

Halal Food as a Moral Forming Factor: A Review Comprehensive through Systematic Literature Review

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Abstract

The phenomenon of globalization and the rise of modern lifestyles have significantly influenced consumption patterns, including food choices that often overlook the aspect of halal compliance. This study aims to systematically examine the relationship between halal food consumption and moral character development by integrating Imam Al-Ghazali's perspective with contemporary scientific findings. The research employs a Systematic Literature Review (SLR) using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework. The reviewed articles include both nationally accredited (Sinta) journals and internationally indexed (Scopus) publications. The findings indicate that consuming halal food holds not only religious value but also positive psychological and social implications. Hence, this study emphasizes the importance of halal consumption as a foundation for moral development and highlights the convergence between Islamic spiritual teachings and modern scientific evidence. This research contributes to the growing body of interdisciplinary studies connecting Islamic ethical thought with contemporary behavioral science. It offers a conceptual framework linking halal dietary practices to moral formation and provides theoretical insights for future empirical studies on the spiritual and psychological dimensions of halal consumption.

Keywords: Halal Food, Moral Development, Imam Al Ghazali

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INTRODUCTION

Globalization and the development of modern lifestyles have brought significant changes to people's consumption patterns. In this context, food choices are often influenced by trends, convenience, and economic factors, resulting in the neglect of halal aspects. This phenomenon raises concerns, as in Islamic teachings, halal food is not only viewed from a legal perspective but is also believed to have a profound impact on spiritual purity, mental health, and moral development.

Imam Al-Ghazali, in his *Ihya' Ulumuddin* (Theology of the Prophet), emphasized that halal food plays a crucial role in maintaining purity of heart and behavior. He argued that consuming forbidden or questionable foods can pollute the soul and affect one's morals. This view aligns with modern scientific studies, which have found that dietary patterns are closely linked to an individual's physical, psychological, and social behavior. Therefore, consuming halal food not only has religious value but also has scientific implications relevant to contemporary scientific developments.

Although numerous studies have been conducted on halal food and its implications, further studies are needed that integrate classical Islamic perspectives,

particularly the thoughts of Imam Al-Ghazali, with modern scientific findings. Therefore, this study uses the Systematic Literature Review (SLR) PRISMA model to comprehensively examine the relationship between halal food consumption and moral development. This study is expected to provide theoretical contributions to the development of science and emphasize the importance of halal consumption as a foundation for developing noble morals.

The novelty of this research lies in its attempt to integrate Imam Al-Ghazali's classical thinking on the importance of halal food for purity of the heart and the formation of morals with modern scientific findings that discuss the relationship between food and physical, psychological, and behavioral health. To date, most research on halal food has focused on economic aspects, the halal industry, or consumer compliance with regulations. Only a few studies have specifically linked halal consumption to morals, let alone linked it to the conceptual framework of classical scholars.

Using a systematic literature review approach based on the PRISMA model, this study provides a more structured and comprehensive analysis than a purely conceptual study. It also broadens the perspective that halal consumption is not only religious but also has multidisciplinary implications for health, psychology, and social morality. Thus, this study presents a novel contribution by integrating Islamic spirituality with contemporary scientific evidence, thus providing a conceptual foundation for the development of halal studies based on the integration of religion and science.

The term *you are what you eat*, in fact Already explained by scientists Muslim famous namely Imam al-Ghazali. The concept What are you eat, not only focus on elements halal and haram foods already arranged in Islam. Moreover meaning the necessary depth every Muslim take note is source living or the material provided a father to his wife and children. Imam Al Ghazali in his book Adab Fiddin also said that before drinking you should look at the glass, then say Bismillah and say Alhamdulillah after drinking. Imam Al Ghazali added, drink sip by sip. Don't collect water in your mouth first and then drink it all at once, but drink it in several sips accompanied by several breaths and accompanied by the words Hamdalah. Islamic guidance strongly recommends eating together or eating in congregation in order to get blessings from food.

