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Integrating Halal-Thayyib Food Values into Islamic Education: A Systematic Review from the Perspectives of Food Ethics, Arabic Education, and Educational Management

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Abstract

This study aims to systematically examine the integration of halal-thayyib values in Islamic education through the perspectives of food ethics, Arabic linguistics, and education management. Using a Systematic Literature Review (SLR) approach based on PRISMA guidelines, this study analyzes 30 selected articles from Scopus and Google Scholar databases published in 2015-2025 that have been evaluated through the JBI Critical Appraisal Checklist. The Qur'anic theological foundations and semantics of the term halal-thayyib in Arabic linguistic studies; ecopedagogical approaches and environmental awareness; social justice in the food supply chain; nutritional literacy and food safety; and managerial and pedagogical strategies in implementing values in Islamic educational institutions. The findings suggest that an interdisciplinary approach combining food ethics, Arabic language and education management has the potential to strengthen ethical food agency and shape a contextualized and transformative Islamic curriculum. This article offers a conceptual framework and strategic recommendations for educators, education managers, and policy makers in integrating halal-thayyib values holistically in contemporary Islamic education.

Keywords: Halal-Thayyib Ethics, Islamic Education, Arabic Education, Education Management, Systematic Review.

Introduction

As the global interest in halal products continues to rise, incorporating *halal-thayyib* ethics into Islamic education becomes increasingly essential. The application of *halal-thayyib* principles in education is still limited even though these principles are well known in Islamic teachings and are applied in daily life. Dr. Loekman mentioned the importance of applying the halal principle for sustainability (Loekman, 2024), while Dahlal points out the limitations of halal integration

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in formal learning (Md Dahlal, Nurhidayu, et al., 2024). The growing trust in halal certification opens up opportunities to produce more halal products, especially food, which is important to ensure authenticity, sharia compliance, and avoid contamination with non-halal ingredients (Mustapha et al., 2024). Therefore, the integration of *halal-thayyib* principles in education becomes very important to support sustainability and authenticity in everyday life.

In Indonesia, *halal-thayyib* policies are starting to be applied in strategic sectors such as food and the environment, as seen in the success of Siak District in integrating these principles in regional development (Loekman, 2024). However, formal education in schools is still limited to a basic understanding of the halal status of a product, without discussing the ethical values and benefits contained in the concept of *thayyib*. Meanwhile, the halal education approach in Malaysia is more focused on administrative and certification aspects, but has not fully linked halal principles with quality of life, social responsibility, or sustainability (Noraizan & Idha, 2019). In Malaysia, the halal education approach emphasizes administrative and certification aspects, but has not been fully linked to quality of life, sustainability, and social responsibility. As a result, halal education tends to be legalistic and technocratic, and has not touched on the broader moral and spiritual dimensions (Abdurrahman et al., 2025). This gap highlights the need for more in-depth exploration of how halal-thayyib values can be integrated holistically, not only from a food ethics perspective but also through pedagogical approaches and educational management.

One of the key challenges in implementing *halal-thayyib* education is the lack of a systematic and integrated framework. In Indonesia, which is the largest consumer of halal food globally, various business sectors, especially in the food and fashion industries, have increasingly adopted *halal-thayyib* principles (Hasan & Latif, 2024a). However, despite the huge potential of the halal industry, education on *halal-thayyib* values is still not systematically integrated in the Islamic education curriculum. A constructivist approach to education can improve students' understanding of this concept by encouraging them to dig deeper into the ethics of halal food (Sumiati et al., 2024). Furthermore, mastery of Arabic as the foundation of understanding Islamic primary sources is often neglected in this context, even though it is essential for the internalization of authentic halal-thayyib values. Similarly, aspects of education management, including curriculum design, teacher training and institutional support, are crucial factors that need to be reviewed to ensure effective implementation. Therefore, this article aims to systematically review how halal-thayyib values are integrated in Islamic education, focusing on the contribution of food ethics, the role of Arabic language education, and the implications of educational management. This study is expected to provide comprehensive insights to develop a more holistic and relevant Islamic education framework in shaping ethical awareness and responsibility in daily life.

Using a Systematic Literature Review (SLR) approach based on PRISMA guidelines, this article systematically identifies, evaluates, and synthesizes literature related to the integration of *halal-thayyib* food ethics in Islamic education. This process includes four main stages-identification, screening, eligibility, and inclusion-with data sources coming from Scopus and Google Scholar, and using a combination of keywords such as *halal-thayyib* values, halal food ethics, Islamic education, and arabic education. The articles analyzed were selected based on strict inclusion criteria, such as scientific journal publications within the last 10 years and direct relevance to the topic. Quality evaluation was conducted using the Joanna Briggs Institute (JBI) Critical Appraisal Checklist, which allows analysis of the quality and bias of studies without excluding them. By employing this approach, the article seeks to offer an in-depth overview of emerging

patterns, existing gaps, and future opportunities related to the integration of the *halal-thayyib* concept within Islamic education, while also delivering practical, evidence-based insights for educators, decision-makers, and academic researchers.

