools. Group A is designed to develop students’ knowledge, skills, and attitudes for living in the context of society, community, and country. There are seven subjects in group A: Religion and Manner; Ideology and Civic Education; Indonesian Language; Mathematics; Natural Science; Social Sciences; and English Language (cf. Jackson & Parker, 2008; Kemdikbud RI, 2013; Wahyudin, 2017; and Zuhdi, 2018).

Group B subject is to develop students’ knowledge, skills, and attitudes related to social interactions, cultures, and arts. There are three main subjects of group B: namely (1) Art and Culture; (2) Sport, Physic, and Health; and (3) Handcraft. For some schools, such schools related to religion institution, may add several subjects to their specific contents to the curriculum. While Group C subjects, which also called preferable subjects, are chosen by students and consisting three groups: Mathematics and Science; Social Sciences; and Language and Culture (Kemdikbud RI, 2013; and Wahyudin, 2017).

As compulsory subject, the subject of Religion and Manner is given to all students in Primary Schools, Junior Secondary Schools, and Senior Secondary Schools. In Islamic Religion Education subject, the topic of halal food and haram food is given in the Grade VIII Semester 2, with total 3 meeting (9 x 40 minutes). So, formally, halal food has been given and discussed in the Curriculum of 2013 for a total 360 minutes or 6 hours. In terms of core competencies, Curriculum of 2013 has 4 core competencies that shall be achieved by all students. They are as the following here:

**Core Competency 1:** Appreciating and living the religious he/she believes.

**Core Competency 2:** Respecting and appreciating honest, discipline, responsibility, caring (tolerance, mutual help) behavior, confident in interacting effectively with social and natural environment within the reach of society and its existence.

**Core Competency 3:** Understanding the knowledge (factual, conceptual, and procedural) based on his/her curiosity about science, technology, art, culture related phenomena and visible eye events.

### Table 1:

<table>
<thead>
<tr>
<th>No</th>
<th>Basic Competencies</th>
<th>Indicators</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>Implement the provisions of Islamic law in consuming halal and nutritious food.</td>
<td>--</td>
</tr>
</tbody>
</table>
| 3.9| Understanding the wisdom of establishing halal and haram foods and drinks based on the Al-Qur’an and Al-Hadith. | Halal food and drink. Explain the meaning of haram foods and drinks.  
Mentioning food criteria that are halal and haram.  
Referring to the proposition of Al-Qur’an and Al-Hadist related to halal food and haram food.  
Mention the benefits of halal food, the madhorot (danger) food, and haram food. |
| 4  | Eat halal and nutritious food in accordance with the provisions of Islamic syariah (law). | To choose and consume the halal and nutritious foods according to Islamic syariah. |
Core competency 4: Processing, presenting, and reasoning in concrete realms (using, assembling, modifying, and making), and abstract realms (writing, reading, computing, drawing, and composing) as learned at school and discussed in class with three main Education teachers, in terms of curriculum planning, they have developed the Lesson Plan or RPP (Rencana Program Pembelajaran) on halal (permitted) food. Most of them have also prepared some additional learning sources on halal food. In addition, they have developed simple and tailor made media concerning with halal food and haram food (cf Al-Swidi et al., 2014; Walker et al., 2016; and Wahyudin, 2018).

Based on observation in some Junior Secondary Schools in Bandung, West Java, Indonesia, the topic of halal food is taught and discussed in class with three main steps, as following here:

The first meeting: (1) Students are given opportunity to review about the definition of halal food/beverages, and they can explain the meaning of halal food; (2) Students are given the opportunity to examine the definition of food/beverages are haram, and they can explain the types of unlawful food; and (3) Students are given the opportunity to discuss about the criteria of food/beverages that are halal and the haram, and they can also identify the criteria of food/beverages that are halal and the haram.

The second meeting: (1) Students were given the opportunity to discuss about the benefits of halal food and beverages and the danger or madhorot of unlawful food and drink; (2) Students were given the opportunity to practice reading the arguments of Al-Qur’an and Al-Hadith associated with food and beverages that are lawful and forbidden, and they can also mention the proposition which is related to food and drink that is halal and that is haram; and (3) Students were given the opportunity to understand the meaning of the proposition of Al-Qur’an and Al-Hadith that related food and drink that is lawful and the haram, learners can explain the meaning, so the food is kosher and that is haram according to Al-Qur’an and Al-Hadith.

The third meeting: (1) Students were given an opportunity to look for examples of food/beverages that are lawful and haram in accordance with Islamic syariah, and learners can mention samples of foods and beverages that are halal and haram; and (2) Students were given the opportunity to record food and beverage products in supermarkets, and they can make a record list of halal food products, nutritious, and haram products.

