



What they understand is not necessarily important to practice: Exploring halal literacy learning in high school students

Iis Aisyah¹, Dian Friantoro^{2*}, Muhammad Dzulfaqori Jatnika³

^{1,2,3}Siliwangi University, Tasikmalaya, Indonesia

iis.aisyah@unsil.ac.id¹, dianfriantoro@unsil.ac.id^{2*}, muhdzulfaqorij@unsil.ac.id³

ABSTRACT

Halal literacy has not become an important thing for high school students. Even though high school students or teenagers, in the future, will be the main consumers of halal products in Indonesia. The purpose of this study is to determine the Halal Literacy Index in high school students using the level of approval and the level of importance to be practiced. This study uses a quantitative descriptive approach. The respondents studied were 334 high school students in Tasikmalaya, West Java. The results showed that high school students have a higher level of approval than the level of importance to practice. It was found that of all the items, the student's level of approval has an average of 4.327 so it falls into the "Agree" criteria towards the halal concept. While the level of importance to be practiced has an average of 3.047 so it falls into the "Neutral" criteria for the importance of practicing the concept of halal in everyday life. This shows that what is approved is not necessarily important to be practiced for high school students.

ARTICLE INFO

Article History:

Received: 4 Feb 2024

Revised: 14 Apr 2024

Accepted: 16 Apr 2024

Available online: 20 Apr 2024

Publish: 22 May 2024

Keyword:

halal literacy; halal literacy learning; high school; student

Open access

Inovasi Kurikulum is a peer-reviewed open-access journal.

ABSTRAK

Literasi halal belum menjadi hal yang penting bagi kalangan Siswa Sekolah Menengah Atas. Padahal Siswa SMA atau remaja, di masa depan akan menjadi konsumen utama produk halal di Indonesia. Tujuan dari penelitian ini adalah untuk menentukan Indeks Literasi Halal pada siswa sekolah menengah atas menggunakan tingkat persetujuan dan tingkat kepentingan untuk dipraktikkan. Penelitian ini menggunakan pendekatan deskriptif kuantitatif. Responden yang diteliti sebanyak 334 siswa SMA di Tasikmalaya, Jawa Barat. Hasil penelitian menunjukkan bahwa siswa sekolah menengah atas memiliki tingkat persetujuan yang lebih tinggi daripada tingkat kepentingan untuk mempraktikkan. Ditemukan bahwa dari semua item, tingkat persetujuan siswa memiliki rata-rata 4.327 sehingga masuk dalam kriteria "Setuju" terhadap konsep halal. Sedangkan tingkat kepentingan untuk dipraktikkan memiliki rata-rata 3.047 sehingga masuk dalam kriteria "Netral" terhadap kepentingan untuk mempraktikkan konsep halal dalam kehidupan sehari-hari. Ini menunjukkan bahwa apa yang disetujui belum tentu penting untuk dipraktikkan bagi kalangan siswa sekolah menengah atas.

Kata Kunci: literasi halal; sekolah menengah atas; pembelajaran literasi halal; peserta didik

How to cite (APA 7)

Aisyah, I., Friantoro, D., & Jatnika, M. D. (2024). What they understand is not necessarily important to practice: Exploring halal literacy learning in high school students. *Inovasi Kurikulum*, 21(2), 777-788.

Peer review

This article has been peer-reviewed through the journal's standard double-blind peer review, where both the reviewers and authors are anonymised during review.



Copyright

2024, Iis Aisyah, Dian Friantoro, Muhammad Dzulfaqori Jatnika. This is an open-access article distributed under the terms of the Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA 4.0) <https://creativecommons.org/licenses/by-sa/4.0/>, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author, and source are credited. *Corresponding author: dianfriantoro@unsil.ac.id

INTRODUCTION

All Muslims are encouraged to eat halal and good food. This recommendation encourages all Muslims to always choose food products that have halal and good criteria according to Islamic teachings. Allah SWT says in Surah Al-Baqarah verse 168 which means "O man! Eat from (food) that is halal and good that is found on earth, and do not follow the steps of the devil. Indeed, the devil is a real enemy to you". This suggestion also shapes the Muslim community to implement a halal lifestyle in everyday life. The halal lifestyle is a practice in daily life that comes from Islamic teachings. This halal lifestyle is carried out starting from behavior, ways of thinking, habits, interests, and interests that follow Islamic teachings. A halal lifestyle is also carried out when someone chooses and consumes food (Menne et al., 2022).

The development of the culinary business today is very rapid as it can allow culinary producers to provide food without paying attention to halal and haram rules. Instead of applying for halal certification, the culinary business does everything possible just to get as much profit as possible (Shahabuddin et al., 2020). This can cause problems in terms of consumer protection. The public as culinary consumers can be harmed. For example, currently, some foods are found to contain elements forbidden because of the use of food coloring flanking substances with non-halal gelatin (Alsaqri et al., 2023; Zin et al., 2021). In addition, there was an issue of beef meatballs mixed with pork in many areas (Rohman et al., 2011; Windarsih et al., 2022). Some of these cases have increased the urgency of consumer protection in terms of food halalness. Consumers need to be protected from the dangers of product contamination from ingredients that contain haram. This must be done because it has been regulated in laws and regulations (Alissa et al., 2023).

