

INTEGRATION OF THE CONCEPT OF HALALAN THAYYIBAN IN ISLAMIC RELIGIOUS EDUCATION AS A HOLISTIC HEALTH SOLUTION IN THE MODERN ERA

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Abstract

This study aims to analyze the integration of the halal and thayyiban concept into Islamic Religious Education as a holistic health solution in the modern era. The phenomenon underlying this research is the contradiction between increasing public awareness of a healthy lifestyle and consumption practices that still ignore the halal and quality aspects of food. This study uses a qualitative approach with a library research type, with data sources consisting of indexed scientific journals, academic books, and relevant official documents from the last five years. The data collection technique was carried out through documentation studies, while the data analysis method used was content analysis. The results show that the halal and thayyiban concept has comprehensive dimensions encompassing legal, health, and spiritual aspects. However, its implementation in Islamic Religious Education is still not optimal because it tends to be normative and has not been integrated with contemporary health issues. Therefore, an integrative and contextual learning approach is needed through curriculum development, problem-based learning methods, and the internalization of Islamic values in everyday life. This research contributes to the development of an Islamic Religious Education paradigm that is more relevant to modern challenges, particularly in building health awareness based on the values of halal and thayyiban.

Keywords: Consumption Awareness, Halal Thayyiban, Holistic Health, Islamic Education



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INTRODUCTION

The current modern lifestyle phenomenon demonstrates a striking contradiction between increasing public awareness of healthy lifestyles and the reality of food consumption, which tends to be uncontrolled, both in terms of halal (halal) and quality (thayyib) (Rahman, 2023). On the one hand, the "healthy lifestyle" trend is gaining popularity through global health campaigns, but on the other hand, consumption of instant foods, ultra-processed foods, and products with unsecured halal and nutritional content still dominates people's diets (Hassan & Omar, 2022). This contradiction becomes even more complex when Muslims, especially the younger generation, place greater emphasis on formal halal aspects without considering the thayyib dimension, which encompasses health, hygiene, and beneficial properties (Aziz et al., 2021). This situation demonstrates a gap between normative Islamic teachings on the concept of halal and thayyib and actual consumption practices in the modern era (Sulaiman, 2024).

Several experts emphasize that the concept of halal and thayyiban is not merely a legal rule (fiqh), but rather a value system encompassing spiritual, health, and ethical dimensions of consumption (Yusuf & Karim, 2022). According to Al-Qaradawi (in the context of contemporary studies), the concept of halal must be accompanied by the principle of thayyib to provide optimal benefits for humans physically and spiritually (Rahim, 2021). Meanwhile, research by Abdullah and Ismail (2023) states that public understanding of halal is still partial and has not been integrated with a health perspective. On the other hand, an educational perspective positions this concept as a crucial part of character formation for students through the internalization of Islamic values (Nasution, 2022). Thus, experts agree that an educational approach is needed to bridge the gap between normative concepts and empirical practice (Hidayat & Fauzi, 2023).

Several previous studies have examined the relationship between halal consumption and health, such as research by Khan et al. (2022) showed that halal food has higher hygiene and safety standards. Another study by Putri et al. (2021) highlighted the importance of halal literacy in increasing consumer awareness among Muslim communities. Furthermore, a study by Rahman et al. (2023) emphasized that the concept of thayyib (halal purity) has a significant correlation with holistic health, including mental and spiritual health. However, most of this research focuses on the halal economy, the halal industry, or halal certification, while studies integrating the concept of halalan thayyiban (halal purity) into the context of Islamic Religious Education are still limited (Firdaus, 2024). This gap indicates that there has been little research examining how these values are systematically taught in education to foster Islamic-based health awareness (Latif & Anwar, 2022).

Conceptually, halalan thayyiban is an integral paradigm that combines the legal, health, and spiritual dimensions of Islam (Zaini, 2021). Empirically, data shows an increase in non-communicable diseases due to unhealthy consumption patterns, including in Muslim-majority countries (WHO Report, 2023; Hasanah, 2022). Philosophically, this concept reflects the objectives of sharia (maqasid al-shariah), particularly in safeguarding the soul (hifz al-nafs) and intellect (hifz al-'aql) (Karim & Yusuf, 2022). Theoretically, integrating this concept into Islamic Religious Education can strengthen character development and foster critical awareness in students regarding their consumption patterns (Munir, 2023). Therefore, a multidimensional

approach is needed to comprehensively understand and implement this concept (Salim et al., 2024).