Methodology

This study uses a Systematic Literature Review (SLR) approach that follows the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines, with 4 stages, namely: Identification, Screening, Eligibility, Inclusion (Moher et al., 2009). This approach aims to systematically identify, evaluate, and synthesize the literature related to the integration of *halal-thayyib* food ethics in Islamic education. SLR method was selected due to its capacity to offer a thorough summary of existing studies, highlight unresolved issues in the literature, and serve as a foundation for future scholarly exploration.

Information Sources

In this study, information was obtained from several academic data sources to ensure broad coverage and high data quality. Among the data sources used are: Scopus and Google Scholar. Scopus is one of the largest databases, which includes journals from various fields of science. Google Scholar is used to complement the search by covering data indexed in Scopus, including theses, dissertations or other. The keywords used in the search were: *halal-thayyib* values, Halal Food Ethics, Islamic Education Arabic Education, Educational Management. This combination of keywords allowed us to systematically identify studies relevant to *halal-thayyib* food ethics in the context of Islamic education, as well as explore how Arabic education and educational management contribute to or influence the integration of such values. This process aimed to ensure the completeness of the review of the existing literature on this topic.

Inclusion and Exclusion Criteria

Inclusion

The documents selected were journal articles published in scientific journals, ensuring that the literature used was of high academic quality. Journal articles published in the last 10 years, i.e., from 2015 to 2025, were selected that were relevant to the research topic. This time restriction helped to identify the latest trends in *halal-thayyib* food ethics and the integration of these values in Islamic education.

The main focus is on studies that link *halal-thayyib* food ethics with Islamic education, especially those that analyze this integration from the perspective of food ethics, the role of Arabic language education in understanding the concept, as well as educational management factors that affect its implementation. Because this topic is very relevant in various countries with large Muslim populations, including Indonesia, the literature used also includes two languages, namely English and Indonesian.

Exclusion

Articles that are not relevant to the main topic, namely the integration of *halal-thayyib* food ethics in Islamic education, will be excluded from the search. This includes articles that only discuss technical or practical aspects of halal food without linking it to Islamic education.

Articles that are only available in abstract, summary, or that do not have full access to the full text will be excluded. Full text is needed to analyze the methodology, results, and more in-depth discussions that can provide a wealth of information relevant to this study.

Selection Procedure

The selection process carried out by researchers includes three stages, namely: Selection of titles and abstracts, full text review, and quality evaluation. The first stage is the selection of titles and abstracts, articles are screened based on the relevance of the title and abstract to the topic of *halal-thayyib* and Islamic education, if there are articles that do not fit directly eliminated.

The second stage is full text review; articles that pass the initial stage will be selected again by reading the contents of the text and selecting those that are in accordance with the research focus. The third stage is quality evaluation. In this stage, the article is assessed based on the research methodology used and its suitability to the focus of the study, namely the integration of *halal-thayyib* values in Islamic education from the perspective of food ethics, Arabic language, and education management.

Data Extractions

Data that has passed the selection stage will be extracted with a focus on the following points: the identity of the article, the purpose and focus of the research, the theory or framework used, the implications for Islamic education and the main findings and recommendations.

This procedure ensures that only quality and relevant research is further analyzed to form a comprehensive synthesis of integration of the *halal-thayyib* values in Islamic education from the perspective of food ethics, Arabic language, and education management.

Bias Risk Assessment

In the research “Integrating *Halal-thayyib* Food Ethics into Islamic Education: A Systematic Review”, risk of bias assessment was conducted using the Joanna Briggs Institute (JBI) Critical Appraisal Checklist (Barker et al., 2024). Reviewers assessed the articles independently, and disagreements were resolved through joint discussion.

This assessment is not used to exclude articles, but rather to provide context for the quality and reliability of findings in studies that address the integration of *halal-thayyib* values in Islamic education. The assessment results are presented in the form of the following Figure 1:

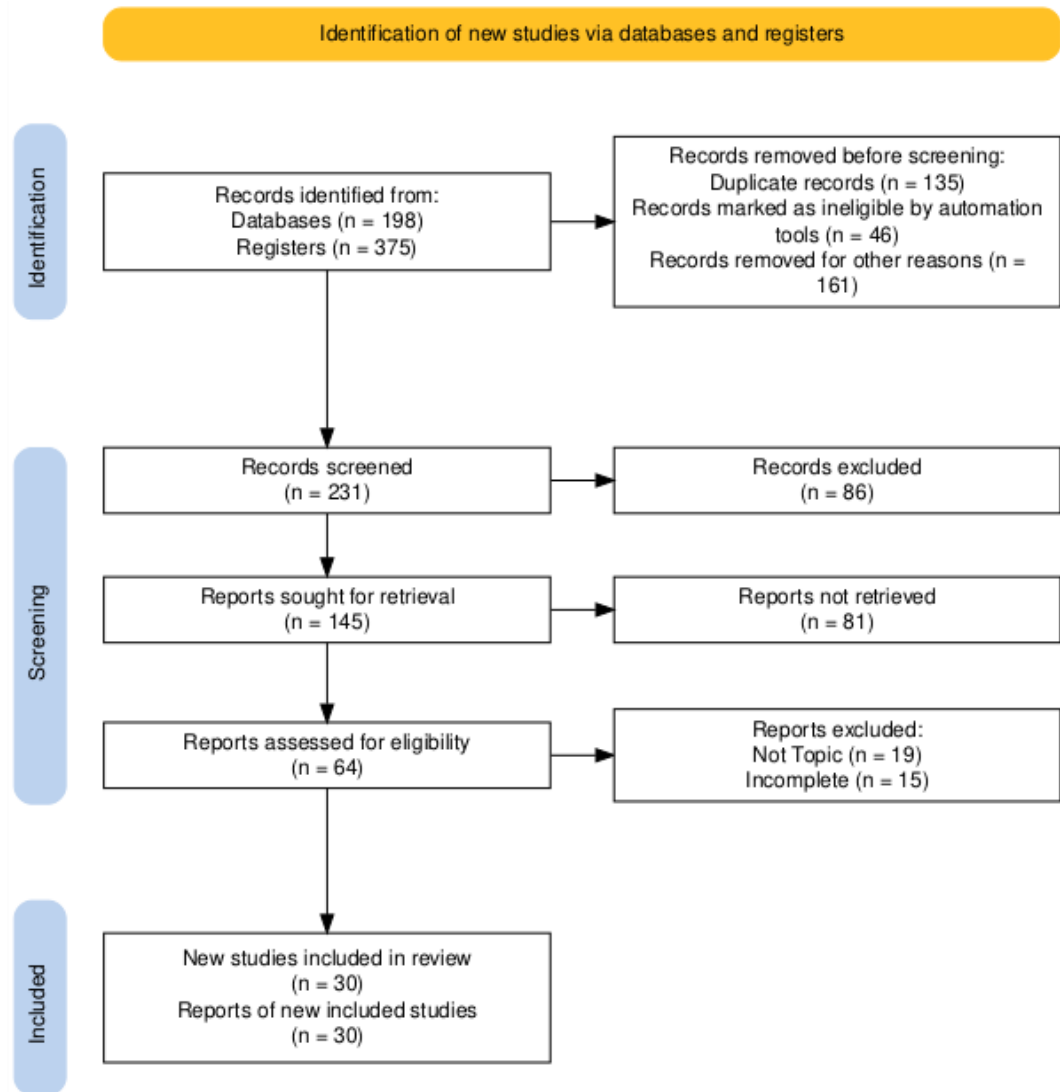


Figure 1 Flowchart of the Study Selection Process on PRISMA

Results

In this analysis, databases from Google Scholar and Scopus were identified with a total of 375 and 198, before filtering, some were removed with certain criteria. There were 135 removed due to duplicates, 46 marked as ineligible by automated tools, and 161 removed for other reasons, leaving 231. However, 86 data points were excluded from this analysis; a total of 145 data points were included, but only 64 data points were assessed for eligibility to be included in the analysis. Further screening of the assessed reports was then conducted. Further screening was conducted, and there were 19 irrelevant data points and 15 incomplete data. Finally, the final result of the analysis was 30 new study reports that were included in the research.

Distribution of Studies by Theme

The reviewed studies reveal a growing interdisciplinary interest in the integration of *Halal-Thayyib* food ethics and Islamic education, with varied emphases across the literature. Some studies explore the ethical, social, and spiritual dimensions of *Halal-Thayyib* consumption, while others focus on strategies to incorporate these values into the educational framework. Research from fields such as Islamic education, food ethics, and social responsibility highlights how food-related ethics can be a medium for character development, critical thinking, and environmental awareness within Islamic pedagogy. This review synthesizes findings from key literature to identify common patterns, highlight gaps, and propose future directions for integrating *Halal-Thayyib* principles in both formal and informal Islamic educational settings.

Author	Title	<i>Halal-Thayyib</i> Dimension & Food Ethics	Integration Strategy in Islamic Education	Perspective in Arabic Education	Educational Management Dimension
(Beciu et al., 2024)	“From Origins to Trends: A Bibliometric Examination of Ethical Food Consumption”	Empathy, animal welfare, social justice, sustainability, and conscious consumption as the basis of ethics of <i>thayyib</i> food.	Education as a medium for ethical awareness through understanding labels, sustainability, fair trade, and organic farming	Ethics and empathy in food can enrich Arabic value-based instruction	Promotes interdisciplinary strategies for embedding Halal-Thayyib values
(Manyukhin a et al., 2017)	“Exercising moral agency in the contexts of objective reality: toward an integrated account of ethical consumption”	Consumption ethics as a reflective and sustainable practice; consumption decisions are influenced by agency and social structure.	A critical approach to forming moral agents who are aware of their consumption decisions, relevant for value learning in Islam	Links agency and structure in ethical acts, applicable to Arabic moral language teaching	Supports systemic adoption of ethical values in educational leadership
(Schneider & Eli, 2023)	“The digital labor of ethical food consumption: a new research agenda for studying everyday food digitalization”	Digital app-based ethical consumption, emphasizing individual responsibility in digital data and product labeling	Integration of digital ethics and digital food literacy skills in today's Islamic education curriculum.	Digital tools offer new modes for Arabic learning with ethical awareness	Education management needs to develop a curriculum that is responsive to the challenges of food digitalization, train teachers in digital ethics