Based on the FGDs (Focus Group Discussions) among Islamic Religion Education teachers in some Junior Secondary Schools in Bandung, West Java, Indonesia, even the learning steps of halal (permitted) food are varied among others, but it can be described as the following here:

The Meeting I:
Introduction (15 Minutes). It consists as the following states: (1) the teacher opens learning with greetings and praying together led by a learner; (2) the teachers begin learning by reading the Al-Qur’an that is led by one of the learners; (3) the teacher pays attention to students’ self-preparedness by filling out attendance sheets and checking the attendance, students’ clothing, etc; (4) the teacher provides motivation and asks questions communicatively related to learning materials; (5) the teacher conveys the basic competencies and goals to be achieved; (6) the teachers ask students to sit in groups; and (7) delivering the stages of activities to be carried out in the lesson.

Core Activities (90 Minutes). It consists as the following steps: (1) Observing: Students read and examine texts that present material about halal and haram foods and drinks; (2) Asking: Students ask questions about halal and haram food and drinks and the criteria; (3) Exploring: Students create a criteria scheme on the types of foods that are justified and forbidden; (4) Associating: Students create a relationship scheme between foods.

*It is based on “The Fieldnotes of Observation on Teaching and Learning Process in the Class at the Juniot Schools in Bandung, West Java, Indonesia, on August 2017”. Unpublished Report owned by the Authors. For comparison on teaching and learning process in the class of Indonesian education context, see also H. Fry, S. Ketteridge & S. Marshall eds. (2009); T. Zulifikar (2009); and R. Intansari (2013).
that is forbidden; and (5) Communicating: Students presented the findings of the relationship between behavior of eating halal food and forbidden with the behavior of human being.

Closing (15 Minutes). It can be recognized as: (1) Teachers do post-test on the understanding of learners during the learning process; (2) Teachers together with the learners to reflect on the learning that has been implemented; (3) Teacher rewards the “best group of learners”; (4) Teacher explains the material to be learned at the next meeting; (5) Teachers provide independent tasks to the learners in relation to the material to be learned at the next meeting; and (6) Teachers together learners close the lessons by praying.

The Meeting II: Introduction (15 Minutes). It mainly identified as: (1) Teacher opens learning with greetings and praying together led by a learner with solemnity; (2) Teachers begin learning by reading one of surah of Al-Qur’an that is led by one of the learners; (3) Teachers pay attention to students’ self-preparedness by filling out attendance sheets and checking the attendance, clothing, positions, and seating of learners; (4) Teacher provides motivation and asks questions communicatively related to learning materials; (5) Teacher conveys the basic competencies and goals to be achieved; (6) Teachers arrange all learners having seat in groups; and (7) Delivering the stages of activities to be carried out in the lesson.

Core Activities (90 Minutes). It is recognized as the following: (1) Observing: Students observe and observe images or impressions related to halal and haram foods and drinks, and students practice reading naqli proofs related to halal and unlawful food and drink; (2) Asking: Under the guidance of teachers, learners ask questions about the benefits of consuming halal food and beverages and the dangers of eating the forbidden foods; (3) Gathering Information (Exploring): Students find the benefits of eating halal food & drink and what effect if someone consumes illegal food/drink, and they also find the argument basis of the verses of the Al-Qur’an and Al-Hadist about halal and unlawful food/drink; (4) Associating: Students make the reasoning relation between food/beverage which is lawful and nutritious with health and achievement of life; and (5) Communicating: Students present the findings of the benefits and dangers of consuming halal and unlawful beverages.

Closing (15 Minutes). It can be described as the following: (1) Teachers do post-test on the understanding of learners during the learning process; (2) Teachers together with the learners to reflect on the learning that has been implemented; (3) Teacher rewards the “best learners”; (4) Teacher explains the material to be learned at the next meeting; (5) Teachers provide independent tasks to the learners in relation to the material to be learned at the next meeting; and (6) Teachers together learners close the lessons by praying.

The Meeting III: Introduction (15 Minutes). It can be identified as the following: (1) The teacher opens learning with greetings and praying together led by a learner; (2) The teacher begins the study by recitation of the Al-Qur’an verse of the chosen verse that is led by one of the learners; (3) Teachers pay attention to students’ self-preparedness by filling out attendance sheets and checking the attendance, clothing, positions, and seating of learners; (4) Teacher provides motivation and asks questions communicatively related to learning materials; (5) Teacher conveys the basic competencies and goals to be achieved; (6) Teachers condition learners to sit in groups; and (7) Delivering the stages of activities to be carried out in the lesson.

