

Ḥalālan Ṭayyiban Food in the Qur'an and The School's Role in Ensuring Students's Nutrition and Healthy Food

Muhammad Nurfaizi Arya Rahardja^{1*}, Faisol Hakim², Widya Ariasti³, Heriansah⁴, and Udin Supriadi⁵

^{1,5}Universitas Pendidikan Indonesia

²Universitas Al Falah Assunniah Kencong Jember

³Universitas Gadjah Mada

⁴STIT Darul Fattah Lampung

ABSTRACT

Article:

Accepted: November 12, 2024

Revised: September 14, 2024

Issued: December 25, 2024

© Rahardja, et.al (2024)



This is an open-access article under the [CC BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license

Doi: [10.15408/quhas.v13i2.42171](https://doi.org/10.15408/quhas.v13i2.42171)

Correspondence Address:

rahardja1808@upi.edu

This research aims to analyze the concept of ḥalālan ṭayyiban food in the Qur'an and school policies in ensuring nutrition and healthy food for students. This study employs a multi-method design involving both library and field studies. The library study uses a tahlili interpretation method to analyze the concept of ḥalālan ṭayyiban, while the field study examines school policies. Data collection techniques include observation, interviews, document analysis, and the review of Qur'anic verses and related interpretations. Data were analyzed descriptively through reduction, presentation, and conclusion techniques. The findings indicate that ḥalālan ṭayyiban not only pertains to permissibility but also to nutritional value and food healthiness. Schools play a vital role in ensuring students consume ḥalālan ṭayyiban food through policies such as outreach, canteen monitoring, and collaboration with parents.

Keywords: Ḥalālan Ṭayyiban Food; Qur'anic Interpretation; Role of School; Healthy Food; Healthy Canteen.

INTRODUCTION

Good and healthy food is vital in developing a student's intelligence. Good and healthy food is guaranteed to be clean, does not contain bacteria or harmful substances, and has nutritional content that meets human needs, such as vitamins, minerals, carbohydrates, fats, and water (Nurchayati & Pusari, 2014).

For a child to grow optimally, the food he consumes must be healthy and contain good nutrients that a child's body needs, such as protein, carbohydrates, fat, minerals, vitamins, and water. So, if the body's nutritional needs are adequately met, a child's growth and development will undoubtedly occur optimally (Wulandari et al., 2022). This is in line with what is conveyed by the government through the Republic of Indonesia Minister of Health Regulation Number 41 of 2014, which states that nutrition is food consumed daily that contains nutrients in amounts appropriate to the needs of the human body (Syawitri & Sefrina, 2022).

Food with good and balanced nutrition has many benefits for a child's growth and development. Research shows that balanced nutrition benefits children's growth and development, increases children's intelligence and stability, and ensures that all of the child's body organs are maintained and function well. Additionally, adequate nutrition for children will maximize the child's growth and development process (Jatmikowati et al., 2023).

The importance of healthy food for human growth and development is also explained in the Qur'an. In Qs. Al-Baqarah/ 2 168 Allah Swt ordered all humans to eat *halal* and good food (Shihab, 2002). *Halāl* food is food that is legally permissible to eat or is not prohibited. Food is haram because of two things (Shihab, 2002). Namely, it is haram because of its contents (such as pork, dog, blood, carrion, and other foods), and haram is caused by other things (such as food the owner does not allow to be eaten).

Halāl food is good to eat because, according to the provisions, *halāl* food is divided into 4: obligatory, sunnah, permissible, and makruh. Quraish Shihab stated that the goodness of food is caused by two things, namely that the content of the food is good for the human body and is needed for human development, such as containing minerals, vitamins, water, carbohydrates, fats, and proteins and in terms of condition, the food is said to be It is good if it has certain ingredients that can be used as medicine (Shihab, 2002).

The word *tayyib* which means "good" in Qs. Al-Baqarah/2: 168 originally means everything that makes the body feel good and can pleasure the soul (Al-Ashfahani, 2020). If the word *tayyib* is paired with the context of food, then it will mean good food by the laws of the Shari'a, obtained in a way that is permissible and good according to the Shari'a and consumed according to the amount. Based on this, food can be said to be good food if the food is permitted to be consumed according to the Shari'a and also comes from everything permitted in the Shari'a (Al-Ashfahani, 2020). If the food does not meet the requirements as good food, then the food is considered not good food.

Paying attention to the status and content of food is very important, and it cannot be separated from one another. The importance of paying attention to food content can be seen in how Allah Swt juxtaposes the words *ḥalāl* and *ṭayyib* in 8 verses in the Qur'an, namely in Qs. Al-Baqarah/2: 168, Qs. al-Baqarah/ 2: 172, Qs. al-Mā'idah/ 5: 4, Qs. Al-Mā'idah/ 5: 5, Qs. Al-Mā'idah/ 5: 88, Qs. Al-Anfāl/ 8: 69, Qs. Al-Nahl/ 16: 114, and Qs. Al-Mu'minūn/ 23: 51 (Al-Baqi, 1944). Paying attention to the status and content of food is essential to Allah, not only to believers but also to all humans and living creatures in this world. This can be proven as Allah Swt in Qs. Al-Baqarah/ 2: 168 uses the word *al-Nās*, which means humans, and does not use *alladzina amanu*, which means believers. This shows that Allah Swt pays attention to the health of those who believe in him and the health and growth of all people in this world by giving orders and appeals to eat *ḥalālan ṭayyiban food*.

Parents are the people who play an essential role in efforts to understand the importance of choosing *ḥalāl* and healthy food in a child because parents are the main factor in shaping children's behavior, including healthy living behavior in the family (Adhani, 2019; Maria & Maulidia, 2020; Rahardja, Ilyasa, et al., 2024) Parents have a vital role in introducing *ḥalālan ṭayyiban food* and providing this to children (Alothman et al., 2024; Notoatmojo, 2010; Taufiq et al., 2024). This is because parents are *role models* that children emulate (Bowden et al., 2003; Friedman et al., 2003; Sulistyoningsih, 2011).