					literacy, and formulate policies related to the use of technology in the context of <i>halal-thayyib</i> consumption.
(Liassi & Kaplan, 2021)	“Literature Study of the Role of Values and Corporate Social Responsibility in Ethical Consumption Decisions: Fast Food Industry”	Corporate social responsibility in food production, ethical values in marketing and consumer preferences.	Strengthening character education through CSR case studies and critical analysis of fast food production ethics.	Ethical values and CSR concepts enrich Arabic vocabulary and moral expression	CSR branding informs ethical school leadership and institutional identity
(Abdool Karim et al., 2024)	“Recognizing the ethical complexity of food policies and the role of the food industry”	Ethical complexities in food policy and the role of industry; food distribution equity.	Teaching students about food policy and its impact through a study approach of public policy ethics in Islam.	Ethical complexity encourages critical discussion in Arabic about food and justice	Triadic model (state–industry–consumer) guides adaptive, policy-driven educational management
(Beciu et al., 2024; Mustapha et al., 2024b)	“Ethical issues in the halal food supply chain: a systematic bibliometric review”	Halal supply chain integrity, halal blockchain, food traceability ethics.	Halal certification curriculum & halal tracking technology training.	Not Available	Management education in the context of teaching Halal Supply Chain Management (HSCM) and ensuring halal professionals have a strong understanding of ethics.
(Loekman & Perdana, 2024)	“Interpreting the Elements of Halal <i>Tayyiban</i> in Jurisdictional Approach to Regional Development - The Case of the Siak Regency	Halalan <i>Thayyiban</i> as the basis for regional sustainable development.	Integration of Islamic values in regional development & Islamic ecology	Not Available	Examine the challenges of regulation and management of public education to support the integration of Halalan <i>Tayyiban</i> values.

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(Rahman et al., 2024)	“Navigating moral landscape: Islamic ethical choices and sustainability in Halal meat production and consumption”	Animal welfare, certification, traceability, and sustainability.	Fiqh education on slaughter ethics and <i>tayyib</i> consumption literacy.	Not Available	Discuss the role of legal and management frameworks to support sustainable and responsible halal meat production.
(Sahay, 2018)	“A Review of Ethical Consciousness (EC) and Organic food Choice: A Ripe opportunity to communicate with the market”	Emphasizes “ethical consciousness” as the basis for choosing organic food. Focus on social justice, animal welfare, and sustainability.	Strong educational communication on the ethical benefits and impacts of products is recommended. Not specifically targeted at formal education, but potentially integrated into ethics or environmental education curricula.	Not Available	Not Available
(Md Dahlal, Sheereza Mohamed Saniff, et al., 2024)	“Harmonising Food Safety and Friendly Service through Halal and Toyyib Principles”	Details 7 principles of <i>Halal-thayyib</i> , including resource ethics, food safety, and spiritual responsibility. Focus on food service providers to ensure product quality and quality.	Propose strengthening the curriculum and training for food industry players to be based on <i>Halal-thayyib</i> principles, even though it is not yet directly included in the formal Islamic education system.	Not Available	Discussed the importance of managing services and education to ensure quality standards and compliance with <i>halal-tayyib</i> principles.

(Qizam et al., 2024a)	“The role of halal value chain, Sharia financial inclusion, and digital economy in socio-economic transformation: a study of Islamic boarding schools in Indonesia”	The concept of halal value chain (HVC) covers shariah-compliant production to distribution, with <i>thayyib</i> dimensions such as social justice, transparency and quality of life.	Pesantren as the hub of HVC integration: combining Islamic financial inclusion, economic digitalization, and entrepreneurship education for community empowerment and social transformation.	Not explicitly discussed, but the context of pesantren as an Islamic educational institution can be related to strengthening Islamic values, including Arabic language education.	Examine the management of pesantren socio-economic transformation through Islamic financial inclusion and economic digitalization facilitated by HVC, supporting the development of entrepreneurship and social inclusion.
(Ramlli et al., 2024)	“Ethical Considerations in Halal Supply Chain Management: Balancing Religious Principles and Business Practices”	Highlights the importance of halal integrity, transparency, honesty and fairness in the entire halal supply chain. The balance between Islamic ethics and modern business practices is discussed in depth.	Can be adopted as an ethical framework in Islamic education to form Islamic entrepreneurial character and social awareness of students through the study of halal supply chain studies.	Not Available	Outlines challenges and risks in the implementation of HSCM and recommendations for harmonizing religious principles with business practices, including in relation to sustainable development goals (SDGs).
(Atalan-Helicke, 2015)	“The halal paradox: negotiating identity, religious values, and genetically engineered food in Turkey”	Discusses the paradox between the value of halal and the challenges of genetically modified food. Differing views between Islamic institutions and states	Provides an important discourse for the Islamic education related to food science and technology, as well as consumption ethics in the context of	Not explicitly addressed, however, the discussion of the different interpretations of halal and <i>thayyib</i> in the modern context can be enriched through the teaching of	Not Available