The focus of education isn't solely on cognitive learning—which prioritizes the learning process over the outcome. (Mursyidi, 2019)The outcome of an educational process is largely determined by the intake of lawful sustenance. Conversely, unlawful sustenance can lead to numerous negative consequences later in life.

Islamic Religious Education does not only focus on the concept implementation Islamic religious education in general practical. In the word tarbiyah there is meaning about growth and development a man can attempted with always notice standards in verses of the Koran and hadith. Allah created man through phase growth and development during his life.(Hasbiyallah et al., 2020)

Growth and development are two distinct but interrelated processes within an organism. Growth is the process of increasing body size, volume, and mass, which is quantitative and can be physically measured. Examples include increases in height or weight. Development, on the other hand, is the change in body structure and function leading to maturity, which is qualitative and cannot always be directly measured. Examples include improvements in cognitive or emotional abilities.

A person's emotional intelligence is reflected in their behavior toward Allah, the Prophet, their parents, their teachers, and their friends. Islam teaches that food consumed must be halal and wholesome. Muslims in the modern era have an advantage over others. By adhering to halal and wholesome principles, Muslims are able to become a resilient community, consciously consuming food, avoiding products that harm nature or harm other living creatures.

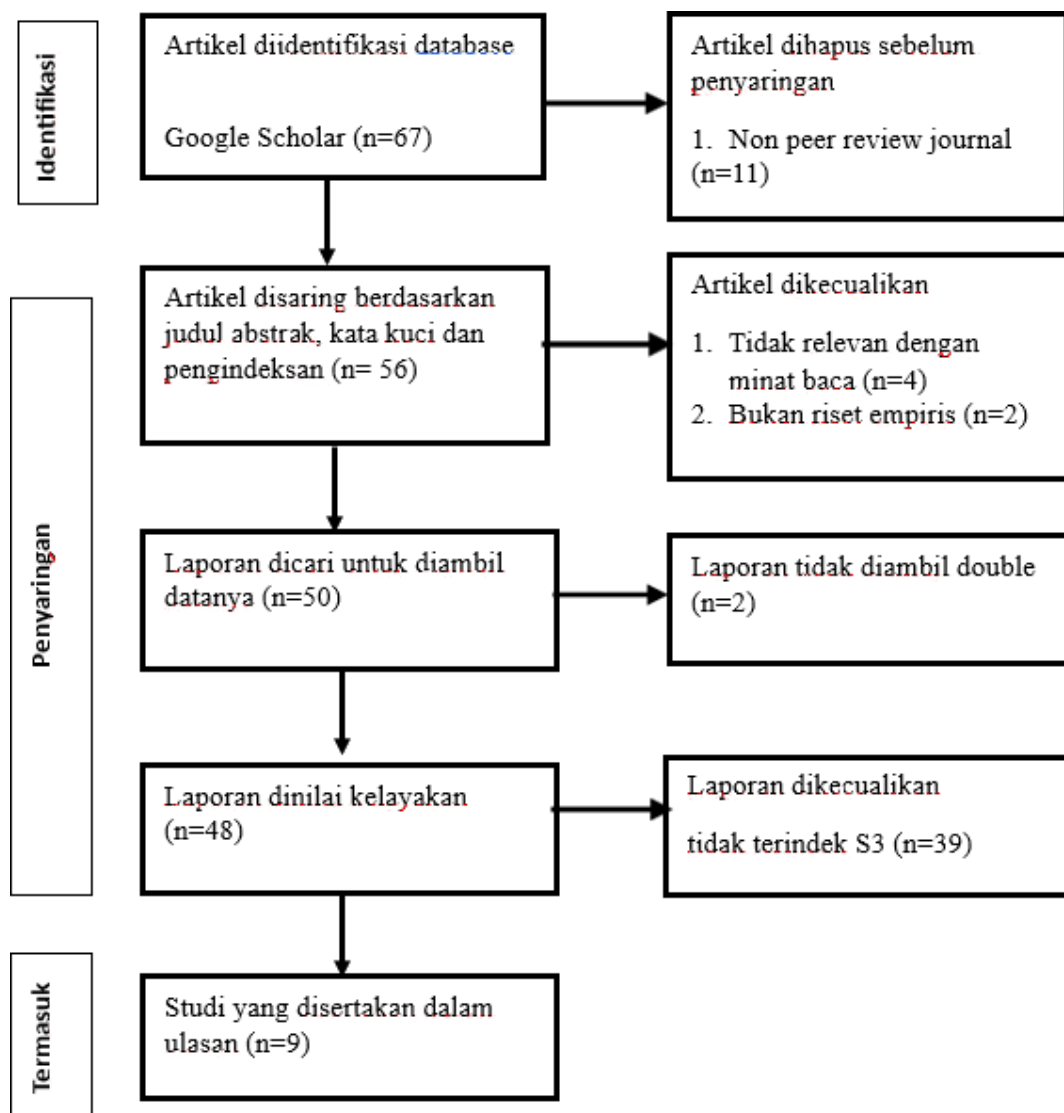
METHODS

Review library systematic This guided by guidelines **PRISMA** (*Preferred Reporting Items for Systematic Review and Meta-Analysis*). The PRISMA guidelines provide a diagram that displays and visualizes procedure identification as well as election findings research under consideration. Eligibility requirements, procedures data collection, data detailing, and synthesis findings often explained with referring to the PRISMA (Page et al., 2021) approach