The advancement of information technology has made people, including teenagers, easily influenced to improve their lifestyle. Teenagers, including high school students, are competing to actualize themselves in order to achieve satisfaction, prestige, and different experiences. Teenagers tend to like to do culinary tours at roadside stalls, cafes, and modern restaurants so in general the younger generation has consumptive behavior (Zahra et al., 2023), especially among high school students (Ridhayani & Johan, 2020; Widiyarti et al., 2022). This certainly requires teenagers to have sufficient knowledge about halal food or what is called halal literacy. A study explains that students do not have a good understanding of good and halal food products so they need education, especially about halal literacy (Suyanto et al., 2023). Halal literacy is the ability to distinguish halal and haram goods and services derived from a better understanding of Sharia rules (Hayati & Putri, 2021). This understanding of halal must be interpreted that a product must be halal starting from raw materials, and production processes, to product distribution (Novitasari et al., 2024).

This study focuses the subject on high school students because high school students still characterfully like to try new things, but have not developed character and actions towards something. The learning of halal insight can be applied in schools, but not many schools have included material on halal literacy in their subjects. One of the schools that integrates the Islamic education curriculum and the national curriculum is an integrated school (*Sekolah Islam Terpadu*) (Rahmat, 2024). This is also because curriculum development related to halal literacy in public and private schools is still an alternative (Kurahman et al., 2023). Halal literacy is only socialized to students by seminars and training activities (Mhamad et al., 2022). The opportunity to include material on halal literacy can be done by making the material into local content material (*Muatan Lokal*) (Pulhehe, 2024), or included in Islamic education materials because the curriculum is still developing according to the times (Kailani, 2021).

Research on halal literacy in schools in Indonesia has been carried out a lot, including (Kurahman et al., 2023; Mhamad et al., 2022; Qomaro, 2023), but so far it is still in the conceptual analysis. One of the studies on halal literacy survey among young adults. Halal literacy is less important to be practiced in

everyday life based on research by Cahyaningtyas in thesis titled “*Kualitas Literasi Halal pada Dewasa Muda Indonesia dengan Menggunakan Indeks Literasi Halal (HLI)*” from Universitas Gadjah Mada (See: <https://etd.repository.ugm.ac.id/penelitian/detail/178652>). Even though the young adults in the study also included teenagers, this finding is a problem. Early adolescents in a few years will become the adult generation whose main actors will be consumers of halal products. Of course, early adolescents can be well-literate in halal as early as possible to further instill a halal culture so that it can be a provision for adulthood.

This study aims to determine the Halal Literacy in high school students with research subjects namely public high school in Tasikmalaya, West Java. This research has three contributions, namely first, developing empirical research on halal literacy in schools not only conceptually. Second, providing an overview of the level of perception of halal literacy in high school students, Third, conducting halal literacy research using the Halal Literacy Index approach, which takes into account the difference between the level of approval and the level of importance to practice as done by Cahyaningtyas (See: <https://etd.repository.ugm.ac.id/penelitian/detail/178652>). It is hoped that this research can develop insights, especially in the field of the halal industry, and also enrich the study of the halal industry in Indonesia.

LITERATURE REVIEW

Piaget's Cognitive Learning Theory

Jean Piaget was born on August 9, 1896, in Neuchâtel, Switzerland, Piaget concentrates on two fields of science, namely biological sciences and the field of philosophy knowledge Suparno in his book “*Perkembangan Kognitif Jean Piaget*”. Piaget was one of the pioneers of constructivism. One of his contributions that is widely used as a reference to understand individual cognitive development is the theory of individual development stages. Individual cognitive development is a generic process. This process proceeds according to the biological mechanisms of development of the human nervous system (Huda & Susdarwono, 2023). As a person ages, his cell structure becomes more complex, thereby increasing his abilities. Since his birth, each person has an inherent need in himself to learn (Gabriel, 2021). Piaget did not see cognitive development as something that could be defined quantitatively. Thinking power or mental strength between individuals of different ages will also differ qualitatively. Thus, the learning process will occur if it follows the stages of assimilation, accommodation, and equilibration. Cognitive learning theory emphasizes the importance of internal processes or human mentality. In the view of cognitive experts, human behavior appears immeasurable and inexplicable without involving the mental learning process, namely motivation, gaps, and beliefs. From the perspective of cognitive psychology, learning is essentially a event mental, not behavioral events (which is physical), although behavioral things seem more real in almost every learning event. Piaget expressed this opinion by theorizing that the activity of interacting with the social environment and the physical environment is one of the foundations of learning. Therefore, self-activeness and the provision of personal experience a major influential aspects in supporting the construction of student knowledge (Nasir, 2022).