Apart from parents, the instilling of values carried out in schools also has an important role in providing understanding regarding the importance of choosing *ḥalālan ṭayyiban food* and also ensuring that students get this at school (Arifin & Prihanto, 2015; Jatmikowati et al., 2023; Kaluku, 2022; Rahardja et al., 2023). This is to the function of the school itself, where one of the functions of the school is as an institution that socializes students regarding the social aspects of life and helps them learn the way of life where they were born (Kumar & Raza, 2025; Sadullah, 2022). Related to this, there are many roles that schools can take to an understanding of the importance of *ḥalālan ṭayyiban food* and ensure its availability in schools, such as by providing nutritional education to parents and children and also by making a policy to create a canteen with *ḥalālan ṭayyiban food* (Kaluku, 2022; Purkait et al., 2025; Siegel, 2019).

However, in reality, the cultivation and understanding of the importance of providing *ḥalāl*, healthy, and nutritious food to children cannot be fully understood by parents or educators at school. This can be seen from the phenomenon in society, where Indonesians most demand fried food. This is because fried food is delicious food and has an affordable selling price even though, in terms of health, it does not meet healthy food standards (Hilma et al., 2022). This is confirmed by Nur Hayati and Hilmah Nuriya's (2018) research, stating that students' understanding regarding healthy food is not yet well understood; this is shown by the average value of the quality of knowledge related to healthy food only being a score of 16.93 which only falls into the sufficient category (Hayati & Nuriya, 2018).

In their research, Nina Sumarni, Udin Rosidin, and Umar Sumarna (2020) stated that their

research, based on the presentation of the results of counseling conducted by School Health Enterprises (UKS) regarding clean and healthy food, the level of students' understanding regarding healthy food was only 32% (Sumarni et al., 2020). To increase students' understanding of healthy food, Firmansyah Koesyono Efendi (2021) *Webbed and technology*-based learning models can improve the quality of learning and increase enthusiasm for learning, making it easier to understand learning material (Efendi, 2021). As for school policies in creating healthy schools, Merinda Tria Vilian and Minsih (2021) say that there are several efforts that schools can make to create healthy schools, such as creating a School Health Unit (UKS), *e-money*, waste bank, *greenhouse*, and BUMS (Vilian, 2021).

Based on the background that the author has conveyed, the author found that there has been no research that focuses on conducting a study that focuses on the concept of *ḥalālan ṭayyiban food* in the Qur'an and the role of schools in ensuring and providing healthy and nutritious food for students. This then becomes *a gap in research* and *the novelty* contained in this research. This research aims to analyze *ḥalālan ṭayyiban food* in the Qur'an in more depth and also describe the critical role that schools can play in guaranteeing and providing students with *ḥalāl* and healthy food.

Referring to the problem formulation and research objectives, this research will analyze and describe the concept of *ḥalālan ṭayyiban food* from the perspective of the Qur'an, the urgency of consuming *ḥalālan ṭayyiban food* in the Qur'an, the function and influence of consuming *ḥalālan ṭayyiban food* in the Qur'an. Moreover, the policies and strategies implemented by the school ensure that students receive *ḥalāl* and healthy food at school.

METHOD

So that this research can provide a broad explanation and describe the research results in detail, the author used qualitative research methods as the method in this research (Hernawati et al., 2024; Ilyasa et al., 2024; Sugiyono, 2023). This research uses *multi-methods research*, namely by using *library research* using the *Tafsīr Mauḍū'ī research method* to research the concept of *ḥalālan ṭayyiban food* in the Qur'an and using *field research-case studies* to research the role and policies of schools to guarantee food (Rosidin, 2018; Surahman, 2019). *Ḥalāl* is healthy for students (Yin, 2009).

The author used 4 data collection techniques: analyzing verses from the Qur'an and tafsir books related to *ḥalālan ṭayyiban food* verses in the Qur'an, observations, interviews, and documents. Al-Qur'an verses related to *ḥalālan ṭayyiban food* in the Qur'an (Qs. Al-Baqarah/2: 168, Qs. al-Baqarah/ 2: 172, Qs. al-Mā'idah/ 5: 4, Qs. Al-Mā'idah/ 5: 5, Qs. Al-Mā'idah/ 5: 88, Qs. Al-Mu'minūn/ 23: 51), tafsir al-Mishbah, tafsir al-Azhar, tafsir al-Nur, tafsir Ibn Katsīr, and the results of observations, interviews, and documents that the author obtained during the research became primary data in this research and books and articles research that is relevant to this research as secondary data.

Research data will be analyzed using descriptive analysis techniques to provide detailed explanations and depictions of the results. The author carried out three steps in the data analysis stage:

reducing data, presenting data, and drawing conclusions and verification (Miles & Huberman, 1994). Besides that, to analyze draft food *ḥalālan tayyiban* in the Qur'an, researchers use step Maudhu'i interpretation research, namely (1) determine that the problem will be studied, (2) collect related verses, (3) arrange sequence paragraph, (4) understand common sense paragraph, (5) compose discussion, (6) complete discussion with hadith, and (7) strengthens analysis with other supporting verses (Jamrah, 2002; Rahardja, Fahrudin, et al., 2024; Yamani, 2015).

Study This was done for 3 months to collect data, observe object study, and search for library data from various tafsir books and other supporting documents, starting April-June 2024. Researchers research one school in Bandung. Reasons for choosing school This object study is Because the school has a superior program that focuses on ensuring *ḥalāl* and healthy food at school. Remember, the problem trend of choosing food is a critical issue for appointments because the phenomenon is more common. Society tends to consume food that is not healthy compared to healthy food.

The novelty of the research is That the study lifts draft food *ḥalālan tayyiban* in the Qur'an as a draft base study. Remembering that the Qur'an is a book that contains concepts important in life, the writer feels it essential to return draft food *ḥalālan tayyiban* in the later Qur'an combined with existing research moment. Besides that, the author's school makes it an object of study in schools with excellent programs related to guaranteeing food and doing well at school, which he has not yet. Lots of focused schools will matter.

