

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.

INTISARI: "Pengajaran Makanan Halal dalam Kurikulum Sekolah di Indonesia". Indonesia, sebagai negara berpenduduk Muslim, telah memutuskan Pendidikan Agama Islam sebagai mata pelajaran wajib untuk diajarkan dalam kurikulum di semua tingkat pendidikan dari sekolah dasar, sekolah menengah, hingga lembaga pendidikan tinggi. Makanan "halal" (diizinkan) adalah salah satu topik untuk dibahas dalam kurikulum Pendidikan Agama Islam. Kitab suci Al-Qur'an mengingatkan semua Muslim pada kata-kata ini "halalan thayyiban". Kata "thayyib" berarti baik, mengacu pada kualitas yang baik dan nilai-nilai yang sehat. "Halalan thayyiban" berarti diizinkan menurut hukum Islam dan juga berkualitas baik dan sehat. Makalah ini, menggunakan penelitian metode campuran sebagai pendekatan kualitatif dan kuantitatif, membahas makanan "halal" dalam kurikulum sekolah di Indonesia. Di lingkungan sekolah, makanan "halal" diperkenalkan dan diajarkan dalam pengembangan kurikulum sekolah. Ianya juga dibahas dan dipelajari pada topik serial dalam kurikulum sekolah. Hasil penelitian, antara lain, sebagian besar siswa sepakat bahwa mereka terbiasa makan dan minum makanan sehat dan bergizi. Mereka merasa sangat tidak setuju, bahkan kadang-kadang, makan makanan mahal, meskipun itu "haram" (dilarang) dan tidak baik untuk kesehatan tubuh kita. Pada hal yang sama, kebanyakan dari mereka menolak bahwa makan makanan "haram" sebenarnya dapat membuat tubuh kita menjadi sehat dan kuat. Dalam hal label "halal" pada produk-produk pasar, sampel siswa kurang memperhatikan label "halal" sebelum memutuskan untuk membeli suatu produk.

KATA KUNCI: Makanan Halal dan Haram; Pengembangan Kurikulum; Subjek Pendidikan Agama Islam; Pelajar Muslim.

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

Suggested Citation: Wahyudin, Dinn, Yulia Rahmawati & Andi Suwirta. (2018). "The Teaching of *Halal* Food in Schools Curriculum in Indonesia" in SIPATAHOENAN: South-East Asian Journal for Youth, Sports & Health Education, Volume 4(2), October, pp.79-94. Bandung, Indonesia: Minda Masagi Press owned by ASPENSI with a print-ISSN 2407-7348.

Article Timeline: Accepted (June 22, 2018); Revised (August 31, 2018); and Published (October 30, 2018).

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 *Pesantren* (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 *Pesantren*, 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;

and Wahyudin, 2018).

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).¹

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; Fadzlillah *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

¹See also, for example, "Towards Understanding the Quran: Surah Al-Baqarah (2):168-176". Available online at: <http://www.islamicstudies.info/tafheem.php?sura=2&verse=168&to=176> [accessed in Bandung, West Java, Indonesia: October 9, 2017].

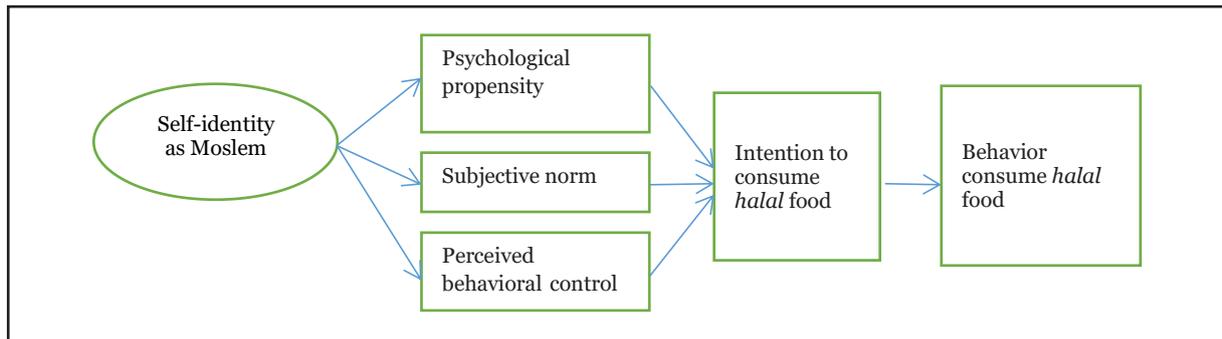


Diagram 1:
Conceptual Framework of Consumer Behaviour
(Source: I. Ajzen, 1991)