Concerning the concept of learning, there are six theories of cognitive development according to Jean Piaget, namely scheme, adaptation, assimilation, accommodation, balance, and organization. A schema is an information that is closely interrelated with various objects of life that are systematically arranged in the child's mind. Adaptation is the process of developing individual experiences caused by social interaction with their environment. Assimilation is new information incorporated into existing schemes. Accommodation is an updated scheme to deal with new experiences. The balance referred to in Jean Piaget's theory is the existence of a balance between demands and desires from outside each individual.

The organization referred to in this theory is an idea or idea that is grouped to be able to think according to logic.

Piaget's cognitive learning theory can be concluded that in general, the higher a person's cognitive level (knowledge), the higher his way of thinking. The implication is for educators. Educators are required to understand the stages of student development and provide learning following the thinking patterns or learning processes of students.

Halal and Haram Concepts

Discussions about the halal industry have come to the fore in recent years. Therefore, the concept of halal and haram is important to discuss at this time. The relevant halal criteria according to the research design are thayyib, dharar, najasah, and iskar. The meaning of thayyib is something that does not cause or cause harm to human beings (body and mind). Dharar is something that befalls people in the form of things that are disliked or hurtful. Najasah or commonly called najis is the opposite of the word al-thahir (holy), in terms of jurisprudence scholars argue that impurity is something dirty and can hinder the legitimacy of charity. The concept of halal not only avoids substances that should not be consumed (haram) but also includes safety and quality aspects related to the processing, handling, equipment used, storage, packaging, transportation, and distribution processes. The concept of halal is not merely a religious concept but is understood as a comprehensive concept of quality (Harizah & Usman, 2022; Novitasari et al., 2024).

There are 3 considerations in determining halal products through fatwas of the Indonesian Ulema Council (MUI). First, products that will be consumed by a Muslim, be it food, drinks, drugs, cosmetics, and others must be considered and believed to be halal and sanctified. Second, the products to be consumed be it food, beverages, drugs, cosmetics, and others are processed products that are often doubtful of halal and purity because of the risk of contamination with haram substances. Third, processed products that have gone through an examination and research process by LPPOM MUI auditors are then discussed and assessed in the Fatwa Commission meeting with LPPOM MUI to determine the halality and purity of the processed products intended to be used as guidelines for Muslims in Indonesia in consumption behavior in order to avoid haram products.

Halal Literacy and Halal Education

According to Alberta, literacy is the ability to read and write, increase knowledge and skills, think critically in solving problems, and the ability to communicate effectively that can develop potential and participate in community life (Muniroh et al., 2018). In the context of halal consumption behavior, Halal literacy is knowledge or understanding about a product that is consumed. Halal literacy is the ability to differentiate goods and services, both halal and haram, based on Islamic law (Nurhasanah & Zahra, 2023). There are two important things for halal literacy education, namely consumer literacy education, and literacy education for producers. Literacy for consumers, of course, so that consumers can choose and sort out which products are halal and which are non-halal. As for halal literacy for producers, it is intended that producers are responsible for presenting products that are guaranteed to be halal (Sampurno et al., 2022).

Halal literacy is still developed in educational institutions in curriculum and non-curriculum in schools (Kurahman et al., 2023; Mhamad et al., 2022; Yaakub et al., 2022). Halal education is an educational concept that includes learning, knowledge, and practices that follow Islamic principles and values. It includes not only religious aspects, such as the study of the Quran, hadith, and qidah, but also education in other fields such as science, art, culture, and economics directed according to Islamic principles.

The purpose of halal education is to form individuals who have extensive knowledge and understand their religion correctly, as well as have the ability to contribute positively to society by following Islamic moral and ethical values. This includes promoting justice, truth, compassion, and a deep understanding of man's relationship with Allah Almighty and his fellow human beings. Three concepts of halal education are: (1) halal education is an effort to form a Muslim society that is aware of halal and haram products and services; (2) halal education focuses on providing educational components such as curriculum, systems, institutional management, and resources that are managed efficiently; and (3) halal education is an integral part of Islamic education which aims to develop the potential of students in acquiring knowledge, understanding, attitudes, and spirituality following Islamic principles (Kurahman et al., 2023).

METHODS

This study uses a quantitative descriptive approach. Quantitative descriptive research is a type of research that describes research systematically, factually, and accurately about all facts and properties in a particular population and provides a more detailed picture. The subjects of this research are public high school students in Tasikmalaya, West Java. Three reasons for choosing the research location include, first, the selection of high school as the research location because this research focuses on research subjects in early adolescence and high school age has entered the age of early adolescence (15-19 years old) and is considered to have more mature thinking than students of junior high schools. Third, Tasikmalaya was chosen because Tasikmalaya is one of the areas in West Java that has many Islamic boarding schools. Many students are Santri in pesantren so in terms of religious knowledge it can be more in line with the topic of halal research. The respondents studied were 334 high school students. In this study, there were 32 indicators, each of which was assumed to be a sample variable of at least 320 respondents.