RESULT AND DISCUSSION

Qur'an's Views of *Ḥalālan Tayyiban* Food

In the Qur'an, the word *ḥalāl* is widely used to indicate the status and condition of something, and among other things, it indicates the status and condition of food permitted by Allah Swt to eat. The word *ḥalāl* comes from the word *al-ḥallu*, which means *al-ibāḥah*, a condition that shows the permissibility of something according to the Shari'a (Mulyati et al., 2023; Rojabiah et al., 2023). This was also agreed with by al-Jurjani, who said that the word *ḥalāl* comes from the word *al-ḥall*, which means open, and according to al-Thabari, the word *ḥalāl* means apart from or free from something (Tābarī, 2000). Al-Syawkani thinks something is said to be because something has been freed from what makes it prohibited. As for the term, *ḥalāl* means everything that is permitted and free to be done according to the Shari'a and is not subject to sanctions if it is done (Rumnah et al., 2022).

Based on several explanations related to *ḥalāl*, it can be understood that what is meant by *ḥalāl* is everything that, according to Sharia law, is permitted to be done, eaten, used, or cultivated because it is free from anything that makes it prohibited.

According to the Shari'a, food is said to be *ḥalāl* if there is nothing that makes the food prohibited or haram to eat (Shihab, 2002). Quraish Shihab classifies haram food into two forms, namely

haram because of its substance (*liẓatihi*), such as pork, dog blood, carrion, and other haram food, and haram because of other things that make it haram (*ligairihi*), such as food that the owner does not permit. eaten (Shihab, 2002). So it can be concluded that *ḥalāl* food is food that, according to Sharia law, is free and free from anything that causes the food to be haram or forbidden, whether the haram comes from the food itself or external factors.

It is related to the word *tayyib* in Qs. Al-Baqarah/ 2: 168, Imam Malik thinks that the word *tayyib* in this verse is a strengthening word for the word *ḥalāl* mentioned previously, so the word *tayyib* in this verse can also be interpreted as *ḥalāl* (Al-Qurthubi, n.d.). In contrast to Imam Malik, who interprets *tayyib* as an amplifier for the word *ḥalāl*, al-Syafi'i thinks that the word *tayyib* in this verse means delicious, al-Thabari thinks that the word *tayyib* in this verse means everything that is not contained in it is unclean and something that is forbidden. (Tābarī, 2000), Ibn al-Arabi believes that the word *tayyib* in this verse has two meanings: (1) food that contains nutrition and good nutrition for humans and (2) food that is permitted by Allah Swt (Al-Arabi, n.d.), and Ibn Katsir thinks that the word *tayyib* in this verse means all food that is delicious and nutritious for the human body and is not harmful to humans, both body and mind (Ali, 2016). So, based on the opinions of the scholars stated previously, what *Ṭayyib means* is food that is delicious, tasty, nutritious, good for the human body and mind, and does not contain any unclean elements.

The Urgency of *Ḥalālan Ṭayyiban* Food in The Qur'an

Paying attention to the food content of food is something that every human being must do (Nurbiyati, 2014). In Qs. Al-Baqarah/2: 168, Allah Swt orders humans to eat *ḥalāl* and good food (nutritious and nutritious). The word *kulu*, which is the command form of the word *akala-ya'kulu*, signifies Allah Swt orders humans to always pay attention to and consume *ḥalāl* and good food regarding its nutritional and nutritional content (Shihab, 2002) . The use of the word *al-naas*, which means "human", means that the command to pay attention to and consume *ḥalāl* and good food is not only intended for a specific group but is a command for all humans, because if Allah Swt If you only address this verse to a particular group, you will use other words, such as *āmanū* which means believer, *kafarū* which means unbelievers, and other words which indicate a particular group (Ali, 2016).

It is related to Qs. Al-Baqarah/ 2: 168, al-Sa'di thinks that this verse is a verse that appeals to all groups of people, both people who believe in Allah Swt or not (Al-Sa'di, n.d.). In agreement with al-Sa'di, Muhammad Ali al-Shabuni thinks that this verse is addressed in general, namely to humans who consume all the food that Allah Swt has provided. It is lawful for them to eat (Al-Shabuni, n.d.). In this way, it can be concluded that consuming good and *ḥalāl* food is an obligation and necessity for all humans.

It does not stop there after Allah Swt gives orders to all humans to pay attention to what they consume; four verses after that, Allah Swt gives more attention and emphasis to believers to eat food that contains nutrients and is suitable for the human body, as Allah Swt explains in Qs. Al-Baqarah. 2:

172. Al-Qurthubi believes that Qs. Al-Baqarah/ 2: 172 is still part of Qs. Al-Baqarah/ 2: 168, namely as a reinforcement of the command to consume *ḥalāl* food that is good for believers (Al-Qurthubi, n.d.). In Qs. Al-Baqarah/ 2: 172 When Allah Swt Addresses this verse to believers, Allah Swt no longer uses the word *ḥalāl* next to the word *ṭayyib* as Allah Swt uses in Qs. Al-Baqarah/ 2: 169. This shows that the faith that is rooted in the hearts of believers is a guarantee for them to stay away from foods that are not permitted for them (Shihab, 2002).

Furthermore, in Qs. Al-Mu'minin/ 23: 51, Allah Swt does not use the words *al-nās* and *al-āmanū*, but *al-Rasūl*. This shows that Allah Swt not only believers and non-believers eat *ḥalālan ṭayyiban* food, but also the Prophet Muhammad. This shows that consuming *ḥalālan ṭayyiban* food is very urgent and essential for humans because this has become a command from Allah Swt to provide the media with the verses (Ali, 2016).