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 & Hudrasyah, 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 & Hudrasyah, 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; Masrurroh *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 in Bandung, West Java, Indonesia. The content analysis method will be employed to be analyzed from documents in school library (Beyea & Nicoll, 2000; Zed,

2008; and McKim, 2017).

The FGDs for 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 &

Table 1:
Basic Competencies and Indicators on *Halal* Food

No	Basic Competencies	Indicators
1.1	Implement the provisions of Islamic law in consuming <i>halal</i> and nutritious food.	--
3.9	Understanding the wisdom of establishing <i>halal</i> and <i>haram</i> foods and drinks based on the <i>Al-Qur'an</i> and <i>Al-Hadith</i> .	<i>Halal</i> food and drink. Explain the meaning of <i>haram</i> foods and drinks. Mentioning food criteria that are <i>halal</i> and <i>haram</i> . Referring to the proposition of <i>Al-Qur'an</i> and <i>Al-Hadist</i> related to <i>halal</i> food and <i>haram</i> food. Mention the benefits of <i>halal</i> food, the <i>madhorot</i> (danger) food, and <i>haram</i> food.
4	Eat <i>halal</i> and nutritious food in accordance with the provisions of Islamic <i>syariah</i> (law).	To choose and consume the <i>halal</i> and nutritious foods according to Islamic <i>syariah</i> .

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 *madrassahs* (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.

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 other sources in the same angle view (Kemdikbud RI, 2013).

The basic competencies and indicators shall be achieved by students in relation with *halal* (permitted) and *haram* (prohibited) foods on Curriculum of 2013 in Grade 8 at the Junior Secondary School can be described in the table 1.

Based on FGDs (Focused Group Discussions) with all Islamic Religion 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-Hadist* 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.²

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

²It is based on "The Fieldnotes of Observation on Teaching and Learning Process in the Class at the Juniot High 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. Zulfikar (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 learners relating to the material to be learned at the next meeting; and (6) Teacher together with learners close the lesson 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 arranges 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) Teacher provides 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*

Table 2:
Aspects to Ask on *Halal* Food

No	Aspects to Ask	Score			
		1	2	3	4
1.	I habitually eat and drink healthy and nutritious food.	-	-	3	17
2.	Occasionally, I eat expensive meal, even though it is <i>haram</i> and not good for health of our body.	18	2	-	-
3.	I believe that eating <i>haram</i> food actually can make our bodies become healthy and strong.	18	2	-	-
4.	<i>Halal</i> foods will make our body healthy.	-	-	3	17
5.	It is permissive if occasionally I try drink alcoholic drinks to make our body keep healthy.	-	2	14	4
6.	I always avoid to consume illegal food and alcoholic drink.	-	1	2	17
7.	I think that <i>subhat</i> food are still allowed to eat as it will make good and healthy.	1	4	5	10
8.	<i>Haram</i> food and <i>haram</i> drink are very easy to get in market.	-	1	10	9
9.	<i>Subhat</i> food is easily to get and I like it, except food that is obviously <i>haram</i> .	-	2	10	8
10.	I pay little attention on label of <i>halal</i> before deciding to buy a product.	-	2	10	8

Notes: 4 = Extremely Agree; 3 = Agree; 2 = Disagree; and 1 = Strongly Disagree.