		reveal the complexity of interpreting <i>thayyib</i> and the halalness of modern products.	globalization and changes in the identity of the ummah.	Arabic and the study of fiqh texts.	
(Hasanah, 2024)	“The Effectiveness of Mind Mapping in Improving Understanding of Ethical Values in Islamic Religious Education Learning”	It does not directly discuss food, but it is relevant in internalizing Islamic ethical values.	The mind mapping strategy proved effective in improving the understanding of ethics in PAI.	It does not explicitly discuss the Arabic language, but the use of Mind Mapping can support the understanding of Islamic concepts that are generally delivered in Arabic.	Highlighting the need for effective teacher guidance and integration of active learning methods so that Mind Mapping can be optimally implemented in the management of PAI learning processes.
(Alim & Diaz, 2024)	“Revisiting Islamic Philosophy: Ethical Insights for Education, Social Equity, and Technological”	Exploring the values of justice, happiness and social ethics from classical Islamic philosophy.	Exploring the values of justice, happiness and social ethics from classical Islamic philosophy.	The Islamic ethical principles studied are derived from Islamic traditions and philosophies that underlie the Arabic language and religious education curriculum.	Emphasizing the importance of education rooted in moral and social values for inclusive social development is relevant to the management of education that integrates Islamic ethical values holistically.
(Ibrahim et al., 2024)	“Addressing contemporary ethical and moral issues through islamic education”	Emphasis on social justice, environmental ethics, and digital ethics in Islam.	Islamic education as a means of character transformation through ethical curriculum integration.	Not directly discussed, but supports the understanding of Islamic values through Arabic.	Emphasis on curriculum and policies for ethical and social development.

(Djazilan et al., 2024)	“Why AI is Essential for the Future of Islamic Education: A Call for Ethical and Effective Implementation”	Islamic education as a means of character transformation through ethical curriculum integration. Focus on ethical use of AI technology in Islamic schools, with principles of justice & spirituality.	Encourage an AI-based curriculum that maintains Islamic moral and moral values.	AI supports Qur'anic learning, which generally uses Arabic.	AI enhances personalized learning and teacher-student interaction, but requires strategies to develop soft skills and Islamic ethical values.
(Abuzar et al., 2024)	“The Integration of Islamic Epistemology in Ethical and Multicultural Education: Pedagogical Strategies and Challenges”	Islamic ethics are instilled through the epistemology of revelation and rationality in multicultural education.	Collaborative learning approach and cross-disciplinary curriculum based on Islamic ethics.	Not Available	Focus on developing an ethics curriculum based on Islamic epistemology with innovative pedagogical approaches and implementation challenges.
(Al-Ajmi et al., 2019)	“The Impact of an Educational Program based on the Components of Emotional Intelligence according to the Golman Model in the Development of Ethical Behavior in Islamic Education”	Ethics is planted through the emotional intelligence: honesty, self-control, and empathy as halal behavior.	Integration of EI in Islamic moral education, shaping student character at the adolescent level.	Not Available	Emotional Intelligence-based Islamic education program is effective in improving ethical behavior of grade 10 female students; integration of EI skills in curriculum and learning activities is recommended.

(Studies, 2025)	“The Influence of Religious Commitment on Consumer Decision to Purchase Halal Food via Food Delivery Services”	<i>Halal-thayyib</i> is understood through religious commitment in consumption; the importance of halal labeling and religious awareness in consumer decision making.	Encouraging religiosity-based halal awareness as the basis for an educative approach in a digital society.	Not Available	Not Available
(Sumiati et al., 2024b)	“Constructivist Epistemology in Science Learning for Halālan-Tayyiban Food Subject”	Develop the concept of <i>halal-thayyib</i> as an ethical and religious responsibility in science learning.	The constructivist epistemology approach is used to strengthen students' understanding of <i>halal-thayyib</i> .	Learning Islamic values related to halal thayyib supports the understanding of Islamic concepts that often use Arabic.	Constructivist learning approaches are innovatively applied to improve concept understanding, relevant in learning management.
(Raffi, 2024)	“Maqasid Approach and Shariah Rules Towards Halal Industry Maqasid Approach and Shariah Rules Towards Halal Industry”	The maqasid sharia approach strengthens the value of <i>thayyiban</i> through the protection of religion, reason and consumer health.	Maqasid-based education to understand the value of Islamic ethics in the modern halal industry.	It does not discuss Arabic directly, but the concept of Maqasid Shariah is rooted in Islamic sources that use Arabic.	The thematic and narrative approach in data analysis is relevant for management and policy development in the halal industry to be in line with Maqasid Shariah values.
(Hasan & Latif, 2024b)	“Towards a Holistic Halal Certification Self-Declare System: An Analysis of Maqāsid al-Sharī‘ah-Based Approaches in	The maqasid-based halal certification system brings together the spiritual and ethical dimensions of consumers.	The maqasid concept is proposed to strengthen producers' and learners' awareness of <i>halal-thayyib</i> principles.	It does not focus on Arabic, but halal and maqasid concepts can be used as teaching materials to	Emphasizes the importance of maqasid-based halal certification management to ensure quality and oversight, relevant for