The function of *Ḥalālan Ṭayyiban* Food in The Qur'an

As the author explained previously, paying attention to and consuming *ḥalālan ṭayyiban* food is very important for all humans. Consuming *ṭayyiban ḥalāl* food is good for the health of the human body and mind and affects every human activity and behavior, as explained below.

In Qs. Al-Baqarah/ 168, after Allah Swt ordered humans to consume *ḥalālan ṭayyiban* food, Allah Swt commands humans not to follow the whispers and temptations of Satan. Hamka believes that Satan will provide various tricks for humans and tempt humans to eat and fill their stomachs with anything, no matter where it comes from and what content it contains (Hamka, 2003). Quraish Shihab believes that Satan will always tempt humans not to pay attention to what they eat because this will affect all human daily activities and behavior; if humans consume *ḥalāl* and healthy food, then it will lead them to the excellent path, but on the contrary, if humans eat food that is haram and unhealthy, it will lead humans towards a wrong and misguided path (Shihab, 2002).

Masoud Heidari et al. (2023), in their research, said that consuming *ḥalālan ṭayyiban* food can improve the physical health of those who consume it and positively impact the mental health of those who consume it. Consuming *ḥalālan ṭayyiban food* can improve mental health in various ways, such as (1) consuming *ḥalālan ṭayyiban food can help humans to be closer to Allah Swt, namely by increasing the sense of calm and tranquillity in a human's mind*, (2) consuming *ḥalālan ṭayyiban food* can improve human discipline and self-control, because they will be required to always pay attention to what food and drink they consume, from how to get it to how to process it, and (3) consuming *ḥalālan ṭayyiban food* can provide and improve bodily health so that it will improve the mental health of people who consume it (Heidari et al., 2023).

Furthermore, Solomon, Berg, and Martin explained that consuming *ḥalālan ṭayyiban* food can affect human life. This is because consuming *ḥalālan ṭayyiban* food will affect the chemical reactions that occur in human cells (Ensiklopedi, 2015). Human cells generally regenerate or rejuvenate every seven years. In this rejuvenation period, 9 out of 10 brains will develop. So, the excellent influence

provided by *ḥalālan ṭayyiban* food that a person consumes will influence and change a person's characteristics for the better (Eertmans et al., 2001; Monterrosa et al., 2020; Nazihah & Arifin, 2020).

Based on the discussion that the author explained previously, a conclusion can be drawn about the importance of paying attention to and consuming *ḥalāl* and good food in terms of its content. *Ḥalālan ṭayyiban* food can influence a person's activities and personality for the better. Additionally, consuming *ḥalālan ṭayyiban* food will maintain and improve the mental health of the person who consumes it.

***Ḥalālan Ṭayyiban* Food Indicators in The Qur'an**

Not all food and drinks were created by Allah Swt. Not all are legal and have *ḥalāl* status. Therefore, it is necessary to have a tool to measure and categorize food, including *ḥalāl* food by Allah Swt or prohibited foods.

As previously explained, food and drink that is said to be categorized as *ḥalāl* is free and independent of anything that makes its status *ḥalāl*, whether from the food and drink itself or other factors that influence it (al-Jurjani, 1985). Therefore, to categorize a portion of food as *ḥalāl*, it is necessary first to know what causes it to be categorized as haram food for consumption.

Muhammad Hasbi Al-Shiddiqi when discussing Qs. Al-Baqarah/ 2: 168 states that two factors cause a food to be deemed haram (Shiddieqy, 2000), namely:

1. Foods that are forbidden because of their essence (*liazātihi*)

All food created and given by Allah SWT to humans is essentially beneficial for the human body. However, not all food Allah Swt gives is *ḥalāl*, and Allah Swt permits it to be eaten (Kurni, 2015). However, this prohibition is not without basis but is due to dire consequences if humans eat these foods, as mentioned by Allah Swt in Qs. Al-A'raf/ 7: 157 (Ali, 2016; Kurni, 2015).

In Qs. Al-Baqarah/ 2: 173, after previously Allah Swt ordered the believers to eat good food. In this verse, Allah Swt provides a classification of what foods are prohibited and forbidden to eat, namely carcasses (animals that die not through legal means, such as being strangled, beaten, fallen, and torn apart by wild animals), flowing blood, whole pigs, and animals that are not slaughtered. in the name of Allah Swt (Hamka, 2003; Shiddieqy, 2000; Shihab, 2002). Prohibitions and explanations regarding foods that are forbidden are also mentioned by Allah SWT in several verses, such as in Qs. Al-Maidah/ 5: 3.

Like food, some drinks are forbidden by Allah Swt, one of which is various types of liquor. In Qs. Al-Baqarah/2: 21, Allah Swt not immediately determining that liquor is a forbidden drink, but rather slowly, such as explaining the contents and harmful effects of the liquor itself (Kurni, 2015). This is because consuming alcoholic beverages is a culture that was common among Arabs before the arrival of Islam. Therefore, Allah Swt does not immediately prohibit it but first provides an appeal regarding its harmful impacts (Tarigan et al., 2023). Only then in Qs. Al-Maidah/7: 90, Allah Swt prohibits believers from consuming alcoholic beverages, along with the prohibition on gambling, drawing lots, and cheating (Kurni, 2015; Mahmud, 2020).

2. Foods that are Prohibited Due to Other Factors (*ligairihi*)

Not all foods are classified as haram; their haram comes from themselves, as explained in the previous point. Some foods and drinks become haram due to other factors that cause the food and drink to be haram (Ali, 2016).

Muhammad Hasbi Ash-Shiddiqy (2000) said that certain foods are forbidden for certain reasons, such as food that is taken from other people in a way that is not permitted by religion, food that is not permitted to be eaten by the owner, and other reasons that are not justified in Islam (Shiddieqy, 2000).

Based on what Hasbi said, it can be formulated that food that initially has *halāl* status can become haram if it is obtained using methods that Islam does not permit.