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 have inadequate information concerning the development of food technology from "simple" *halal* food become complex *halal* food. Sampled teachers respondents 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-

*Report owned by the Authors. For comparison on teaching and learning process in the class of Indonesian education context, especially pertaining the *halal* and *haram* foods in the subject of Islamic Religion Education, see also S.C. Beyea & L.H. Nicoll (2000); Sulaimain Kamaldeen Olawale (2013); and Dinn Wahyudin (2018).*

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, analyzing, associating, and communicating on *halal* food and beverage (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 communicate/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 *Pesantrens* (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

- Ajzen, I. (1991). “The Theory of Planned Behavior” in *Organizational Behavior and Human Decision Processes*, Volume 50, pp.179-211.
- al-Qaradawi, Shaykh Yusuf. (2009). “The Islamic Principles Pertaining to Halal and Haram”. Available online at: <http://www.virtualmosque.com/islam-studies/the-islamic-principles-pertaining-to-halal-and-haram-by-shaykh-yusuf-al-qaradawi/> [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Al-Swidi, Abdullah *et al.* (2014). “The Role of Subjective Norms in Theory of Planned Behavior in the Context of Organic Food Consumption” in *British Food Journal*, Volume 116, Issue 10, pp.1561-1580. Available online also at: <https://www.researchgate.net/publication/266083921> 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].
- Azra, Azyumardi, Dina Afrianty & Robert W. Hefner. (2007). “Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia” in Robert W. Hefner & Muhammad Qasim Zaman [eds]. *Schooling Islam: The Culture and Politics of Modern Muslim Education*. Princeton: Princeton University Press, pp.172-198.
- Babakus, Emin, Bettina Cornwell & Vince Mitchell. (2004). “Reactions to Un-Ethical Consumer Behavior Across Six Countries” in *Journal of Consumer Marketing*, Volume 21(4), pp.254-263.
- Bateman, Dianne *et al.* (2007). “Curriculum Coherence and Student Success”. Available online at: https://cdc.qc.ca/parea/786950_bateman_curriculums_champlain_st_lambert_PAREA_2007.pdf [accessed in Bandung, Indonesia: July 27, 2018].
- Beyea, S.C. & L.H. Nicoll. (2000). “Learn More Using Focus Groups” in *Association of Operating Room Nurses Journal*, Volume 71, pp.897-900.
- Bonne, K. *et al.* (2007). “Determinants of Halal Meat Consumption in France” in *British Food Journal*, Volume 109(5), pp.367-386.
- Bunoti, Sarah. (2010). “The Quality of Higher Education in Developing Countries Needs Professional Support”. Available online at: <http://www.intconfhighered.org/FINAL%20Sarah%20Bunoti.pdf> [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Chapra, M. Umer. (2009). “Ethics and Economics: An Islamic Perspective” in *Islamic Economic Studies*, Vol.16, No.1 & 2 [January-August]. Available online also at: <http://www.irti.org/English/Research/Documents/IES/076.pdf> [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Cowburn, Gill & Lynn Stockley. (2005). “Consumer Understanding and Use of Nutrition Labelling: A Systematic Review” in *Public Health Nutrition*, Volume 8(1), pp.21-28. Available online also at: https://www.researchgate.net/publication/8028200_Consumer_understanding_and_use_of_nutrition_labelling_A_systematic_review [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Creswell, J.W. (2003). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: SAGE Publications, 2nd edition.
- Delener, Nejd. (1994). “Religious Contrasts in Consumer Decision Behavior Patterns: Their Dimensions and Marketing Implications” in *European Journal of Marketing*, Volume 28(5), pp.36-53.
- Drichoutis, A.C., P. Lazaridis & R.M. Nayga, Jr. (2006). “Consumers’ Use of Nutritional Labels:

- A Review of Research Studies and Issues” in *Academy of Marketing Science Review*, Volume 9. Available online also at: <http://www.amsreview.org/articles/drichoutis09-2006.pdf> [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Fadzlillah, Nurrulhidayah A. et al. (2011). “Halal Food Issues from Islamic and Modern Science Perspectives” in *2nd International Conference on Humanities, Historical, and Social Sciences*, Volume 17. Available online also at: http://www.academia.edu/4089569/Halal_Food_Issues_from_Islamic_and_Modern_Science_Perspectives [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Fam, K.S., D.S. Waller & B.Z. Erdogan. (2004). “The Influence of Religion on Attitudes towards the Advertising of Controversial Product” in *European Journal of Marketing*, Volume 38(5/6), pp.537-555.
- Fleishman-Hillard, Majlis. (2013). “The Next Billion: The Market Opportunity of the Muslim World”. Available online at: <https://fleishmanhillard.com/wp-content/uploads/meta/resource-file/2013/majlis-white-paper-1367425353.pdf> [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Fry, H., S. Ketteridge & S. Marshall [eds]. (2009). *A Handbook for Teaching and Learning in Higher Education: Enhancing Academic Practice*. New York and London: Routledge Taylor & Francis Group, third edition. Available online also at: http://biblioteca.ucv.cl/site/colecciones/manuales_u [accessed in Bandung, West Java, Indonesia: July 17, 2018].
- Hefner, Robert W. [ed]. (2009). *Making Modern Muslims: The Politics of Islamic Education in Southeast Asia*. Hawa’i: University of Hawa’i Press.
- Hosen, Nadirsyah. (2012). “Hilal and Halal: How to Manage Islamic Pluralism in Indonesia?” in *Asian Journal of Comparative Law*, Volume 7, Issue 1. Available online also at: https://www.researchgate.net/publication/305944980_Hilal_and_Halal_How_to_Manage_Islamic_Pluralism_in_Indonesia [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Hossain, Basharat. (2014). “Economic Rationalism and Consumption: Islamic Perspective” in *International Journal of Economics, Finance, and Management*, Vol.3, No.6 [October]. Available online also at: http://www.ejournalofbusiness.org/archive/vol3no6/vol3no6_3.pdf [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Ibrahim, Adham. (2015). “The Fast Food Consumption Experiences and Identity Construction of British Muslims: A Phenomenological Study”. *Unpublished Ph.D. Thesis*. UK [United Kingdom]: School of Management, University of Leicester. Available online also at: <https://lra.le.ac.uk/bitstream/2381/36231/1/2015IBRAHIMAPhD.pdf> [accessed in Bandung, West Java, Indonesia: July 17, 2018].