Data analysis techniques using index measurements, namely the Halal Literacy Index (HLI) developed by Cahyaningtyas in thesis titled "*Kualitas Literasi Halal pada Dewasa Muda Indonesia dengan Menggunakan Indeks Literasi Halal (HLI)*" from Universitas Gadjah Mada (See: <https://etd.repository.ugm.ac.id/penelitian/detail/178652>). The level of halal literacy can be measured using the halal literacy index (HLI) with an ordinal scale to indicate a level of perception. In the HLI, there are 16 halal literacy attributes measured in two components, namely the Level of Approval and the Level of Importance to Practice. Measurement of the level of perception using the Likert scale because it requires quantification of responses from respondents ranging from very negative to very positive. A response one (1) for Strongly Disagree and Very Not Important to Practice. While the response is five (5) for Strongly Agree and Very Important to Practice. Before the data is analyzed, three stages are carried out. First, an examination of the data is carried out to see the presence of multiple responses, empty responses, ambiguous responses and so on that will interfere with the data analysis process. Second, data processing is carried out by providing a code or identity on all collected data. Third, data tabulation is carried out to see the data in general. The data is processed by finding the average value (mean) to determine the level of approval and the level of importance to practice on each attribute of halal literacy. Meanwhile, the Halal Literacy Index is measured using the difference between the level of approval and the level of importance to be practiced, then calculated frequency and searched for the average value. The categorization of the halal literacy index is explained in **Table 1** below.

Table 1. Categorization of Halal Literacy Indeks

Categorization	Condition	HLI Score
Ideal	The level of approval is equal to the level of importance to practice.	0
Good	The level of approval is greater or smaller than 1 unit than the level of importance to practice	1/-1
Fairly Good	The level of approval is greater or smaller than 2 units than the level of importance to practice	2/-2
Excessive	The level of approval is smaller by 3 or 4 units than the level of importance to practice	-3/-4
Low	The level of approval is greater by 3 or 4 units than the level of importance to practice	3/4

Source: Cahyaningtyas in the thesis (<https://etd.repository.ugm.ac.id/penelitian/detail/178652>)

Furthermore, a halal literacy index analysis of each item is required to show which items are the most ideal and which items are the least ideal. Index measurement is done by reducing the level of approval with the level of importance to be practiced. Based on this, if the index number is close to zero (0), halal literacy is included in the ideal criteria. Meanwhile, if the index number is farther from zero (0), halal literacy is included in the non-ideal criteria.

RESULTS AND DISCUSSION

Demographics Data

This research took respondents from high school students with a total of 334 respondents. Respondents were selected from public high school students in Tasikmalaya. **Table 2** shows that the majority of respondents were female (63%). Meanwhile, respondents ranged in age from 15 to 18 years old, with the most being 17 years old (33.53%) and the least being 18 years old (14.97%). This study did not differentiate between grades, so grades 10, 11, and 12 were sampled. Grade 12 students (48.80) constituted the majority in the research sample, while the minority was grade 11 (11.68%). As for the overall students, most students came from the science specialization class (68.56%). Meanwhile, the number of schools used as research locations totaled 5 schools. Each school has a sample that tends to be evenly distributed. Students who came from SMAN 5 Tasikmalaya City were the most (27.84%). While students who came from SMAN 1 Singaparna became the lowest (9.88%).

Table 2. Demographics Data

	Category	N	Percent (%)
Gender	Male	123	36,82
	Female	212	63,17
Age	15 years old	87	26,05
	16 years old	85	25,45
	17 years old	112	33,53
	18 years old	50	14,97
Grade	10 th	132	39,52
	11 th	39	11,68
	12 th	163	48,80
Major	Natural Science	229	68,56
	Social Science	102	30,54
	Language Science	3	00,90
School	SMAN 4 Kota Tasikmalaya	85	25,45
	SMAN 5 Kota Tasikmalaya	93	27,84
	SMAN 1 Singaparna	33	9,88
	SMAN 2 Singaparna	51	15,27
	SMAN 1 Karangnunggal	45	13,47
	Other School	27	8,08

Source: Research 2024

Level of Halal Literacy Perception

This study aims to determine the level of approval and importance to be practiced in terms of perceptions of halal literacy. So these two aspects become a tool to measure the level of perception of halal literacy among high school students in Tasikmalaya. Figure 1 shows halal literacy perception between the level of approval and the importance of being practiced. Based on **Figure 1**, all indicators of HLI 1 to HLI 16 have a higher level of approval when compared to the importance to be practiced. The level of approval of high school students is in the value range of 4 and 5 so it is concluded that students "agree" about halal literacy. The level of importance to be practiced is at a value of 3 and 4 so it is concluded that students are "neutral" towards practicing halal literacy. Each aspect (approval and importance to be practiced) tends to be unequal in magnitude. For example, it is not certain that the difference in the level of approval of HLI 1, namely "Animal carcasses (except fish and locusts) are forbidden to eat" with the importance to be practiced will be in line with the approval of HLI 2, namely "Animal blood is forbidden to eat". This means that the level of approval and the importance of being practiced do not go hand in hand. Each student has his or her perception of the level of approval and importance of practice. This finding follows the findings in the research of Cahyaningtyas in the thesis titled "*Kualitas Literasi Halal pada Dewasa Muda Indonesia dengan Menggunakan Indeks Literasi Halal (HLI)*" from Universitas Gadjah Mada.