Criteria selection in *systematic literature review* (SLR) is very important for determine room scope and ensure validity synthesized evidence to answer question study certain criteria(Kumala et al., 2023) mentioned, which is often called as criteria inclusion and exclusion, have set previously in protocol review and become part important in guard characteristic systematic from the review process. Criteria inclusion and exclusion set at the beginning for ensure election relevant primary studies. For increase credibility and strength of SLR, is required more monitoring strict as well as compliance to standard methodological, accompanied by consideration approach innovative to improve and implement criteria selection in a way more consistent . **Table 1** display criteria inclusion and exclusion

Criteria Inclusion	Criteria Exclusion
Article Type: Scientific journal	Type of article: proceedings, non-research articles, books, or teaching materials
The article uses Indonesian and English.	Articles use languages other than Indonesian and English.
Articles are accessible.	Article no accessible.
Related articles implications halal food	Article no related implications halal food
Articles indexed by SINTA or internationally indexed by Scopus.	Articles indexed by SINTA or internationally indexed by Scopus.

Figure 1 shows that at the identification stage, of the 65 items found, 55 were not meet the requirements. Furthermore, as shown in Table 1, the screening process was conducted using inclusion and exclusion criteria to answer the research questions. Some articles did not directly address the research questions. A total of 10 publications met the requirements for review in this study based on the screening stage. These 10 articles were then analyzed to answer the research questions. Next, the review findings were evaluated, and based on the results of the literature review, conclusions were drawn for each research question.