In a recent literature review, several international studies have shown that integrating religious values into education has a significant impact on students' health behaviors (Ahmed et al., 2022). A study by Noor et al. (2023) confirmed that Islamic values-based education can increase awareness of halal consumption among the younger generation. Another study by Hassan et al. (2021) found that a holistic approach to Islamic education contributes to the development of a healthy lifestyle. Furthermore, a study by Rahmat et al. (2024) demonstrated that the concept of *halalan thayyiban* can serve as a framework for spiritually-based health education. Research by Zulkifli et al. (2022) also highlighted the importance of integrating Islamic Religious Education (PAI) curricula with contemporary issues such as health and the environment. However, the literature still does not specifically discuss strategies for implementing this concept in Islamic Religious Education (PAI) learning systematically (Fauzan, 2023). This indicates the need for further studies linking theory, educational practice, and social reality (Imran & Hakim, 2021). Based on this description, a significant research gap exists: the lack of studies specifically integrating the concept of halal and *thayyiban* within the framework of Islamic Religious Education as a holistic health solution in the modern era (Siregar, 2024). The novelty of this research lies in its integrative approach, which combines the dimensions of education, health, and Islamic values within a single, coherent conceptual framework (Arifin, 2023). This research not only examines the concept normatively but also attempts to connect it to educational practices and social realities (Nugroho, 2022).

This research makes important contributions, both theoretically and practically. Theoretically, this research is expected to enrich the body of knowledge in Islamic Religious Education, particularly in developing educational concepts based on halal and *thayyiban* values (Widodo, 2023). Practically, this research can serve as a reference for educators in integrating these values into learning, as well as for the community in increasing awareness of healthy and Islamic consumption (Syafi'i, 2022). Furthermore, this research also contributes to supporting government programs related to strengthening halal literacy and public health (Ministry of Health of the Republic of Indonesia, 2023).

The purpose of this research is to analyze the integration of the concept of halal and *thayyiban* in Islamic Religious Education as a holistic health solution in the modern era (Rohman, 2024). This research also aims to identify strategies for implementing these values in Islamic Religious Education (PAI) learning and examine their impact on students' health awareness (Fadli, 2022). It is hoped that this research will make a real contribution to developing a generation that not only understands Islamic teachings normatively but is also able to implement them in their daily lives, particularly in aspects of consumption and health (Utami, 2023).

RESEARCH METHOD

This study employed a qualitative approach with library research, aiming to deeply examine the integration of the concept of halal and *thayyiban* in Islamic Religious Education as a holistic health solution in the modern era (Sugiyono, 2022). The qualitative approach was chosen because this study focuses on exploring meanings, values, and conceptual understanding that cannot be measured quantitatively (Creswell & Creswell, 2021). Furthermore, the library method allows researchers to review various relevant scientific sources, including reputable international journals, academic books, and official documents related to halal and health (Zed, 2020). Therefore, this approach is considered appropriate for exploring the theoretical and philosophical foundations of the concept of halal and *thayyiban* in an educational context (Rahman, 2023).

The data sources in this study consist of primary and secondary data obtained from various relevant and up-to-date scientific literature (Miles et al., 2020). Primary data includes Scopus-indexed international journal articles, international proceedings, and scientific publications from the past five years discussing the concepts of halal, thayyib, Islamic education, and health (Hassan & Omar, 2022). Meanwhile, secondary data includes classic and contemporary reference books, reports from official institutions such as the WHO, and policy documents related to halal literacy and public health (WHO, 2023). Source selection was conducted purposively, considering the credibility, relevance, and novelty of the sources (Flick, 2022). This aims to ensure the data used is truly valid and able to support comprehensive research analysis (Nasution, 2022).