Based on the table, it is known that the item "Pigs are forbidden to eat" shows the highest level of approval at 4.722. and the lowest level of approval on the item "Sushi containing mirin is forbidden to eat" at 3.979. The results of measuring the level of importance to be practiced show that the item "Fish carcasses and grasshoppers are halal to eat" is the highest at 3.439 while the lowest is the item "Pigs slaughtered in the name of Allah are forbidden to eat" at 2.830. As for the average of all items, the level of approval has an average of 4.327 so it falls into the "Agree" criteria. The level of importance to be practiced has an average of 3.047 so it falls into the "Neutral" criteria (**Figure 1**).

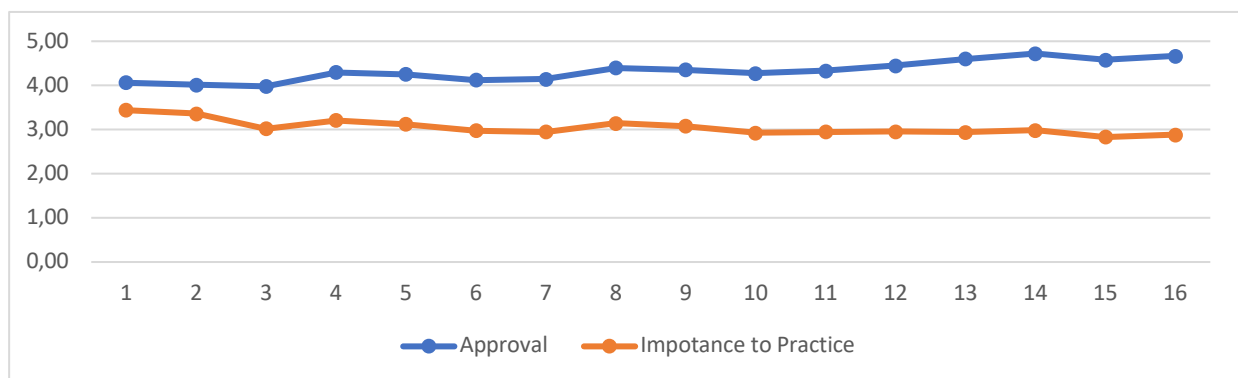


Figure 1. Halal Literacy Perception
Source: Research 2024

Halal Literacy Index (HLI)

After discussing the level of approval and the level of importance to be practiced partially, then this study measures the halal literacy index or the quality of halal literacy with the appropriate criteria. The criteria are divided into 5 types to produce 5 levels of halal literacy quality including Ideal, Good, Fairly Good, Excessive, and Low.

Table 3. Quality Level of Halal Literacy

Criteria	Level of Quality	Interpretation of Halal Literacy	Number of Respondent	Percentage
HLLi = 0	Ideal	<i>Approval = Importance Practiced The required quality action is Maintained.</i>	31	9,28
HLLi =±1 Absolute value	Good	<i>Approval - Importance Practiced=± 1 Required quality actions are low-priority Improvements.</i>	19	5,69
HLLi =±2 Absolute value	Fairly Good	<i>Approval - Importance Practiced=± 2 The required quality action is Immediate Improvement with medium priority.</i>	26	7,78
HLLi ≤ -3 Negative Value	Excessive	<i>Approval < Importance Practiced The required quality action is Modification on importance practiced because it is on an attribute that is not approved so it must be modified on an attribute with a less quality level.</i>	36	10,78
HLLi ≥ 3 Positive Value	Low	<i>Approval > Importance Practiced The required quality action is to be Improved with high priority.</i>	223	66,47

Source: Research 2024

Table 3 explains that most high school students (66.47%) have a poor quality level of halal literacy. This is because the level of approval is higher than the importance of being practiced. In addition, it can be seen that only a small proportion of students have the Ideal quality of halal literacy (9.28%). Most students at the Low, Excessive, and Fairly Good quality levels still need to be improved or modified in terms of halal literacy approval and practice (85.03%). The quality level of halal literacy can be explained in each item in Figure 2. The figure shows that there are still many students who have a poor quality level on certain items such as "Pigs are forbidden to eat" and "Drinks that intoxicate/ lose their minds (such as beer, tuak, brandy, whisky, vodka, wine, soju) are forbidden to drink". These two items are examples of items that require improvement or modification to achieve the ideal quality of halal literacy. Based on Table 4, These two items show the least ideal index. "Pigs are forbidden to eat" has an average value of 1,743 and "Drinks that intoxicate/ lose their minds (such as beer, tuak, brandy, whisky, vodka, wine, soju) are forbidden to drink" has an average value of 1,778. All of these average values should reach a number close to 0 to be ideal.