	Indonesia and Malaysia”			enrich Islamic vocabulary and values.	policy and training in Islamic education.
(Thaha et al., 2023)	“Critical control point in the provision of <i>halalan thayyiban</i> poultry meat at the slaughterhouse”	Explains the critical points of <i>halal</i> & <i>thayyib</i> in poultry slaughter: from slaughter to storage.	Can be used as teaching material in practical PAI and IPA training on <i>halal-thayyib</i> food.	It does not directly discuss Arabic language learning, but the term and concept of <i>halal thayyib</i> can be used as an enrichment of Islamic Arabic vocabulary and context.	Relevant for policy development and <i>halal</i> management training in Islamic education.
(Kurniasari et al., 2023)	“Manfaat Kebiasaan Pola Makan Menurut Prinsip Islam <i>Halalan tayyiban</i> ”	Emphasis on Islamic dietary principles: moderation, ethical eating, and spiritual health through <i>halal-thayyib</i> food.	It can be integrated into learning about food ethics in Islam and faith-based health.	Enables the use of Islamic terms (<i>halal</i> , <i>thayyib</i> , <i>bismillah</i>) as vocabulary enrichment and cultural context reinforcement in Arabic language learning.	Emphasizes the importance of integrating <i>halal</i> and <i>thayyib</i> values in Islamic nutrition education and dietary management according to Islamic principles for health and consumption ethics.
(Nordin et al., 2024)	“Integrating <i>Tayyib</i> Principles in Halal Health Products and Services: A Holistic Consumerism Approach”	Emphasizing the importance of <i>tayyib</i> in health products, not just <i>halal</i> . Integration of the values of health, hygiene,	Encouraging maqasid-based Muslim consumer literacy as material for Islamic consumer and ethics education in schools and campuses.	There is less explicit discussion of Arabic, but the term <i>halalan thayyiban</i> and the concept of Islamic ethics can be used as a context for	Highlighting the need to strengthen <i>tayyib</i> standards in <i>halal</i> certification, relevant for the development of Islamic education management that

		honesty, and maqasid sharia.		vocabulary learning and discussion of Islamic values.	integrates aspects of quality, ethics, and consumer welfare in the curriculum and educational policies.
(Jamaluddin & Ramli, 2022)	“Smart Food for Future Sustainability: Halal and <i>Tayyib</i> Perspectives”	Promoting “future smart food” that is halal and <i>tayyib</i> , sustainable, healthy, and sincere. In line with SDGs 2 & 3.	This concept can be integrated in the Science, Geography, and Character Education curricula to shape environmental awareness and Islamic health.	Providing authentic sources in the form of Qur’anic verses and hadith that can be utilized for thematic Arabic learning, especially the vocabulary and concept of halal-tayyib in religious and social contexts.	Affirming the importance of integrating Islamic values of halal, tayyib, and sustainability in the curriculum and management of Islamic education to support health, ethical consumption, and sustainable development goals.
(Wahyudin et al., 2018)	“The Teaching of <i>Halal</i> Food in Schools Curriculum in Indonesia”	“ <i>Halalan Thayyiban</i> ” is taught as part of the PAI curriculum. Focus on healthy, quality, clean and halal food.	Has been integrated in the 2013 Curriculum: Grade 8 Islamic Religious Education, with theoretical and practical approaches (introduction, halal label analysis, etc.).	The halal and haram materials in this article support the teaching of vocabulary and religious concepts in Arabic, strengthening student's understanding of Islamic terms linguistically and culturally.	This research confirms the importance of including halal and thayyib values in the Islamic Religious Education curriculum to increase student's awareness of halal, healthy and Islamic food consumption.

(Elgharbawy & Azmi, 2022)	“How Eating Halal and Toyyib Contributes to a Balanced Lifestyle”	Explains the relationship between <i>Halal-thayyib</i> principles and a healthy lifestyle. Covers aspects of nutritious food, dietary proportions, and Qur'anic-Sunnah guidelines for physical, mental, and spiritual balance.	The concept can be integrated in the Islamic health curriculum, <i>fiqh thayyib</i> , and healthy living habituation program based on the eating manners of the Prophet.	Strengthening student's understanding of Islamic vocabulary and concepts related to halal and toyyib food, as well as instilling ethical eating values based on the teachings of the Qur'an and Sunnah in learning Arabic language and culture.	Affirming the importance of including halal and toyyib principles in religious education as a guide to a healthy and spiritual lifestyle, so that students are able to internalize Islamic values in daily aspects, especially diet.
(Takami & Aghwan, 2024)	“Conceptual Framework of ‘Halalan Thayyiban’ in Islamic Dietary Law Research”	Analyze the differences in terminology and understanding between <i>halal</i> and <i>thayyib</i> , and expand the meaning of <i>thayyib</i> to include aspects of hygiene, nutrition and ethical convenience.	Encouraging a new epistemological approach in Islamic education through the <i>Halal-thayyib</i> conceptual framework, which can be a reference in the contemporary fiqh curriculum and Islamic multicultural education.	Helps clarify the understanding of the terms “halal” and “thayyib” in the context of Arabic and Islam, making it easier for students to understand the different concepts and their meanings appropriately in language learning and religious studies.	Highlighting the importance of a clear and structured understanding of the concepts of halal and thayyib in the Islamic education curriculum, in order to equip students with appropriate and comprehensive knowledge of the ethics of food consumption according to sharia.