- Ibrahim, Hifza & Hashanah Ismail. (2015). “A Generational Cohort Study of the Relationship between Religious Intensity and Religious Assurance for the Purchase of Non-food Products” in *IJEPI: International Journal of Economics and Financial Issues*, Volume 5, Special Issue, pp.330-334.
- Ichwan, Moch Nur. (2013). “Towards a Puritanical Moderate Islam: The Majelis Ulama Indonesia and the Politics of Religious Orthodoxy” in Martin van Bruinessen [ed]. *Contemporary Developments in Indonesian Islam: Explaining the “Conservative Turn”*. Singapore: ISEAS [Institute of South East Asian Studies], pp.60-104. Available online also at: https://www.academia.edu/6106057/Towards_a_Puritanical_Moderate_Islam_The_Majelis_Ulama_Indonesia_and_the_Politics_of_Religious_Orthodoxy [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Intansari, R. (2013). “Teachers’ Strategy in Implementing English Curriculum in a Junior High School in Indonesia” in *IJAL: Indonesian Journal of Applied Linguistics*, Volume 2(2), pp.226-235.
- ITC [International Trade Centre]. (2015). *From Niche to Mainstream: Halal Goes Global*. Geneva, Switzerland: International Trade Centre. Available online also at: [http://www.intracen.org/uploadedFiles/intracenorg/Content/Publications/Halal_Goes_Global-web\(1\).pdf](http://www.intracen.org/uploadedFiles/intracenorg/Content/Publications/Halal_Goes_Global-web(1).pdf) [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Jackson, E. & L. Parker. (2008). “Enriched with Knowledge: Modernisation, Islamisation, and the Future of Islamic Education in Indonesia” in *RIMA: Review of Indonesian and Malaysian Affairs*, Volume 42(1), pp.21-53. Available online also at: https://www.researchgate.net/publication/327981490_Enriched_with_knowledge_modernisation_Islamisation_and_the_future_of_Islamic_education_in_Indonesia [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Johnson, B. & L. Christensen. (2004). *Educational Research: Quantitative, Qualitative, and Mixed Approaches*. New York: Pearson Education Inc., 2nd edition.
- Jusmaliani & Hanny Nasution. (2009). “Religiosity Aspect in Consumer Behaviour: Determinants of Halal Meat Consumption” in *ASEAN Marketing Journal*, Vol.1, No.2 [December], pp.1-12.
- Kelly, A.V. (1999). *The Curriculum: Theory and Practice*. London, UK [United Kingdom]: Paul Chapman Publishing Ltd., 4th edition.
- Kemdikbud RI [Kementerian Pendidikan dan Kebudayaan Republik Indonesia]. (2013). *Kurikulum 2013*. Jakarta: Puskurbuk [Pusat Kurikulum dan Perbukuan] Kemdikbud RI.
- Khan, Mohd Imran & Abid Haleem. (2016). “Understanding Halal and Halal Certification & Accreditation System: A Brief Review” in *Saudi Journal of Business and Management Studies*, Volume 1, Issue 1 [February-April], pp.32-42. Available online also at: https://www.researchgate.net/publication/303459476_Understanding_Halal_and_Halal_Certification_Accreditation_System- A_Brief_Review