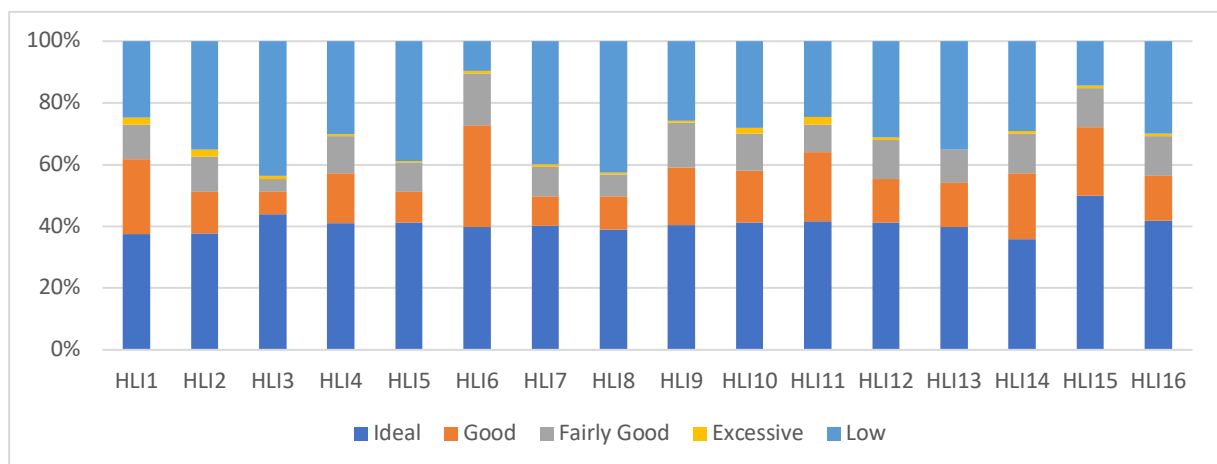


Figure 2. Quality Level of Halal Literacy
 Source: Research 2024

Table 4. Halal Literacy Indeks

Code	Item	Average
HLI6	Fish carcasses and locusts are lawful to eat	0,614
HLI15	Foods with halal labels certified by LPPOM MUI and produced by non-Muslim manufacturers/producers are halal for consumption.	0,647
HLI11	Sushi containing mirin is forbidden to eat	0,949
HLI1	Animal carcasses (except fish and grasshoppers) are forbidden to eat	1,078
HLI10	Not eating and drinking in places that also serve haram food such as pork	1,123
HLI9	Not eating and drinking in places that also serve intoxicating/intoxicating drinks (such as beer, palm wine, brandy, whisky, vodka, wine, soju).	1,138
HLI14	Anything that harms health is forbidden to consume.	1,186
HLI4	Animals slaughtered without mentioning the name of Allah are forbidden to eat.	1,243
HLI16	Cosmetics that contain lard are forbidden to use	1,263
HLI12	Cakes with rum as one of the ingredients are forbidden to eat	1,338
HLI2	Animal blood is forbidden to eat	1,380
HLI13	Medicines containing lard are forbidden to be consumed	1,482
HLI5	Food used as sacrifices/tumbals/offerings in idolatrous rituals (shirk) is forbidden to eat	1,659
HLI3	Pigs that are forbidden to eat	1,731
HLI7	Pigs slaughtered in the name of Allah are forbidden to eat	1,743
HLI8	Intoxicating drinks (such as beer, palm wine, brandy, whisky, vodka, wine, soju) are forbidden to drink.	1,778

Source: Research 2024

Discussion

This study aims to determine the level of approval and importance to be practiced in terms of perceptions of halal literacy. The level of approval among high school students is higher than the importance of practice. This means that all students have a higher approval regarding halal literacy than the practice of halal literacy. Another meaning is that students who agree with the perception of halal do not necessarily agree with whether or not it is practiced in everyday life. High school students have not realized the importance of halal practices in their daily lives even though they already understand and agree with the perception of halal. This shows that students still need halal literacy development in their daily lives. The halal literacy index in students is highest in the item "Fish carcasses and locusts are lawful to eat" with an index number of 0.614. This figure means that it is close to zero and falls into the ideal criteria. It can be concluded that students already understand how approval and the importance of practice in everyday life regarding this statement. The rest of several items are close to ideal, including "Food with halal labels certified by LPPOM MUI and produced by non-Muslim manufacturers/producers is halal to consume" and "Sushi containing mirin is forbidden to eat". The least ideal index is on the item "Drinks that intoxicate/lose their minds (such as beer, tuak, brandy, whisky, vodka, wine, soju) are haram to drink" with an index number of 1.778.