Like *halāl* food, not all *halāl* food is good for consumption because, when viewed from a legal perspective, *halāl* food is divided into 4, namely food that is obligatory, sunnah, permissible and makruh eaten (Shihab, 2002). Quraish Shihab (2002) believes that food is said to be good food to eat if it fulfills two things, namely:

1. Good Content

Not all *halāl* food is categorized as good food. *Halāl* food that does not contain nutrients that are good for the human body, such as vitamins, minerals, protein, fat, and carbohydrates, cannot be said to be good food because it is not suitable for the human body.

For example, teenagers tend to prefer fast food to healthy food. This is because they think that fast food is easier to get and tastes better than healthy food (Pratiwi et al., 2018; Zen et al., 2022). However, in reality, consuming fast food has a bad impact on health, such as obesity, increasing the risk of hypertension, diabetes, cancer, heart disease, and stroke (Pamelia, 2018).

Based on this, food is categorized as *halāl* food if it contains ingredients that are beneficial and good for the human body, such as vitamins, proteins, fats, carbohydrates, and minerals.

2. Good Condition

Just as not all *halāl* food is good, food said to be good is not necessarily suitable due to certain conditions. Several conditions cause the food that is good to become bad.

For example, people who have stomach disease are advised not to consume too much spicy, sour, or ready-to-eat food because these foods can trigger a recurrence of stomach disease (Hernanto, 2018; Kartika & Junaidi, 2018; Kirman et al., 2019). Therefore, it can be concluded that good food is food that not only contains nutrients that are good for the human body but also that, if eaten, does not cause harm.

School Policy in Guaranteeing *Halāl* and Healthy Food for Students

Parents have a crucial role in providing and instilling in children the importance of consuming *halālan thayyiban* food. This is based on the fact that parents are the first place in efforts to shape children's character and behavior, including healthy living behavior, by consuming *halālan thayyiban* food (Goulart et al., 2024; Moyad, 2025). One way parents can shape healthy living behavior for their

children is by providing examples of healthy living behavior and the necessities to support children to live healthy lives (Mansour et al., 2024). This is because parents are the best *role models* a child will always imitate and emulate (Azzahra, 2024; Taufiq et al., 2024).

However, not only parents, schools also have an equally important role in instilling the value the importance of consuming *ḥalālān ṭayyiban* food and providing guarantees for children to get *ḥalālān ṭayyiban* food at school (Arifin & Prihanto, 2015; Jatmikowati et al., 2023; Kaluku, 2022). This follows the function of schools as institutions that socialize students regarding the social aspects of life and also help them learn how to live where they were born (Sadullah, 2022). Based on this, there are many roles that schools can take to still an understanding of the importance of *ḥalālān ṭayyiban* food and ensure its availability in schools, such as by providing nutritional education to parents and children and also by making a policy to create a canteen with *ḥalālān ṭayyiban* food (Kaluku, 2022; Samad et al., 2024).

Based on research conducted by the author at a school in Bandung, there are four things that schools can do to ensure that students receive food that is *ḥalāl* and has good nutrition and nutritional content, namely:

1. Providing an understanding of the importance of *ḥalālān ṭayyiban* food in the classroom

One of the strategies schools implement is to provide material about the importance of consuming *ḥalālān ṭayyiban* food. In delivering material related to the extent of choosing and consuming *ḥalālān ṭayyiban* food, teachers use visual methods to show students what foods they can and cannot consume, namely by using pictures, videos, and other teaching aids to attract students' attention and making it easier for them to understand what the teachers are saying.

Apart from teachers providing material related to foods that can and cannot be eaten in class, schools also collaborate with local health institutions to educate students on the importance of consuming healthy and nutritious food, as well as conveying what effects and impact it will have accepted by the body when consuming good food. Apart from that, teachers and health counselors also convey to students the influence of healthy and nutritious food on their brain growth and development and its impact on learning activities at school. So it is hoped that students will be motivated always to eat good and nutritious food.

2. Providing Understanding of the Importance of *Ḥalālān Ṭayyiban* Food to Parents

Not only to students but the school also conveys that it is essential to provide an understanding of the importance of consuming *ḥalālān ṭayyiban* food to parents because parents are the ones who are responsible for providing healthy food and accustoming children to healthy lifestyle behaviors.

To make this happen, the school often holds events to socialize the importance of choosing and consuming *ḥalālān ṭayyiban* food by collaborating with several institutions, such as religious and local health institutions. Religious institutions convey to parents what foods are *ḥalāl* and permitted for consumption. What cannot be consumed? Health institutions convey to parents the importance of nutritious food for a child's growth and development.

Apart from holding an outreach event for parents, the school also urges parents always to bring their children lunches from home containing healthy and completely nutritious foods so that it is hoped that students will not buy too many snacks outside due to their food consumption while at school has been guaranteed by parents. With these things in mind, schools can integrate directly with parents to ensure students get healthy and nutritious food at home and school.

3. Providing role models to students

Not only do we urge parents to provide and give provisions containing healthy and nutritious food to students. The school also urges educators to bring supplies containing healthy and nutritious food to school. This is done so that educators can become good role models to students. The school also provides additional time at the beginning of the study break so that educators and students can eat lunch together. Before eating lunch containing healthy food, educators will ask students what kind of food their parents brought them. This guarantees that students' provisions are genuinely healthy and nutritionally complete food.

4. Providing *Halāl* and Healthy Food at School

Even though you have brought your own lunch from home, buying additional snacks at school cannot be avoided. This is because buying snacks is very popular with students everywhere. If Gen-Z really likes to spend their time gathering in cafes, students also have a similar habit, namely gathering in the school canteen to unwind in class.

Realizing this, the school made an exciting innovation by creating and turning the canteen into one that sells food and drinks that are guaranteed to be *halāl* and contain good ingredients. To ensure that this can be done well, the school collaborates with several experts, such as religious and health instructors, to ensure the continuity of a healthy canteen.

The sellers who sell their food in the canteen are not random sellers because they will undergo strict selection by religious and health educators. This is done so that what they sell can be guaranteed to be *halāl* and nutritionally rich and so that all programs run by the school can be integrated well and comprehensively.