Table 1. Summary of Selected Studies on the Integration of *Halal-Thayyib* Food Ethics into Islamic Education.

Ethical Food Consumption as a Moral and Spiritual Value

The reviewed studies emphasize that *halal-thayyib* food is more than a matter of religious compliance; it represents a moral framework encompassing empathy, sustainability, fairness, and spiritual consciousness. Studies such as (Beciu et al. 2024) and (Sahay 2018) advocate for a broader understanding of food ethics that includes animal welfare, social justice, and environmental responsibility, which can be incorporated into Islamic educational discourse.

Integration of Halal-Thayyib Ethics in Islamic Educational Curriculum

Several studies, including those by (Wahyudin et al. 2018), (Md Dahlal et al. 2024), and (Qizam et al. 2024), indicate that *halal-thayyib* values have increasingly found their place within formal Islamic education. This integration is realized through various strategies. One prominent example is the inclusion of *halal-thayyib* concepts in the Islamic Religious Education (PAI) curriculum, particularly within Indonesia's national educational framework. In addition, the use of case studies on halal food supply chains provides practical, real-world contexts for students to understand ethical food systems. Other approaches include project-based learning, ethical debates, and interdisciplinary education that spans subjects such as science, social studies, and health education. Through these strategies, Islamic education aims to foster a holistic understanding of food ethics grounded in both religious values and contemporary relevance.

Perspectives on Arabic Education: Language as a Medium of Value

Although not the main focus of many studies, the Arabic aspect remains relevant because key terminologies such as *halal*, *thayyib*, *najasah*, *istihalah*, and *maqāsid* originate from Arabic and have deep *shar'i* meanings. Through authentic text-based Arabic learning (Qur'an, Hadith, and Islamic literature), learners can understand the context of *halal-thayyib* values more substantially. In addition, thematic-conceptual approaches such as value discussions through Arabic texts, translation, and argumentative writing in Arabic can be effective learning strategies to instill these values.

Perspective of Islamic Educational Management: Institutional Strategies for Value Integration

The studies reviewed, such as those by Qizam et al. (2024) and Wahyudin et al. (2018), show the urgency of integrating *halal-thayyib* values systemically in Islamic education governance. This approach includes the development of curriculum policies that are based on *maqāsid al-sharī'ah* principles, to ensure that educational goals are not only cognitive, but also ethical and spiritual. In addition, teacher training is crucial so that educators have the ability to convey the concept of *halal-thayyib* in a contextual, cross-disciplinary, and relevant to students' lives. The pedagogical strategies used include project-based learning, value discussions, and case studies on the halal food supply chain as an applicable and reflective approach. On the other hand, along with technological developments and digital consumption patterns, strengthening digital literacy and ethical awareness in food consumption are important aspects of learning, as revealed by Schneider and Eli (2023). Furthermore, Islamic education management needs to be adaptive to the local context, or *glocality*, by paying attention to local social and cultural dynamics. This is exemplified in Loekman and Perdana's study (2024) which emphasizes the importance of contextualizing Islamic values to make them more relevant and grounded in the midst of the cultural diversity of society.

Challenges and Gaps

Although the integration of *halal-thayyib* values in Islamic education shows promising potential, this study reveals a number of challenges and research gaps that need serious attention. One of the main challenges lies in curriculum implementation. Although *halal-thayyib* principles have been introduced in subjects such as Islamic Religious Education (PAI) and Natural Sciences, their application in the classroom is often inconsistent and tends to be superficial. Teachers often emphasize the legalistic aspects of halal, but have not explored the ethical, environmental and sustainability dimensions contained in the concept of *thayyib*. This is due, among other things, to the limitations of teacher training and the lack of cross-subject thematic teaching materials that support meaningful value integration.

On the other hand, the role of Arabic language education in supporting the internalization of *halal-thayyib* values has not been widely studied. In fact, key concepts such as halal, thayyib, and maqāṣid al-sharī'ah come from Arabic and contain deep theological and ethical meanings. However, very few studies review how Arabic language learning can be designed to strengthen students' understanding of these values. This suggests an untapped opportunity in making Arabic language education a means of value transmission.

At the institutional level, there is limited research examining how educational management and policy frameworks can systematically support the adoption of *halal-thayyib* values. Existing studies rarely address the role of school principals, supervisory bodies or religious authorities in shaping an educational environment that truly reflects these values holistically. In addition, practical models for integrating *halal-thayyib* principles into school governance, curriculum design and institutional culture are still underdeveloped, both theoretically and applicatively.

Furthermore, most of the available literature is still conceptual, with a lack of empirical studies assessing the long-term impact of *halal-thayyib* education. There is still a great need for longitudinal research that can evaluate how continuous exposure to halal-thayyib values affects ethical decision-making, consumption behavior, and character building of learners over time. Responding to this challenge requires collaboration between academics, educators, curriculum developers and policy makers to produce pedagogical strategies, learning resources and institutional practices capable of effectively integrating *halal-thayyib* ethics in the core of Islamic education.