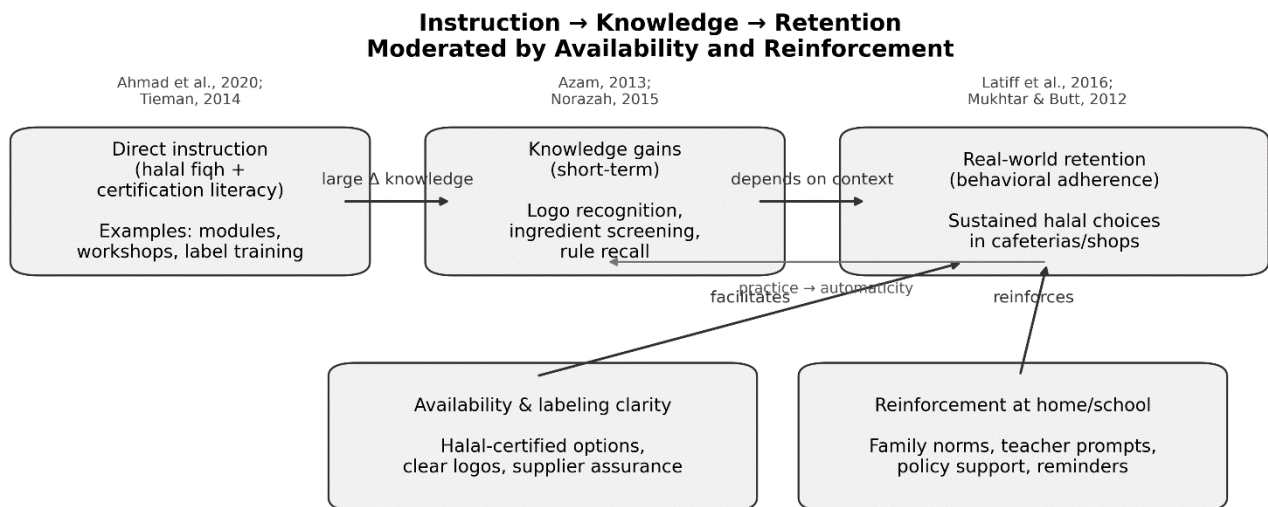


RESULTS AND DISCUSSION

Initial process for understand trend implications halal and haram food behavior participant educate started with implementation *systematic literature review*. Through metadata from application *Harzing's Publish or Perish*, found 180 articles. After through the selection process with criteria inclusion, finally 35 selected articles as results a fulfilling ending criteria. The following is a number of articles included to in criteria inclusion research, such as shown in Table 2.

Index	Source	Total
Q1		14
Q2		9
Q4		2
SINTA 2		4
SINTA 3		6

The picture describe the formation process behavior halal consumption that started from giving instructions direct until occurrence retention real- world behavior, with two factors moderation important, namely availability halal products and strengthening environment House and school. Instructions direct in the form of training halal fiqh and literacy certification for example through modules, workshops and training reading labels encourage improvement significant knowledge.



Improvement This reflected in ability recognize halal logos, filter material food, as well as remember rules appropriate consumption Sharia. Knowledge gained Then become runway occurrence retention behavior, namely compliance participant educate in choose halal food in general sustainable, for example in the canteen school or place shopping. However, sustainability behavior it really depends on the context and habits that are formed through practice repetitive until become automatic.(Muda & Ahmad, 2016)

Two factors main proven moderate connection between knowledge and retention behavior. First, the availability and clarity of halal labels, such as existence product certified, easy logo recognized, and guaranteed from suppliers, making it easier participant educate apply knowledge become action real. Second, reinforcement at home and school which includes family norms, teacher encouragement, and support policies, and regular reminders, play a role strengthen and maintain behavior halal consumption.(Ahmad et al., 2020)

With Thus, this diagram confirm that improvement knowledge through instructions just No adequate; behavior sustainable halal consumption only will achieved when supported availability clear halal products as well as strengthening social from family, school, and policy public. Findings This highlight importance integration education, environment, and policy in form habit halal consumption among participant educate.

Guidelines for Muslim life are presented comprehensively, incorporating values and an integrated system of consuming halal and good food and drink, balanced nutrition, and hygiene in daily life. (Uyuni, 2018)These principles position Islam not merely as a belief but as a representative model of balance between physical and mental health. Good consumption patterns result in physical and mental health, followed by behavior consistent with human ethics and morals.(Ab. Wahab & Kamarubahrin, 2019)

DISCUSSION

Research on the habits of Muslim people in consuming food and drinks in their lives shows that the importance of halal principles that are firmly held by a muslim influences decisions in determining their habits when consuming food and drinks, such as price, ease of access to food and drinks, and the policies of the community where they live.(Nuraini, 2018)

Health psychology, such as Ajzen's Theory of Planned Behavior, also supports how attitudes toward health, social norms, and perceived control shape or hinder the practice of halal in everyday health behaviors. When religious norms do not support a supportive social environment or adequate access to halal products, consistently maintaining a healthy lifestyle based on Sharia law becomes difficult.(Firdayetti et al., 2022)