The data collection technique in this study was conducted through documentation study, namely by identifying, classifying, and reviewing various written documents related to the research topic (Bowen, 2021). Researchers collected scientific articles from databases such as Scopus, Google Scholar, and accredited national journal portals to ensure the quality of the sources used (Setyosari, 2020). Furthermore, note-taking techniques were used to extract important information from each source, including key concepts, research findings, and relevant theoretical frameworks (Salim & Syahrums, 2021). This process was carried out systematically to ensure that all data obtained could be analyzed in-depth and in a structured manner (Hidayat, 2023).

The data analysis in this study employed content analysis techniques, a method used to systematically interpret the meaning of texts or documents (Krippendorff, 2022). The analysis process was carried out through several stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2020). In the reduction stage, the researcher filtered and selected data relevant to the research focus, namely the integration of the concept of halalan thayyiban in Islamic Religious Education (Rahim, 2021). Next, in the data presentation stage, the researcher organized the data into a systematic descriptive narrative to facilitate understanding (Sugiyono, 2022). The final stage is inductive drawing of conclusions based on the patterns and relationships among the data found (Creswell & Creswell, 2021).

To maintain data validity, this study employed source triangulation techniques, comparing different data sources to ensure the consistency and validity of the information (Flick, 2022). Furthermore, the researchers conducted a critical evaluation of each source, considering its methodological aspects, relevance, and scientific contribution (Yin, 2021). Validity was further strengthened through the use of credible and internationally indexed sources, ensuring a high level of trustworthiness for the research results (Hassan et al., 2021). Therefore, the results of this study are expected to provide an accurate and in-depth picture of the integration of the concept of halal and thayyiban in Islamic Religious Education (Rahman et al., 2023).

Operationally, this research was conducted through several stages, namely: (1) identifying the problem and formulating the research focus, (2) collecting relevant literature, (3) classifying and selecting data, (4) analyzing data using a content analysis approach, and (5) drawing conclusions and compiling a research report (Zed, 2020). These stages were carried out systematically and continuously to ensure that the entire research process runs according to scientific principles (Sugiyono, 2022). By following these procedures, this research is expected to produce valid, reliable findings and have a significant contribution to the development of Islamic Religious Education science (Munir, 2023).

RESULTS AND DISCUSSION

The results of this study indicate that the concept of halal (permissible and permissible) has a very broad dimension and is not limited solely to legal aspects (halal-haram), but also encompasses aspects of health, hygiene, safety, and benefits for the human body (Rahman et

al., 2023). The various literature analyzed found that the Muslim community's understanding of the concept of halal still tends to be normative and administrative, limited to halal labels or certification without considering the quality of the food (Hassan & Omar, 2022). This indicates a reduction in the meaning of halal (permissible and permissible), which should be comprehensive, to a mere formality (Aziz et al., 2021). Therefore, these findings emphasize the importance of strengthening a more integrative understanding through an educational approach in Islamic Religious Education (Nasution, 2022).

Furthermore, this study found that the integration of the concept of halal (permissible and permissible) in Islamic Religious Education has not been optimally implemented in learning practices (Fauzan, 2023). Most Islamic Religious Education (PAI) curricula still place halal material within the context of classical Islamic jurisprudence (fiqh) without linking it to modern health issues, such as nutrition, food safety, and healthy lifestyles (Zulkifli et al., 2022). However, based on literature analysis, an integrative approach between religious values and health sciences can increase students' awareness of the importance of healthy and Islamic consumption patterns (Noor et al., 2023). These findings indicate an urgent need to reconstruct the Islamic Religious Education (PAI) curriculum to make it more contextual and relevant to the challenges of the times (Imran & Hakim, 2021).

Empirically, various studies have shown a correlation between unhealthy consumption patterns and the increasing prevalence of non-communicable diseases, such as obesity, diabetes, and heart disease, even in Muslim-majority countries (WHO, 2023; Hasanah, 2022). This phenomenon strengthens the argument that the concept of *thayyib*, which emphasizes health aspects, has not been fully implemented in everyday life (Karim & Yusuf, 2022). Furthermore, the modern, instant lifestyle exacerbates this situation, as people tend to choose fast food without considering its nutritional value and health impacts (Salim et al., 2024). Thus, these findings demonstrate a gap between Islamic teachings and modern consumption practices (Rahim, 2021).