Core Activities (90 Minutes). It can be identified as the following: (1) Observing: Students look at the types of food and beverage products are halal and haram foods; (2) Asking: Students with motivated help from teachers ask questions about the characteristics of food and beverages are halal and haram foods; (3) Exploring: Students find and analyze the composition of halal food and beverage products and their nutritional content; (4) Analyzing: Students find and analyze the composition of food and beverage products and their nutritional content; (5) Associating: Students conclude the types of halal and nutritious food/beverage products and foods are forbidden; and (6) Communicating: Students present their findings on the product type food and beverages that are forbidden consumed.

Closing (15 Minutes). It can be identified: (1) Teachers do post-test on the understanding of learners during the learning process; (2) Teachers together with the learners to reflect on the learning that has been implemented; (3) Teacher rewards the “best learners”; (4) Teacher explains the material to be learned at the next meeting; (5) Teacher provides independent tasks to the learners in relation to the material to be learned at the next meeting; and (6) Teachers together with students close the lessons by praying.3

3It is also based on “The Fieldnotes of FGDs (Focus Group Discussions) among Islamic Religion Education Teachers in Some Junior Secondary Schools in Bandung, West Java, Indonesia, on August 2017”. Unpublished
Based on the study, the following was the assessment given to the students at Grade 8 in Junior Secondary Schools in Bandung, West Java, Indonesia. See table 2.

Based on the answers from students’ respondents, it can be said that most of students (85%) agree that they habitually eat and drink healthy and nutritious food. Most of them (90%) feel strongly disagree, even occasionally to eat expensive meal, even though it is haram (prohibited) and not good for health of our body. At the same things, most of them strongly disagree (90%) that eating haram food actually can make our bodies become healthy and strong.

In terms of keeping to be healthy and strong, most of students (85%) refuse and disagree to eat haram food, even it can make their bodies become healthy and strong. Most of them (90%) agree that haram food and haram drinks are very easy to get in market. At the same things, most of them (85%) agree that subhat (dubious) food is easily to get in market or food shops and they often consume it, except some food that is obviously haram.

In terms of halal (permitted) label on market products, most of students (80%) has paid little attention on label of halal before deciding to buy a product. They often buy food or drinks without observing label of halal on it. In addition, they find difficulty in recognizing ingredients contain of products they are going to buy.

Based on FGDs (Focus Group Discussions) among Islamic Religion Education teachers, it can be noted as the following here:

Firstly, during teaching-learning activities on halal food in class or out of class, the teachers have difficulty in explaining the process of technology of halal food. Most of them (90%) agree that it is critical point, that most them also the students or might be majority of Muslim customers do not know what are the main ingredients, processing aid, and some additional food proceeded to become halal food products (cf Olawale, 2013; Nurcahyo & Hudrasyah, 2017; and Wahyudin, 2018).

Secondly, in several events, teaching-
learning process on halal food were conducted in a conservative teaching-learning approaches ways. Some of teachers have used oral direct methods with a simple instructional medias by listing examples of halal food and haram food derived from the holy book of Al-Qur’an. Some of them have also implemented the HOTS (High Order Thinking Skills) applied in classroom activities on halal food (al-Qaradawi, 2009; Syaparuddin, 2011; Lee, 2015; and Wahyudin, 2018).

Some teachers have implemented HOTS strategy by guiding students in observing, asking, exploring, associating, and communicating on halal food (products and their nutritional contents). Base on FGDs with teachers, some students be able to conclude the types of halal and nutritious food/beverage products and foods are forbidden; and in addition, some students are able to present their findings on the product type food and beverages that are forbidden consumed (cf Beyea & Nicoll, 2000; Lee, 2015; Nurcahyo & Hudrasyah, 2017; and Wahyudin, 2018).

Thirdly, sampled teachers agree that some critical points of halal food are on the process of technology of halal food, on the packaging and storage of halal food (cf Ratanamaneichata & Rakkarn, 2013; Marzuki, 2012; Nurcahyo & Hudrasyah, 2017; and Wahyudin, 2018).

CONCLUSION

It is found that a religion, especially in Islam, may influence consumer behavior and behavior in general, especially in decisions to buy meals and in establishing food habits, included the halal (permitted) food. Religious control of food consumption patterns is in terms of restrictions on particular foods. Muslims are prohibited from eating pork, blood, and animals that have not been killed in the way prescribed by Islamic syariah (law). Muslims have a religious obligation to consume halal food.