This demonstrates that the principle of halal is deeply rooted in Islamic education. The principles of a healthy lifestyle are not merely a series of rituals that must be followed but have deeper implications for a person's physical and mental health. This demonstrates that halal and good policies are not merely sharia-compliant obligations. Rather, they represent the quality, safety, cleanliness, and benefits the human body can derive from the food we consume, through a philosophical and practical understanding of the concept of halal and good.(Aris et al., 2020)

From a mental and spiritual health perspective, adherence to halal principles provides inner peace and confidence that the body is being treated according to divine values, fostering a more holistic sense of self-awareness in safeguarding the body's trust. This article seeks to reveal that healthy living in Islam is not simply a medical or moral requirement, but rather an integration of both, forming a sustainable and meaningful way of life.(Anshori, 2020)

Islam places great emphasis on the sourcing of raw materials, their cleanliness, cooking methods, serving methods, eating methods, and disposal of leftovers. In reality, some Muslims in Indonesia lack a strong awareness of halal and wholesome food. Yet, what a muslim eats becomes their flesh and blood, and through it they grow and develop, significantly influencing their behavior in daily life.(Syarifuddin et al., 2019)

Islam provides strong attention and warnings regarding halal, haram and doubtful foods. Including the source of sustenance obtained in obtaining the food. As in Surah Abasa verse 24:

Abasa verse 24:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ

Although this verse is general, it can be understood that Allah commands humans to pay attention to and carefully choose the type of food they will eat. This is in accordance with what al-Ghazali stated, (Rusydi, 2018)namely that if the food consumed is guaranteed

to be halal and permissible, then the food will form a clean and pure heart. Conversely, if the food consumed is indicated to be mixed with things that are haram or doubtful, then the food will form a dirty and vile heart.

Based on Imam Ghazali's opinion, it is clear that the food consumed will enter the stomach and mix with the bloodstream and other body organs, thus having a very big influence on the formation of human morals.(Harahap, 2021)

Education about choosing halal food should be provided and emphasized from an early age. This is because, at the peak of their physical growth and development, their spiritual and moral development are directly proportional. Fostering good morals and maximizing these efforts in accordance with Islamic teachings is a significant trust and must be upheld to the best of our ability.(Azizah & Fauzi, 2022)

Children are the next generation who will be agents of change for the community in the future. Therefore, parents are obligated to educate them to become perfect human beings who are safe in this world and the hereafter. This means developing them into individuals who are faithful, knowledgeable, and devoted to God. Furthermore, parents must ensure that they receive lawful sustenance and the provision of halal food and drink to maximize their growth and ensure their lives are in accordance with Islamic teachings.

If a servant's body regularly eats haram food, whether in substance or haram in terms of the way it is obtained, then in fact the servant's biological body will be formed from the nutritional intake of haram food, and the haram food will always be attached to the servant even though he is in a holy place. Thus, his form of servitude and worship will be in vain.

Zaidan, 'Abd al Karim (Ali & Ahmad, 2023)also explained the two main aspects that need to be taken care of in ensuring that the food eaten is protected from contamination by haram substances, namely, first, monitoring in terms of cleanliness and safety of food so that it is not mixed with haram or unclean objects. Secondly, it must fulfill the five demands of Maqasid Syariah Islamiah, namely being able to maintain the sanctity of religion, soul, mind, lineage and property.

Choosing halal food is crucial because it serves as a measure of a person's adherence to the demands of Islam and their adherence to the rules of life based on Halalan Tayyiban ((Daradjat, 1996)Islamic law). The effects of consuming food that is clearly halal can be seen through changes in behavior. One of the benefits of consuming halal food is that it cleanses the heart, and a clean heart will produce noble morals toward Allah and His Messenger.(Pg Metusin, 2020)

Al-Ghazali stated "Whoever eats and drinks in order to gain knowledge and good deeds and be devoted to Allah Subhanahu Wataala, then the food and drink eaten is considered as worship." So someone who claims to be devoted to Allah must carry out Allah's commands.(Faza, 2021)

Apart from that, a devout servant must also practice simplicity in consuming food and avoid wastefulness. In this way, implementing halal consumption rules in daily life can produce good and commendable morals in children as commanded by Allah and His Messenger. Through the formation of noble morals towards oneself by following God's commands and avoiding his prohibitions, obeying and respecting one's father, mother, teachers and the surrounding community. A child who practices the command to consume halal food in his daily life will definitely be a good child.