In the canteen seller selection stage, religious instructors are tasked with selecting the *halāl* ingredients used by the sellers in their food and then registering them through the *halāl* application to obtain *halāl* certification. It does not stop there; after the religious instructor has selected the *halāl* ingredients of the food to be sold, the contents of the food will then be checked to see whether the food to be sold has ingredients that are good for the students' bodies. Schools do these two things to guarantee that the food sold in the canteen is healthy and good, as recommended in the Qur'an.

CONCLUSION

Allah SWT has appealed to everyone about the importance of consuming *halālan thayyiban* food in the Qur'an. The importance of consuming *halālan thayyiban* food is enshrined in the Qur'an, namely

in Qs. Al-Baqarah/2: 168, Qs. al-Baqarah/ 2: 172, Qs. al-Ma'idah/ 5: 4, Qs. Al-Ma'idah/ 5: 5, Qs. Al-Ma'idah/ 5: 88, Qs. Al-Anfal/ 8: 69, Qs. Al-Nahl/ 16: 114, and Qs. Al-Mu'minin/ 23: 51. Consuming *ḥalālān ṭayyiban* food is good for the consumer's health; the Qur'an further states that consuming *ḥalālān ṭayyiban* food affects human activity and mental health. This is proven by research, which states that the food eaten by humans will affect the human's mood and mental health; if the food eaten is excellent and nutritious, then the mood and mental health will be good and vice versa.

There are many policies that schools can implement to ensure that students get *ḥalāl* food. Based on the results of research conducted at one of the schools in Bandung, there are four things that schools can do to ensure that students get *ḥalālān ṭayyiban* food, namely (1) provide students with an understanding of what foods and drinks are permitted and suitable to eat visual materials (pictures, videos and other teaching aids), (2) providing an understanding of the importance of *ḥalāl* and healthy food to parents by bringing in a nutritionist who will explain its importance and influence on children's growth, (3) calling on teachers to also living a healthy life with the hope of being a role model and an excellent example for students, and (4) creating a canteen that only sells *ḥalāl* and nutritious food. In its implementation, the school will collaborate with religious and health educators to select and guarantee the food to be sold.

REFERENCES

- Adhani, D. N. (2019). Peran Orang Tua terhadap anak usia dini (usia 2 tahun) yang mengalami Picky Eater. *Aulad: Journal on Early Childhood*, 2(1), 39–44.
- Al-Ashfahani, A.-R. (2020). *al-Mufradat fi Gharib al-Qur'an*. Pustaka Khazanah Fawa'id.
- Al-Baqi, M. F. (1944). *Mu'jam al-Mufahras li Alfazh al-Qur'an*. Maktabah al-Kutub al-Mishriyyah.
- al-Jurjani, A. ibn M. ibn. (1985). *Al-Ta'rifat*. Dar al-Kitab al-Arabi.
- Al-Qurthubi, A. A. A. M. A. al-A. (n.d.). *al-Jami' li Ahkam al-Qur'an*. Dar al-'Ilm li al-Malayin.
- Al-Shabuni, M. A. (n.d.). *Shafwah al-Tafasir* (Vol. 3). Daar al-Fikr.
- Ali, M. (2016). Konsep makanan *ḥalāl* dalam tinjauan syariah dan tanggung jawab produk atas produsen industri *ḥalāl*. *AHKAM: Jurnal Ilmu Syariah*, 16(2), 291–306.
- Alothman, H. F., Bashatah, L., Aldossari, A. S., Alfaifi, M. S., Almutairi, A., Alshuaibi, A. A., Alajlan, H. A., Aseri, S., Aseery, A. Y., & Alhasan, N. A. (2024). How Saudi parents rationalize the choice of school for their children. *Humanities and Social Sciences Communications*, 11(1), 1–11.
- Arifin, L. A., & Prihanto, J. B. (2015). Hubungan sarapan pagi dengan konsentrasi siswa di sekolah. *Jurnal Pendidikan Olahraga Dan Kesehatan*, 3(1), 203–207.
- Azzahra, A. (2024). *PERAN ORANG TUA DALAM MENDUKUNG PERKEMBANGAN POTENSI ANAK USIA DINI*.
- Bowden, V. R., Friedman, M. M., & Jones, E. G. (2003). *Family nursing: Research, theory, and practice*. Prentice Hall.