Discussion

The findings of this systematic review indicate that the integration of *halal-thayyib* values in Islamic education is a multidimensional effort that aims not only to fulfill religious obligations in food consumption, but also to internalize broader ethical, linguistic and institutional values. From a food ethics perspective, the concept of *halal-thayyib* includes values such as empathy, animal welfare, social justice and environmental sustainability. These values serve as a moral foundation in facing the challenges of modern consumption, as emphasized by Beciu et al. (2024) and Sahay (2018), and are highly relevant to be integrated into Islamic education as part of the formation of spiritual awareness and social responsibility.

Practically, *halal-thayyib* values have begun to be integrated into the Islamic Religious Education (PAI) curriculum, especially in Indonesia (Wahyudin et al., 2018). Some pedagogical innovations such as mind mapping (Hasanah, 2024) and strengthening emotional intelligence (Al-Ajmi et al., 2019) have proven to be able to improve students' ethical reasoning power. Real case studies on halal food supply chain (Mustapha et al., 2024) and food marketing ethics (Liassi

& Kaplan, 2021) also provide important contextual understanding. On the other hand, the digitalization of food consumption demands new ethical literacies, especially regarding halal labels, product transparency, and marketing practices, which are now important topics in Islamic education (Schneider & Eli, 2023).

From the perspective of Arabic language education, the linguistic foundation of the *halal-thayyib* concept opens up great opportunities to strengthen value-based language learning. Terms such as halal, thayyib, najis, istihalah, and maqāṣid al-sharī‘ah derived from Islamic source texts have semantic and spiritual depth that can be utilized in contextualized Arabic language learning. Unfortunately, there are still very few studies that discuss how Arabic language teaching can be directed to strengthen the understanding of Islamic ethics through the *halal-thayyib* theme. This shows that there is great potential that has not been maximized in value-based Arabic curriculum innovation.

From an educational management perspective, the success of *halal-thayyib* integration in Islamic education is highly dependent on institutional support and educational leadership. Studies such as those conducted by Qizam et al. (2024) and Wahyudin et al. (2018) emphasize the importance of maqāṣid al-sharī‘ah-based curriculum development, targeted teacher training, and cross-subject implementation strategies. Project-based learning models, inter-subject collaboration, and ethical literacy programs are approaches that can strengthen *halal-thayyib* education. In addition, Islamic education management needs to be responsive to the local context and socio-cultural dynamics, as exemplified in the study of Loekman and Perdana (2024), so that the universal values of Islam can be grounded relevantly in the diversity of society.

However, there are still a number of challenges and gaps that need attention. The unavailability of standardized learning modules and the limited availability of interdisciplinary teaching materials cause the implementation of *halal-thayyib* values to be uneven. Arabic language education has also not fully utilized the halal-thayyib discourse as part of a value-based learning strategy. On the institutional side, teacher readiness and policy consistency between schools are still an obstacle. In addition, most studies are concentrated in Southeast Asia, with minimal representation from other Muslim regions such as the Middle East, Africa and South Asia. The lack of longitudinal studies also limits the understanding of the long-term impact of halal-thayyib integration on learner’s behavior and character building.

Considering these findings, the integration of *halal-thayyib* values demands a structured and cross-perspective approach. Food ethics needs to be taught not only as a religious law, but also as a framework of social responsibility and environmental sustainability. Arabic language education can be an effective medium in conveying these values through authentic Islamic texts and terminology. Meanwhile, education management must ensure that institutional policies, programs and practices reflect a commitment to *halal-thayyib* values in a consistent and sustainable manner. By harmonizing these three perspectives, Islamic education has the opportunity to produce a generation of Muslim learners who are ethical, environmentally sensitive, religious, and able to face global challenges with solid Islamic values.

Conclusions

This systematic review confirms that *halal-thayyib* values have a strategic role in enriching Islamic education in a multidimensional manner. From a food ethics perspective, *halal-thayyib* not only reflects compliance with Islamic law, but also offers a moral framework that includes empathy, social justice, animal welfare and environmental sustainability. These values are

important to shape learners' ethical awareness in facing consumption challenges in the modern era.

From the perspective of Arabic language education, key terms in *halal-thayyib* derived from classical Islamic texts provide a strong linguistic and semantic foundation for the development of value-based learning. Arabic education has the potential to be a transformative medium in internalizing the concept of Islamic ethics through thematic and contextual approaches that have not been optimally developed.

Meanwhile, in terms of education management, the success of *halal-thayyib* integration in Islamic education is largely determined by institutional support, maqāsid al-sharī'ah-based policy formulation, teacher readiness, and interdisciplinary learning strategies. Strengthening digital literacy and the glocal approach are both challenges and opportunities to make this value education contextual and relevant to the lives of students.

Overall, the integration of *halal-thayyib* values in Islamic education requires a collaborative and cross-perspective approach between ethical content, language media, and institutional strategies. These three perspectives, if harmonized systematically, can form a generation of Muslims who not only understand the laws of consumption in Islam, but also have a strong ethical awareness, think critically, and act based on the values of sustainability, spirituality, and social responsibility.

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