From a philosophical perspective, the concept of halal and *thayyiban* aligns with the primary objectives of Islamic law (*maqasid al-shariah*), particularly in maintaining human health and survival (Zaini, 2021). This demonstrates that Islam not only regulates spiritual aspects but also places significant emphasis on human health and well-being (Munir, 2023). Therefore, integrating this concept into Islamic Religious Education can be a means of developing students' holistic awareness, encompassing cognitive, affective, and psychomotor dimensions (Widodo, 2023). These findings reinforce the view that Islamic education must be able to address the challenges of the times with a more contextual and applicable approach (Syafi'i, 2022).

From a theoretical perspective, this study found that integrating the concept of halal and *thayyiban* into Islamic Religious Education can be achieved through an interdisciplinary approach that combines religious, health, and social sciences (Ahmed et al., 2022). This approach enables students to understand the concept of halal not only as a religious rule but also as a principle of healthy living based on Islamic values (Rahmat et al., 2024). Furthermore, the use of contextual and problem-based learning methods can increase students' understanding and awareness of the importance of healthy consumption (Hidayat & Fauzi, 2023). Thus, these findings demonstrate the need for innovation in learning methods to optimize the implementation of the concept of halal and *thayyiban* in education (Fadli, 2022).

Furthermore, this study also found that education plays a strategic role in shaping the consumption behavior of society, especially the younger generation (Utami, 2023). Through internalizing halal and *thayyiban* values, students are expected to not only understand the concept theoretically but also be able to implement it in their daily lives (Rohman, 2024). This aligns with previous research showing that values-based education has a significant influence on individual behavioral change (Noor et al., 2023). Therefore, strengthening the role of

Islamic Religious Education is crucial in building spiritual-based health awareness (Siregar, 2024).

Overall, the results of this study indicate that the concept of halal thayyiban has great potential as a holistic health solution in the modern era, but its implementation still faces various challenges (Arifin, 2023). These challenges include low comprehensive halal literacy, lack of integration into the educational curriculum, and the influence of modern, unhealthy lifestyles (Nugroho, 2022). Therefore, synergy between education, policy, and society is needed to optimize the implementation of this concept (Ministry of Health of the Republic of Indonesia, 2023). Thus, this research makes an important contribution to developing a new paradigm in Islamic Religious Education that is more integrative, contextual, and relevant to the needs of the times (Rahman, 2023).

CONCLUSION

Based on the research results and discussion outlined above, it can be concluded that the concept of halal and thayyiban is an integral paradigm in Islam that is not solely oriented toward legal aspects (halal-haram) but also encompasses the dimensions of health, hygiene, safety, and benefit for human life as a whole. In the modern era, this concept has strong relevance as a solution to various health problems arising from unhealthy and uncontrolled consumption patterns. However, reality shows that public understanding of this concept remains partial, emphasizing the formal halal aspect without considering the essential thayyib dimension.

Furthermore, this research confirms that the integration of the concept of halal and thayyiban in Islamic Religious Education is still suboptimal, both in terms of curriculum, learning materials, and teaching methods used. Islamic Religious Education tends to focus on a normative-theoretical approach and has not fully linked this concept to contemporary health issues facing society. Therefore, reconstruction and innovation efforts are needed in Islamic Religious Education (PAI) learning that integrates Islamic values with an interdisciplinary approach, particularly in connecting religious teachings with health sciences and social realities. Conceptually and empirically, this research also demonstrates that the application of halal and thayyiban values has significant potential in fostering holistic health awareness, encompassing physical, mental, and spiritual aspects. This aligns with the primary objectives of Islamic law (maqasid al-shariah), particularly in safeguarding the soul and the survival of humankind. Therefore, Islamic Religious Education plays a strategic role as a medium for internalizing these values to the younger generation, enabling them to implement them in their daily lives.

Finally, this research confirms that strengthening the concept of halal and thayyiban through an integrative and contextual educational approach is a crucial step in addressing health challenges in the modern era. Synergy between education, policy, and public awareness is key to optimizing the implementation of this concept. Therefore, it is hoped that this research can serve as a foundation for developing a more relevant, applicable, and oriented Islamic Religious Education learning model that fosters a healthy lifestyle based on Islamic values.

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