- Eertmans, A., Baeyens, F., & Van Den Bergh, O. (2001). food likes and their relative importance in human eating behavior: review and preliminary suggestions for health promotion. *Health Education Research*, 16(4), 443–456.
- Efendi, F. K. (2021). Efektivitas Model Pembelajaran Terpadu Tipe Webbed Berbantuan Media Teknologi untuk Meningkatkan Kualitas Pembelajaran IPS Tema Makanan Sehat Murid Sekolah Dasar Gugus 29 Campaga Loe Kabupaten Bantaeng. *Journal on Teacher Education*, 2(2), 58–65.
- Ensiklopedi, S. (2015). *Ensiklopedi Sains Islami Biologi 2*. PT. Kamil Pustaka.
- Friedman, M. M., Bowden, V. R., & Jones, E. G. (2003). Introduction to the family. *Family Nursing Research, Theory, and Practice, Fifth Edition*, New Jersey: Prentice Hall, Upper Saddle River, 3–33.
- Goulart, F., Sant'Anna, V., Almli, V. L., & Maschio, G. T. (2024). Can children and artificial intelligence be sources of ideas for school meal preparations based on whole food utilization? *Food Quality and Preference*, 105349.
- Hamka, M. (2003). *Tafsir al-Azhar 2* (Vol. 2). Pustaka Nasional PTE LTD.
- Hayati, N., & Nuriya, H. (2018). Kecenderungan pemilihan jajanan pada anak usia sekolah di MI Darul Ulum Kecamatan Ngaliyan Kota Semarang. *Jurnal Gizi*, 7(1). <https://doi.org/https://doi.org/10.26714/jg.7.1.2018.%25p>
- Heidari, M., Khodadadi Jokar, Y., Madani, S., Shahi, S., Shahi, M. S., & Goli, M. (2023). Influence of food type on human Psychological–Behavioral responses and crime reduction. *Nutrients*, 15(17), 3715.
- Hernanto, F. F. (2018). Pola Hubungan Makan Dengan Pencegahan Gastritis dari SMK Antartika 2 Sidoarjo. *NERSMID: Jurnal Keperawatan Dan Kebidanan*, 1(2), 148–155.
- Hernawati, S., Hafizh, M., & Rahardja, M. N. A. (2024). Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*, 13(01), 129–144.
- Hilma, S. R., Mubaiyanah, I., Zahro, K., Firdaus, A., Dinar, I. Y., Setiyawan, H., Qomariyah, W., Mahardika, B. M., Qulby, N. W., & Sihombing, D. A. M. (2022). Perspektif Mahasiswa terhadap Perilaku Mengkonsumsi Gorengan. *Biokultur*, 11(1).
- Ilyasa, F. F., Rahardja, M. N. A., Firmansyah, M. I., Faqihuddin, A., & Muflih, A. (2024). Implementation of ARKA Model (Aktivitas, Refleksi, Konseptualisasi, Aplikasi) in PAI Learning: Building 21st Century Competencies. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 15(1), 179–195.
- Jamrah, S. A. (2002). *Metode Tafsir Maudhu'i (Sebuah Pengantar)*. Raja Grafindo Persada.
- Jatmikowati, T. E., Nuraini, K., Winarti, D. R., & Adwitiya, A. B. (2023). Peran Guru dan Orang Tua dalam Pembiasaan Makan Makanan Sehat pada Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(2), 1279–1294. <https://doi.org/DOI: 10.31004/obsesi.v7i2.3223>

- Kaluku, K. (2022). Peran Penting Sekolah dalam Memperbaiki Praktik Gizi Seimbang pada Anak. *Peran Penting Sekolah Dalam Memperbaiki Praktik Gizi Seimbang Pada Anak*.
- Kartika, D., & Junaidi, A. (2018). Aplikasi Diagnosa Penyakit Lambung Dengan Metode Forward Chaining. *Jurnal Teknologi Informatika Dan Komputer*, 4(2), 75–82.
- Kirman, K., Saputra, A., & Sukmana, J. (2019). Sistem Pakar Untuk Mendiagnosis Penyakit Lambung Dan Penanganannya Menggunakan Metode Dempster Shafer. *Pseudocode*, 6(1), 58–66.
- Kumar, R., & Raza, M. (2025). Feeding of Kids. *Elements of Reproduction and Reproductive Diseases of Goats*, 435–441.
- Kurni, W. (2015). Makanan Dalam Perspektif Al-Quran. *Al Ashriyyah*, 1(1), 10.
- Mahmud, H. (2020). Hukum Khamr Dalam Perspektif Islam. *MADDIKA: Journal of Islamic Family Law*, 1(1), 28–47.
- Mansour, S. T., Ibrahim, H., Zhang, J., & Farag, M. A. (2024). Extraction and analytical approaches for the determination of post-food processing major carcinogens: A comprehensive review towards healthier processed food. *Food Chemistry*, 141736.
- Maria, L., & Maulidia, R. (2020). Hubungan Perilaku Orang Tua Dalam Pemilihan Makanan Bergizi Dengan Status Gizi anak Pada Anak Usia Pra Sekolah. *Professional Health Journal*, 1(2), 84–93.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook*. sage.
- Monterrosa, E. C., Frongillo, E. A., Drewnowski, A., de Pee, S., & Vandevijvere, S. (2020). Sociocultural influences on food choices and implications for sustainable healthy diets. *Food and Nutrition Bulletin*, 41(2_suppl), 59S-73S.
- Moyad, M. A. (2025). Rapid Lifestyle Recommendations to Improve Urologic, Heart and Overall Health. *Current Urology Reports*, 26(1), 10.
- Mulyati, S., Abubakar, A., & Hadade, H. (2023). Makanan *Halāl* dan *Tayyib* dalam Perspektif Al-Quran. *Jurnal Ilmu Sosial Dan Humaniora*, 1(1), 23–33.
- Nazihah, A., & Arifin, B. S. (2020). The Impact of Food on Muslims Spiritual Development. *Indonesian Journal of Halāl Research*, 2(1), 27–32.
- Notoatmojo, S. (2010). *Promosi kesehatan teori & aplikasi*.
- Nurbiyati, T. (2014). Pentingnya memilih jajanan sehat demi kesehatan anak. *AJIE (Asian Journal of Innovation and Entrepreneurship)*, 3(03), 192–196.
- Nurchayati, D., & Pusari, R. W. (2014). Upaya Meningkatkan pengetahuan Makanan Sehat Melalui Penerapan Sentra Cooking pada Kelompok Bermain B di Paud Baitus Shibyaan Kecamatan Bergas Kabupaten Semarang Tahun Ajaran 2014/2015. *PAUDIA: Jurnal Penelitian Dalam Bidang Pendidikan Anak Usia Dini*, 3(2 Oktober).
- Pamelia, I. (2018). Perilaku konsumsi makanan cepat saji pada remaja dan dampaknya bagi kesehatan. *Jurnal Ilmu Kesehatan Masyarakat*, 14(2), 144–153.
- Pratiwi, H., Sety, L., & Tina, L. (2018). Analisis Faktor Risiko Kejadian Penyakit Fibroadenoma