This study shows that between the level of approval and the level of importance practiced is less balanced or less than ideal or falls into a rather good level. The level of perception of halal literacy in high school students shows that the level of consent has a higher value than the level of importance practiced. Halal literacy is still understood with understanding at the level of agreeing or disagreeing while whether it is important or not to be practiced is still at a lower level of perception. That some consider it less important to practice approved halal literacy so that the necessary action is improved. Consumers consider what is assumed to be halal as not yet important to practice. For example, consumers do not attach importance to the logo printed on a product, they are more concerned with seeing based on the composition of the product (Ismail & Ibrahim, 2011).

Halal literacy in students is still at a low level and needs improvement. The improvement that needs to be made is how to ensure that halal literacy is important to support daily life. Starting from the food consumed, clothes used, goods used, financial services accessed, and so on. This research follows Malini's research in the context of MSMEs which explains that halal literacy among MSMEs is still low and needs improvement. This is because not only do consumers need to be protected, but the business sector should also better understand halal (Malini, 2021). Consumers from students can be helped by the education sector. This step is carried out to improve the halal ecosystem in Indonesia (Krisna et al., 2023). To effectively raise halal awareness among students, educational institutions must tailor their strategies to resonate with the younger generation's lifestyle (Riwajanti et al., 2020). This adjustment can help instill the significance of halal practices in students' daily routines.

CONCLUSION

This study aims to determine the level of approval and the level of importance to be practiced in terms of halal literacy in high school students in Tasikmalaya. Based on the research, it was found that from all items, the level of approval of students had an average of 4.327 so it was included in the "Agree" criteria. The level of importance to be practiced has an average of 3.047 so it falls into the "Neutral" criteria. The highest approval value is on the item "pork is forbidden to eat" and the lowest approval value is on the item "Sushi containing mirin is forbidden to eat". The highest value of importance to be practiced is in the item "Fish carcasses and grasshoppers are halal to eat" and the lowest value is "pork slaughtered in the name of Allah is forbidden to eat". High school students in Tasikmalaya were found to have a higher level of approval than importance to be practiced. This shows that what is approved is not necessarily important to be practiced. Improving halal literacy could be a valuable addition to the educational landscape in Indonesia, given the cultural and religious significance of halal practices in the country. Future studies could concentrate on evaluating and enhancing halal literacy among high school students to foster a better understanding of halal principles and practices within the Indonesian context.

AUTHOR'S NOTE

The author declares that there is no conflict of interest regarding the publication of this article. The author confirms that the data and content of the article are free from plagiarism.

REFERENCES.

- Alissa, E., Bafadhal, F., & Amir, D. (2023). Perlindungan konsumen terhadap produk makanan kemasan Usaha Mikro, Kecil, dan Menengah (UMKM) yang tidak bersertifikasi halal di Kota Jambi. *Jurnal Ilmiah Universitas Batanghari Jambi*, 23(3), 2980-2986.
- Alsaqri, S. N., Mabood, F., Boqué, R., Jabeen, F., Ahmad, A., Hussain, J., ... & Din, I. U. (2023). Rapid detection of pork gelatin in ice cream samples by using non-destructive FT-NIR spectroscopy and partial least squares-discriminant analysis. *Food Chemistry Advances*, 2, 1-7.
- Gabriel, N. (2021). Beyond 'developmentalism': A relational and embodied approach to young children's development. *Children & Society*, 35(1), 48-61.
- Harizah, S., & Usman, M. (2022). Industri halal dalam perspektif ekonomi Islam. *Izzi: Jurnal Ekonomi Islam*, 2(3), 149-161.