- [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Lee, Da En. (2015). "Using Questions to Develop Students' Higher-Order Thinking Skills: A Primary English Teacher's Beliefs and Practices". *Unpublished Bachelor Dissertation*. Hong Kong: The University of Hong Kong. Available online also at: <https://core.ac.uk/download/pdf/38086274.pdf> [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- LPPOM-MUI [Lembaga Pengkajian Pangan, Obat-obatan, dan Kosmetika – Majelis Ulama Indonesia]. (2008). *General Guidelines of Halal Assurance System: The Assessment Institute for Foods, Drugs, and Cosmetics*. Jakarta: LPPOM-MUI Publisher.
- MacDonald, E. & B. Sharp. (2000). "Brand Awareness Effects on Consumer Decision Making for a Common, Repeat Purchase Product: A Replication" in *Journal of Business Research*, Volume 48(1), pp.5-15.
- Marzuki, Sharifah Zannierah Syed. (2012). "Understanding Restaurant Managers' Expectations of Halal Certification in Malaysia". *Unpublished Ph.D. Thesis*. UK [United Kingdom]: University of Canterbury. Available online also at: <https://core.ac.uk/download/pdf/35467804.pdf> [accessed in Bandung, West Java, Indonesia: March 2, 2018].
- McKim, Courtney A. (2017). "The Value of Mixed Methods Research: A Mixed Methods Study" in *Journal of Mixed Methods Research*, Volume 11(2), pp.202-222. Available online also at: <http://didier-jourdan.com/wp-content/uploads/2017/04/MM-and-Graduates-students.pdf> [accessed in Bandung, West Java, Indonesia: March 2, 2018].
- Maksudin. (2018). "Integration of School and Pesantren Educational System as a Model of Character Education: Perspective of Educational Transformation" in *SKLIJER: Sunan Kalijaga International Journal on Islamic Educational Research*, Vol.2, No.1, pp.32-59.
- Masruroh, Ainul et al. (2017). "The State's Role in Regulation of Halal Food Product Assurance: Comparative Study of West and East Paradigm" in *Journal of Law, Policy, and Globalization*, Volume 66. Available online also at: <https://www.iiste.org/Journals/index.php/JLPG/article/viewFile/39375/40484> [accessed in Bandung, West Java, Indonesia: March 2, 2018].
- Nurcahyo, Agung & Herry Hudrasyah. (2017). "The Influence of Halal Awareness, Halal Certification, and Personal Societal Perception toward Purchase Intention: A Study of Instant Noodle Consumption of College Students in Bandung" in *Journal of Business and Management*, Vol.6, No.1, pp.21-31. Available online also at: <http://journal.sbm.itb.ac.id/index.php/jbm/article/viewFile/2137/1111> [accessed in Bandung, West Java, Indonesia: March 2, 2018].
- Olawale, Sulaimain Kamaldeen. (2013). "The Use of Instructional Materials for Effective Learning of Islamic Studies" in *Jihat al-Islam*, Vol.6, No.2 [January-June]. Available online also at: https://www.academia.edu/7384767/THE_USE_OF_INSTRUCTIONAL_MATERIALS_FOR_EFFECTIVE_LEARNING_OF_ISLAMIC_STUDIES [accessed in Bandung, West Java, Indonesia: March 2, 2018].
- Oliva, Peter F. (1988). *Developing Curriculum: A Guide to Problems, Principles, and Process*. New York: Harper & Publisher.
- Pope, C., S. Ziebland & N. Mays. (2000). "Analysing Qualitative Data" in *British Medical Journal*, Volume 320, pp.114-116. Available online also at: <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1117368/pdf/114.pdf> [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Rahman, Asyraf Haji Ab et al. (2011). "Knowledge on Halal Food amongst Food Industry Entrepreneurs in Malaysia" in *Asian Social Science*, Vol.7, No.12 [December]. Available online also at: <https://pdfs.semanticscholar.org/82ad/cd4c2ac6de1e9e3e13bdef55d3d7441f5211.pdf> [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Ratanamaneichata, Chiratus & Sakchai Rakkarn. (2013). "Quality Assurance Development of Halal Food Products for Export to Indonesia" in *PROCEDIA: 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> [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Roestamy, Martin. (2015). "Consumer Protection of Halal Meat Under Islamic Law and Indonesian Regulation" in *Journal of Law, Policy, and Globalization*, Volume 35. Available online also at: <https://www.iiste.org/Journals/index.php/JLPG/article/viewFile/20903/21204> [accessed in Bandung, West Java, Indonesia: January 15, 2018].
- Sadeeqa, Saleha et al. (2013). "Knowledge, Attitude, and Perception Regarding Halal Pharmaceuticals among General Public in Malaysia" in *IJPHS: International Journal of Public Health Science*, Vol.2, No.4 [December], pp.143-150. Available online also at: <https://media.neliti.com/media/publications/7166-EN-knowledge-attitude-and-perception-kap-regarding-halal-pharmaceuticals-among-gene.pdf> [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Salim, Nurfauzan binti. (2014). "An Analysis of Foods and Drinks Based on Qur'an and Sunnah". *Unpublished Master of Philosophy Thesis*. Skudai, Johor: Faculty of Islamic Civilization UTM [Universiti Teknologi Malaysia]. Available online also at: <http://eprints.utm.my/id/eprint/48839/25/NurfauzanSalimMFTI2014.pdf> [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Setneg RI [Sekretariat Negara Republik Indonesia]. (2014). *Undang-Undang Republik Indonesia Nomor 33 Tahun 2014 tentang Jaminan Produk*