It can be concluded that the philosophy and the implementation of Islamic syariah is constructed through individual learning and socialization in formal education (schools) as well as in non-formal education such as Pesantren (Islamic boarding schools). In this case, the religious education experiences will also be determined by the level of awareness of Islamic syariah, including halal food and haram food.

In school setting, it is found that Muslim behavior on halal food and haram food are also introduced and discussed as the topics in schools’ curriculum development. In this case, halal food and haram food are topics to be discussed in school curriculum, among Muslim students in Indonesia.

As a compulsory subject in school curriculum, Islamic Religion Education or PAI (Pendidikan Agama Islam) is well developed and planned in terms of preparation stage, such as developing lesson plan; implementation stage, such as during teaching-learning activities; and evaluation stages, such as assessing students’ achievement. In addition, Islamic Religion Education is given as compulsory subject to all students in Primary Schools, Junior Secondary Schools, and Senior Secondary Schools. In Islamic Religion Education subject, the topic of “Halal Food and Haram Food” is given in the Grade VIII Semester 2, with total 3 meetings. So, formally, halal food has been given and discussed in the Curriculum of 2013 for a total 6 hours.

It can be concluded that most of students agree that they habitually eat and drink healthy and nutritious food. They feel strongly disagree, even occasionally to eat expensive meal, even though it is haram and not good for health of our body. At the same things, most of them refuse that eating haram food actually can make our bodies become healthy and strong.

In terms of keeping be healthy and strong, sampled students refuse and disagree to eat haram food, even it can make their bodies become healthy and strong. Even though, they purport that haram food and haram drink are very easy to get in public market. Related to the availability of halal label on market products, sampled students state that they have paid little attention on label of halal before deciding to buy a product. They often
buy food or drinks without observing the availability label of halal on it.

During teaching-learning activities on halal food in class or out of class, the teachers have difficulty in explaining the process of technology of halal food. Most of them have inadequate information concerning the development of food technology from “simple” halal food become complex halal. Some teachers agree that it is critical point that most them, also the students or might be majority of Muslim customers, do not know what are the main ingredients, processing aid, and some additional food proceeded to become halal food products.

In several events, teaching-learning process on halal food was conducted in a conservative teaching-learning approaches ways. Some of teachers have used oral direct methods with a simple instructional media by listing examples of halal food and haram food derived from the holy book of Al Qur’an. In other events, some of them have also implemented the HOTS (High Order Thinking Skills) applied in the classroom activities on halal food.

Some teachers have implemented the HOTS strategy by guiding students in observing, asking, exploring, analyzing, associating, and communicating topics concerning with halal food and beverage products and their nutritional contents.4

References

The role of subjective norms in theory of planned behavior in the context of organic food consumption [accessed in Bandung, West Java, Indonesia: March 2, 2018].
The role of subjective norms in theory of planned behavior in the context of organic food consumption [accessed in Bandung, West Java, Indonesia: March 2, 2018].


[accessed in Bandung, West Java, Indonesia: June 22, 2018].


Ratanamaneichata, Chiratus & Sakchai Rakkarn. (2013). “Quality Assurance Development of Halal Food Products for Export to Indonesia” in PROCEDEIA: Social and Behavioral Sciences, Volume 88, pp.134-141. Available online also at: https://ac.els-cdn.com/S1877042813026190/1-s2.0-S1877042813026190-main.pdf?_tid=a4035f2d-b20a-11ea-a3b7-00000abb2c7a&acdnat=1535779634_9a043d100f52537f590fa15a762e0c1b [accessed in Bandung, West Java, Indonesia: June 22, 2018].


Setneg RI [Sekretariat Negara Republik Indonesia]. (2014). Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 tentang Jaminan Produk

D. WAHYUDIN, Y. RAHMAWATI & A. SUWIRTA, The Teaching of Halal Food
Halal. Jakarta: Setneg RI.
“The Fieldnotes of FGDs (Focus Group Discussions) among Islamic Religion Education Teachers in Some Junior Secondary Schools in Bandung, West Java, Indonesia, on August 2017”. Unpublished Report owned by the Authors.
“The Fieldnotes of Observation on Teaching and Learning Process in the Class at the Junirot High Schools in Bandung, West Java, Indonesia, on August 2017”. Unpublished Report owned by the Authors.
During teaching-learning activities on halal (permitted) food in class or out of class, the teachers have difficulty in explaining the process of technology of halal food. Most of them have inadequate information concerning the development of food technology from “simple” halal food become complex halal. Some teachers agree that it is critical point that most them, also the students or might be majority of Muslim customers, do not know what are the main ingredients, processing aid, and some additional food proceeded to become halal food products.