- Mammae (FAM) di Rumah Sakit Umum Daerah Bahteramas Provinsi Sulawesi Tenggara Tahun 2017. *Jurnal Ilmiah Mahasiswa Kesehatan Masyarakat*, 3(2).
- Purkait, T., Dev, D. A., Srivastava, D., Franzen-Castle, L., Nitto, A. M., & Kenney, E. L. (2025). Are food and nutrition assistance programs fostering an equitable early care and education (ECE) food environment? A systematic review utilizing the RE-AIM framework. *Early Childhood Research Quarterly*, 70, 30–39.
- Rahardja, M. N. A., Fahrudin, Rambe, A. A., & Dwietama, R. A. (2024). Pendidikan Akhlak Memuliakan Tamu dalam Qs. al-Zāriyāt/51: 24-31: Urgensi dan Metode Pendidikan Akhlak Anak Usia Dini. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 5(1).
<https://doi.org/https://doi.org/10.19105/kiddo.v5i1.11474>
- Rahardja, M. N. A., Ibrohim, M. M. M., Akmal, M. J., Putri, A. N. C., & Sumarna, E. (2023). Eksplorasi Nilai Pendidikan Islam: Kajian Komparatif Hadis Tarbawi antara Masa Rasulullah dan Era Saat Ini. *JOURNAL OF QUR'AN AND HADITH STUDIES*, 12(2), 155–176.
- Rahardja, M. N. A., Ilyasa, F. F., Surahman, C., & Supriadi, U. (2024). Eksplorasi Gaya Bahasa dan Metode Pengulangan Qur'ani Serta Relevansinya Terhadap Pendidikan Akhlak Anak Usia Dini. *Jurnal Bahasa Dan Sastra*, 12(2).
- Rojabiah, N., Suryani, S., & Budiyanto, S. (2023). Korelasi Makanan *Halāl* Dan Thoyib Terhadap Kesehatan Dalam Perspektif Al-Qur'an. *International Journal Mathla'ul Anwar of Halāl Issues*, 3(1), 1–7.
- Rosidin, M. (2018). Reading Tafsīr Tarbawī (Qur'ānic Educational Interpretation) of Abuddin Nata from the Perspective of Paul Ricoeur's Hermeneutics. *Al-Bayan: Journal of Qur'an and Hadith Studies*, 16(1), 1–21.
- Rumnah, R., Hamidah, H., & Marsiah, M. (2022). Makanan dan minuman yang baik dan *halāl* menurut Islam. *CENDEKIA: Jurnal Ilmu Pengetahuan*, 2(3), 223–231.
- Sadullah, U. (2022). *Pedagogik: Ilmu Mendidik*. CV Alfabeta.
- Samad, N., Bearne, L., Noor, F. M., Akter, F., & Parmar, D. (2024). School-based healthy eating interventions for adolescents aged 10–19 years: an umbrella review. *International Journal of Behavioral Nutrition and Physical Activity*, 21(1), 117.
- Shiddieqy, T. M. H. A.-. (2000). *Tafsir Al-Qur'anul Majid An-Nur* (Vol. 5). PT. Pustaka Rizki Putra.
- Shihab, M. Q. (2002). *Tafsīr al-Miṣbāh 2: Pesan, Kesan, dan Kerasian al-Qur'an* (Vol. 2). Lentera Hati.
- Siegel, B. E. (2019). *Kid food: The challenge of feeding children in a highly processed world*. Oxford University Press.
- Sugiyono, D. (2023). *Metode Penelitian Pendidikan: Kuantitatif, Kualitatif, Kombinasi, R&D, dan Penelitian Tindakan*. Alfabeta.
- Sulistyoningsih, H. (2011). *Gizi untuk kesehatan ibu dan anak*.

- Sumarni, N., Rosidin, U., & Sumarna, U. (2020). Penyuluhan Kesehatan tentang Jajanan Sehat di Sekolah Dasar Negeri Jati III Tarogong Kaler Garut. *Jurnal Kumawula: Jurnal Pengabdian Kepada Masyarakat*, 3(2), 289–297.
- Surahman, C. (2019). Tafsir Tarbawi in Indonesia: Efforts to Formulate Qur'an-Based Islamic Education Concept. *Jurnal Pendidikan Islam*, 5(2), 211–226.
- Syawitri, W. A., & Sefrina, L. R. (2022). Pengaruh Media, Pendidikan Gizi, Dan Lingkungan Sebagai Penunjang Kesadaran Dalam Pemilihan Makanan. *Journal of Nutrition College*, 11(3), 197–203.
- Tarigan, M., Lestari, A., & Lubis, K. R. (2023). Peradaban Islam: Peradaban Arab Pra Islam. *Journal on Education*, 5(4), 12821–12832.
- Taufiq, S., Agustina, F., & Fauzi, M. J. (2024). Hubungan Peran Orang Tua Teman Sebaya dan Ketersediaan Makanan dengan Pemilihan Jajanan Siswa Sd (Kecamatan Blang Mangat Kota Lhokseumawe). *Jurnal Cahaya Mandalika ISSN 2721-4796 (Online)*, 5(2), 814–822.
- Vilian, M. T. (2021). Budaya Sekolah Dalam Mewujudkan Sekolah Sehat Nasional Di Sd Muhammadiyah 1 Ketelan Surakarta. *Jurnal Pendidikan Dasar Flobamorata*, 2(1), 152–161.
- Wulandari, Y., Apriyanti, L., Meiyansari, M., & Putri, Y. F. (2022). Parenting kesehatan diri dan lingkungan: Pentingnya gizi bagi perkembangan anak. *Jurnal Multidisipliner Bharasumba*, 1(02 April), 64–73.
- Yamani, M. T. (2015). Memahami Al-Qur'an dengan metode tafsir maudhu'i. *J-PAI: Jurnal Pendidikan Agama Islam*, 1(2).
- Yin, R. K. (2009). *Case Study Research Design and Methods*. Sage Publication.
- Zen, A. R., Zalnur, M., K, M., Pratiwi, Y., & Rambe, A. A. (2022). Parenting Model and the Effects Toward Children's Akhlaq: An Ethnographic Study of Coastal Community in Padang West Sumatera. *International Journal of Islamic Studies Higher Education*, 1(1), 30–41. <https://doi.org/10.24036/insight.v1i1.112>