- Hayati, S. R., & Putri, S. A. M. (2021). Analisis literasi halal, label halal, Islamic branding, dan religious commitment pada pembelian makanan di Tsabita Halal Bakery. *Shahih: Journal of Islamicate Multidisciplinary*, 6(2), 164-176.
- Huda, S. T., & Susdarwono, E. T. (2023). Hubungan antara teori perkembangan kognitif Piaget dan teori belajar Bruner. *Jurnal Muassis Pendidikan Dasar*, 2(1), 54-66.
- Ismail, H., & Ibrahim, H. R. (2011). Halal literacy among Malaysian Gen-Y consumers. *Jurnal Penyelidikan Islam*, 24, 205-218.
- Kailani, R. (2021). Model pengembangan kurikulum pendidikan agama Islam. *Inovasi Kurikulum*, 18(2), 178-195.
- Krisna, R., Yusuf, M., & Putra, E. (2023). Analysis of the halal ecosystem and halal literacy on the development of Islamic economic halal regulation. *Proceeding of The International Conference on Business and Economics*, 1(1), 318-336.
- Kurahman, O. T., Priatna, T., & Cahyanto, T. (2023). Reorientation of halal literacy education development in the curriculum of Islamic educational institutions: An alternative concept. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(1). 551-566
- Malini, H. (2021). Small and medium enterprises halal literacy measurement during COVID-19 pandemic. *Journal of Islamic Economics and Finance Studies*, 2(2), 110-121.
- Menne, F., Santing, W., Makkawaru, Z., & Mabruri, T. (2022). Halal lifestyle in the COVID-19 pandemic. *Islamic Research*, 5(2), 148-156.
- Mhamad, A., Ardmare, P., Tapotoh, F., Lateh, A., Chapakiya, H., Seede, Z., Salae, K., & Radenamad, N. (2022). A comparison of high school students' knowledge and satisfactions regarding basic science and halal science literacy training course. *Proceedings of The International Halal Science and Technology Conference*, 15(1), 245-252.
- Muniroh, L., Suryana, D., & Budiarto, E. (2018). Mengembangkan potensi masyarakat melalui kegiatan literasi yang efektif dan aplikatif di Desa Sukajadi. *Abdi Dosen: Jurnal Pengabdian pada Masyarakat*, 2(2), 166-173.
- Nasir, M. A. (2022). Teori konstruktivisme Piaget: Implementasi dalam pembelajaran Al-qur'an hadis. *JSG: Jurnal Sang Guru*, 1(3), 215-223.
- Novitasari, W., Samosir, B. S., Habibi, H., & Harahap, E. (2024). Halal certification literacy for MSME Enterprises' Aisyiyah Tranting Market Sipirok. *Aktual: Jurnal Pengabdian kepada Masyarakat*, 2(1), 27-32.
- Nurhasanah, E., & Zahra, Q. S. A. (2023). Analysis of halal literacy level of MSMEs in Tasikmalaya. *Al-Infaq: Jurnal Ekonomi Islam*, 14(1), 117-127.
- Pulhehe, N. (2024). Indigenous knowledge in Indonesia curriculum development: Literature review of Indonesia's education policy. *Inovasi Kurikulum*, 21(1), 97-108.
- Qomaro, G. W. (2023). Tingkat literasi halal remaja dan strategi penguatannya: Studi di pesantren di Indonesia. *Nahnu: Journal of Nahdlatul Ulama and Contemporary Islamic Studies*, 1(2), 175-190.
- Rahmat, R. (2024). Integration of integrated Islamic school curriculum into kurikulum merdeka. *Inovasi Kurikulum*, 21(1), 229-242.

- Ridhayani, F., & Johan, I. R. (2020). The influence of financial literacy and reference group toward consumptive behavior across senior high school students. *Journal of Consumer Sciences*, 5(1), 29-45.
- Riwajanti, N. I., Kusmintarti, A., & Alam, F. E. S. M. (2020). Exploring students' religiosity and halal lifestyle. *Annual Management, Business and Economic Conference (AMBEC 2019)*, 1, 106-111.
- Rohman, A., Erwanto, Y., & Man, Y. B. C. (2011). Analysis of pork adulteration in beef meatball using Fourier Transform Infrared (FTIR) spectroscopy. *Meat Science*, 88(1), 91-95.
- Sampurno, B., Choiruddin, A., Mirmanto, H., Kurniawan, A., & Haekal, M. (2022). Pemberdayaan berkelanjutan UMKM sadar halal di Madiun guna mendukung proses sertifikasi halal. *Sewagati*, 6(6), 685-692.
- Shahabuddin, A. S. M., Sukor, M. E. A., & Hashim, N. H. (2020). Product-centric halal business: A critique from an Islamic perspective. *Journal of Islamic Marketing*, 11(6), 1707-1724.
- Suyanto, A., Nurrahman, N., Aminah, S., & Hersoelistyorini, W. (2023). Sosialisasi pangan aman dan halal pada siswa sekolah. *Jurnal Inovasi dan Pengabdian Masyarakat Indonesia*, 2(3), 14-18.
- Widiyarti, W., Rusdarti, R., & Pujiati, A. (2022). The determinants of consumptive behaviour of social studies students in state senior high school Salatiga. *Journal of Economic Education*, 11(2), 306-317.
- Windarsih, A., Riswanto, F. D. O., Bakar, N. K. A., Yuliana, N. D., Dachriyanus, & Rohman, A. (2022). Detection of pork in beef meatballs using LC-HRMS based untargeted metabolomics and chemometrics for halal authentication. *Molecules*, 27(23), 1-14.
- Yaakub, E., Shahrudin, M. S., Sarwan, M. Y., & Ismail, A. Z. (2022). A new dimensional halal curriculum standard in preparation for global labor market drivers. *Al-Qanatir: International Journal of Islamic Studies*, 28(2), 61-71.
- Zahra, A., Khairani, U., & Lestari, D. (2023). Pengaruh fomo, gaya hidup terhadap perilaku konsumtif mahasiswa Fakultas Ekonomi dan Bisnis Islam Universitas Islam Negeri Sumatera Utara. *Jikem: Jurnal Ilmu Komputer, Ekonomi dan Manajemen*, 3(2), 3204-3226.
- Zin, Z. M., Sarbon, N. M., Zainol, M. K., Jaafar, S. N., Shukri, M. M., & Rahman, A. H. A. (2021). Halal and non-halal gelatine as a potential animal by-products in food systems: prospects and challenges for Muslim community. *International Conference on Science, Technology, Engineering and Industrial Revolution (ICSTEIR 2020)*, 1, 530-540.