The goal of halal education, along with national education, is to develop students' abilities so that they become individuals who possess the values of faith and devotion to God alone, who possess noble character and morals; who are healthy, knowledgeable, competent, creative, and independent; and who are democratic and responsible citizens. Meanwhile, the specific goal of halal education is to foster individual behavior that is aware of halal products, both goods and services. Therefore, halal education encompasses

not only knowledge but also behavioral changes so that society only uses halal products in accordance with Islamic teachings.(Kurahman et al., 2023)

According to Ali, understanding and the importance of sharia provisions regarding halal, haram, and syubhat based on the Qur'an and Hadith as well as the opinions of Islamic legal experts are very important, and these provisions serve as a guide for consumers and producers to produce halal products. Halal products in Indonesia are supported by the Law of the Republic of Indonesia No. 33 of 2014. states that the government, especially halal institutions, need to provide more information about halal food considering the high demand and need for halal products.(Soehardi et al., 2022)

Therefore, madrasas, as one of the foundations of formal Islamic educational institutions in Indonesia, need to play an active role in addressing the issue of halal products as part of an organized educational process involving planning, implementation, and evaluation of learning. Students and educators at madrasas are agents of social change who will disseminate halal understanding and introduce halal literacy to both Muslim and non-Muslim communities.(Laksmi Wardhani et al., 2018)

Through the educational process in Islamic education, students, with the support of educators, will drive social change in halal awareness as both a value and a lifestyle. Therefore, halal education encompasses both individual and institutional dimensions. Individually, halal education helps students understand and develop halal awareness.

In Islamic sources, consumption is essentially moral: “Eat from what is halal and good (halalan tayyiban) on earth” (QS 2:168; 5:4–5). Classical scholars such as Al-Ghazali linked halal sustenance to the spiritual state—asserting that halal income and food purify the heart, sustain worship, and support virtues such as sincerity, gratitude, and patience. Contemporary ethical discourse expands the concept of halal to include animal welfare, hygiene, and fairness in trade.(Edison & Lestari, 2020)

Character, in turn, is a set of stable dispositions—virtues such as self-control, honesty, compassion, and justice—that guide behavior across contexts. Modern psychology emphasizes that character develops through habits, identity commitments, and social reinforcement. From this perspective, halal consumption can be viewed as a structured system of habits that channels everyday choices into moral learning.(Salim & Abdullah, 2020)

Theoretical Framework: Habit, Identity, and Ritual Discipline

Three relevant theoretical strands are:

1. Virtue ethics and habituation: Repeated actions shape character by strengthening practical wisdom and self-control (Aristotle; adapted into Islamic virtue ethics by Al-Ghazali). Islamic jurisprudence encourages consistency (*istiqamah*) and intention (*niyyah*), so that halal choices are understood as morally formative.
2. Social identity and moral norms: Identity-based behavior is more enduring than rule-based adherence. Visible and communal religious practices (e.g., eating halal) reinforce group norms and internalize pro-social standards (Tajfel & Turner; Ysseldyk et al., 2010). Family routines related to halal serve as a micro-context for moral socialization.
3. Ritual discipline and self-control: Religious rituals that require conscious control and intention strengthen self-control and the ability to delay gratification, which are correlated with positive moral outcomes (McCullough & Willoughby, 2009). Halal adherence serves as a daily ritual, fostering a mindful and conscientious attitude in consumption.

Direct causal experiments on whether halal food causes character are rare. However, converging evidence from various fields provides valuable clues. Religiosity and prosocial behavior. Meta-analytic studies indicate a positive relationship between religiosity and prosocial behavior (such as charitable giving and volunteering), mediated

by community norms, identity and participation, moral socialization within the family, and dietary rules.