- Halal. Jakarta: Setneg RI.
- Sitasari, I. (2008). "Consumer Preferences and Behavior Attributes Islamic Credit Card". *Unpublished Thesis Report*. Depok: PSTTI-UI [Program Pascasarjana Studi Timur Tengah dan Islam – Universitas Indonesia].
- Soesilowati, Endang S. (2010). "Business Opportunities for Halal Products in the Global Market: Muslim Consumer Behavior and Halal Food Consumption" in *Journal of Indonesian Social Sciences and Humanities*, Volume 3, pp.151-160. Available online also at: <http://www.kitlv-journals.nl/index.php/jissh/index> [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Syaparuddin. (2011). "Prinsip-prinsip Dasar Al-Qur'an tentang Perilaku Konsumsi" in *Ulumuna*, Vol.XV, No.2 [Desember].
- Tashakkori, A. & C. Teddlie [eds]. (2003). *Handbook of Mixed Methods in Social & Behavioral Research*. Thousand Oaks, CA: SAGE Publications.
- Tan, Charlene. (2011). *Islamic Education and Indoctrination: The Case in Indonesia*. New York: Routledge. Available online also at: https://www.researchgate.net/publication/281190388_Islamic_Education_and_Indoctrination_The_Case_in_Indonesia [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- "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 Juniot High Schools in Bandung, West Java, Indonesia, on August 2017". *Unpublished Report* owned by the Authors.
- Tieman, Marco, Maznah Che Ghazali & Jack Van der Vorst. (2013). "Consumer Perception on Halal Meat Logistics" in *British Food Journal*, Volume 115(8), August. Available online also at: https://www.researchgate.net/publication/262859573_Consumer_perception_on_halal_meat_logistics [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- "Towards Understanding the Quran: Surah Al-Baqarah (2):168-176". Available online at: <http://www.islamicstudies.info/tafheem.php?sura=2&verse=168&to=176> [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Wahyudin, Dinn. (2016). "A View on Teaching Philosophy in Curriculum Implementation at the Indonesia University of Education" in *SOSIOHUMANIKA: Jurnal Pendidikan Sains Sosial dan Kemanusiaan*, Volume 9(2), November, published by Minda Masagi Press and UPI [Universitas Pendidikan Indonesia] Bandung. Available online also at: www.journals.mindamas.com/index.php/sosiohumanika [accessed in Bandung, West Java, Indonesia: October 9, 2017].
- Wahyudin, Dinn. (2017). *Curriculum Development and Philosophy of Teaching*. Saarbrochen, Germany: Lambert Academic Publishing.
- Wahyudin, Dinn. (2018). "Curriculum Development and Customer Behavior on Halal Food in Schools in Indonesia". A Paper presented at 1st International Conference on Halal Tourism, Products, and Services (ICHTPS), on August 30-31, in Mataram, Lombok, Indonesia.
- Walker, Martin et al. (2016). *Addressing the Muslim Market: Can You Afford Not To?* Chicago: A.T. Kearney, Inc. Available online also at: <http://imaratconsultants.com/wp-content/uploads/2012/10/Addressing-Muslim-Market.pdf> [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Zaelani, Aan. (2017). "Halal Tourism Industry in Indonesia: Potentials and Prospects" in *SSRN Electronic Journal*, on January. Available online also at: https://www.researchgate.net/publication/312457550_Halal_Tourism_Industry_in_Indonesia_Potential_and_Prospects [accessed in Bandung, West Java, Indonesia: June 22, 2018].
- Zain, Norhidayu Muhamad. (2017). "Halal Science Curriculum and Research: Development among Organisation of Islamic Cooperation (OIC) Countries" in *International Journal of Asian Social Science*, Vol.7, No.9, e-ISSN: 2224-4441.
- Zarzani, T.N. Riza & Irwan Jasa Tarigan. (2018). "Policy Required to Halal Product Certification in Indonesia" in *Proceedings of International Conference on Internationalization of Islamic Higher Education Institutions toward Global Competitiveness*, in Semarang, Indonesia, on September 20-21, Paper No.B-21, pp.249-255.
- Zed, Mestika. (2008). *Metode Penelitian Kepustakaan*. Jakarta: Penerbit YOI [Yayasan Obor Indonesia].
- Zuhdi, Muhammad. (2018). "Challenging Moderate Muslims: Indonesia's Muslim Schools in the Midst of Religious Conservatism" in *Religions*, Volume 9, doi:10.3390/rel9100310. Available online also at: www.mdpi.com/journal/religions [accessed in Bandung, Indonesia: August 17, 2018].
- Zulfikar, T. (2009). "The Making of Indonesian Education: An Overview on Empowering Indonesian Teachers" in *Journal of Indonesian Social Sciences and Humanities*, Volume 2, pp.13-39. Available online also at: https://www.researchgate.net/publication/47530784_The_Making_of_Indonesian_Education_An_Overview_on_Empowering_Indonesian_Teachers [accessed in Bandung, Indonesia: July 27, 2018].
- Zuljan, M.V. & J. Vogrinc [eds]. (2010). *Facilitating Effective Student Learning through Teacher Research and Innovation*. Slovenia: Faculty of Education, University of Ljubljana. Available online also at: https://www.pef.uni-lj.si/fileadmin/Datoteke/Zalozba/pdf/Zuljan_Vogrinc_Facilitating.pdf [accessed in Bandung, Indonesia: July 27, 2018].



On Halal and Haram Foods in Indonesia
(Source: [http://farid-wajdi.com/detailpost, 17/8/2018](http://farid-wajdi.com/detailpost,17/8/2018))

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.