Research on family rituals shows that dietary rules can be a vehicle for children to learn moral values. School and university environments are also important in providing access to halal food, fostering a sense of community, reducing moral stress, and strengthening identity. Ethical consumption, transparency, and trust are key factors. Trust in the halal market is correlated with integrity, cleanliness, and fairness. Halal fraud raises moral outrage. Health behaviors and self-control, known as the halal-tayyib principle, align with a healthy lifestyle and self-control.

Halal consumption is best understood as a lived ethic—a daily practice that cultivates intention, self-control, cleanliness, justice, and compassion. While there is no single piece of evidence that halal food directly creates moral character, converging evidence suggests that consistent halal practice contributes to moral development by strengthening self-control, moral identity, and community norms, and aligning daily choices with ethical commitments. Its moral impact is strongest when taught with *ihsan* and *adl*, supported by inclusive institutions, and combined with reflective education. Thus, halal not only nourishes the body but also shapes character, offering a concrete path to cultivating virtue in contemporary life.

Beginning with halal practices, especially when aligned with the *tayyib* ideal of wholeness, repeated choices about what to eat become routines that foster habit formation. These habits make ethical cues more automatic and keep moral rules relevant, which strengthens self-control and self-regulation. Similarly, practicing halal embeds these choices into one's moral and religious identity, giving them meaning and encouraging internalization, rather than mere compliance. Greater self-control supports integrity and honesty by helping people resist temptation and act consistently with their values, while emotional regulation directs behavior toward prosocial actions such as empathy and helping.

Continuous moral attention to the ethical dimensions of everyday life sharpens awareness and compassion, which in turn encourages prosocial responses. The emphasis on health and hygiene in halal-tayyib fosters a caring orientation that complements this prosocial tendency. As integrity and prosocial behavior accumulate within a community, they strengthen social trust and shared norms, creating a cooperative environment that, in turn, sustains and strengthens ethically motivated practices. In short, halal practices operate through habit, identity, attention, and organization to support individual character (integrity and prosociality) and, over time, collective trust.

CONCLUSION

Halal education encompasses cognitive, affective, and psychomotor development, with the goal of fostering noble morals based on the Quran and Hadith. Al-Ghazali emphasized the importance of practicing knowledge; education should be a means of purifying the soul and encouraging students to orient themselves toward Allah's pleasure. Awareness of food and products consumed must be halal and *thayyib* (good), from election material raw materials, processing, storage until distribution. Consumption halal food has an effect straight to tranquility heart, intelligence emotional -spiritual, and acceptance of worship. In addition, the role of parents and teachers must be become role model, who teaches kindness with empathy, honest, no hide science, and prevent morals disgraceful to the participants educate. Curriculum must integrate halal and ethical values, teaching not quite enough answer social, awareness cleanliness, as well as ability critical in choose food/products.

Halal education must be print participant conscious education check the halal label, understand point critical prohibition, and understanding difference between halal, *syubhat*, and haram. Knowledge about product derivative pork and other non-halal

ingredients are very important, including in cosmetics, medicines and other goods daily. Integration of Spirituality and Character Halal education must be implant mark *habluminallah* (relationship) with Allah and *habluminannas* (relationship with fellow) in a way balanced. Planting characteristic patience, sincerity, qana'ah, and trust become foundation, so that participant educate No only know what is halal and haram but also practice it. In Social and Global Context, presenting global trends demands generation young understand halal as standard quality international, not only religious obligations. Awareness This important to be able to compete and become agent promotion halal products. Halal education is also a must consider difference culture, style life and development technology food for participants educate capable take decision proper consumption.

Halal education is not enough only teaches the halal-haram list, but must be holistic and include formation character, spiritual awareness, literacy products, skills critical, and attitude ethical social. With Thus, participants educate capable become halal onscious, moral consumers and producers noble, and ready face global challenges while guard purity sharia.

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