

## The Influence of Islamic Education on Halal Lifestyle Awareness in Muhammadiyah Junior High School

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### Abstract

The purpose of this study was to determine the correlation between halal knowledge and the halal lifestyle of Muhammadiyah junior high school students in East Java. This study used quantitative methods with a correlation data analysis model using SPSS statistical 19 software to analyze questionnaires that have been distributed to 261 students from two schools, those SMP Muhammadiyah 1 Sidoarjo and SMP Muhammadiyah 12 Gresik Kota Baru. From the results of the analysis, it was found that a significant correlation of 0.01 means that the correlation is very strong between students' halal knowledge and their halal lifestyle. Conditions in the field of material about halal in Islamic Religious Education subjects are very minimal, from curriculum analysis found halal material in the eighth grade of even semesters on the theme of the Qur'an recognizes verses and hadiths about halal food. From this study, it was found that students' halal lifestyle was determined by how they acquired knowledge, of which 88.9% of students' halal knowledge was obtained from PAI lessons at school. So that a learning model is needed that leads to a 21st century learning model, one of which is with the Project Based Learning (PjBL) model, real project-based learning in life

**Keywords:** *lawful lifestyle; awareness; Islamic religious education*

### Abstrak

Tujuan penelitian ini untuk mengetahui korelasi antara pengetahuan halal dengan gaya hidup halal siswa menengah pertama Muhammadiyah di Jawa Timur. Penelitian ini menggunakan metode kuantitatif dengan model analisis data korelasi menggunakan software SPSS statistic 19, untuk menganalisis angket yang telah disebarakan kepada 261 siswa dari dua sekolah yaitu SMP Muhammadiyah 1 Sidoarjo dan SMP Muhammadiyah 12 Gresik Kota Baru. Dari hasil analisis ditemukan bahwa *correlation significant* 0,01 artinya *correlasi* sangat kuat antara pengetahuan halal siswa dengan gaya hidup halal mereka. Kondisi di lapangan materi tentang halal dalam mata pelajaran Pendidikan Agama Islam sangat minim, dari analisis kurikulum ditemukan materi halal di kelas delapan semester genap pada tema al-Qur'an mengenal ayat – ayat dan hadits tentang makanan halal. Dari penelitian ini ditemukan bahwa gaya hidup halal siswa ditentukan bagaimana mereka memperoleh pengetahuan yang 88,9% pengetahuan halal siswa diperoleh dari pelajaran PAI di sekolah. Sehingga diperlukan model pembelajaran yang mengarah pada model pembelajaran abad 21 salah satunya dengan model *Project Based Learning (PjBL)* pembelajaran berbasis proyek nyata dalam kehidupan inilah nilai *keterbaruan (novelty)* model pembelajaran Pendidikan Agama Islam.

**Kata Kunci:** *halal lifestyle; kesadaran; Pendidikan agama Islam*

## INTRODUCTION

Islamic Religious Education is a compulsory subject that is implemented at the level of pre-school (PAUD), elementary school (SD), junior high school (SMP), and high school (SMA). In accordance with the government's mandate contained in the Regulation of the Minister of Religion (PMA) No. 16 of 2010 concerning the implementation of Religious Education in schools. Article 4 paragraph (1), (2), (3) and (4) states that if there are at least 15 students in one class or one school, then religious education must be served (Tolhah et al., 2016).

Islamic Religious Education in Muhammadiyah schools is called Al-Islam. This subject is expected to be able to provide knowledge to shape attitudes, personality, skills of students in practicing Islamic teachings related to belief in Allah SWT and His creation (Ilmiah & Hadi, 2020) then manifested in good character and implemented through subjects at school. So Islamic Religious Education in schools achieves the final outcome of the expected learning, namely, encouraging students to obey the teachings of their religion (Islam) in everyday life.

Currently Islamic religious education is needed in answering the problems of today's society or what is known as a global trend (Suradi, 2017). Therefore Islamic Religious Education always provides knowledge that is oriented towards becoming a guide for human life. Do not let the learning of Islamic Religious Education only be limited to completing learning outcomes and stop at the cognitive domain. To improve the quality of religious education in schools and achieve quality education for all, new innovations are needed (Maulana et al., 2022) which is strategic in the implementation of Islamic religious education in schools.

Learning Islamic Religious Education at this time must be oriented multidisciplinary. Understanding Islamic Education as an Education system requires other disciplines. So that the concept and perception of universal Islamic education emerged (Tabrani., 2014). The scientific disciplines that can be used include history, philosophy, sociology, management, culture, information and technology, as well as politics (Tabrani., 2014). It is hoped that by understanding Islamic Religious Education in various disciplines it can answer the current societal problems.

One of the problems that occur in global society is lifestyle. A person's lifestyle can be influenced by his religious beliefs, (Abu-Hussin et al., 2017) but this depends on the individual adherents of the religion. For Islamic communities who have religious teachings including; fasting, hajj, charity, mu'amalah, establishing brotherhood among fellow Muslims or adherents of other religions (Mohamed et al., 2013) and how they get used to eating, drinking, wearing clothes, and living patterns that pay attention to halal in them.

The global community is starting to implement the halal lifestyle in their daily lives. Halal is no longer a measure of a particular religion (Rezai et al., 2015), but it has become a global trend, the halal lifestyle continues to be in demand by the international community (Hasanah et al., 2017; Salman et al., 2019). Halal has a mission to convey ideas about cleanliness, health, friendly attitude towards society, environment and animals. Halal concept Today's development is not only limited to consumption of food and beverages (Jais, 2014; Warty et al., 2019).

The Indonesian population has various ethnicities, tribes, cultures and religions spread across two major tribes. According to data from the Central Bureau of Statistics, 40.05% are Javanese, 15.50% Sundanese, the remaining 1,331 ethnic groups recorded at the end of the 2010 census (Badan Pusat Statistik, 2015). According to kemenag.go.id, the data of adherents of the religion of the Indonesian people is 92.42% Muslim, 80.98% Christian, 33.30% Catholic, 1.85% Hindu, 8.24 Buddhist, the remaining Confucianism and belief (Kemenag.go.id, 2022). Indonesian citizens who are non-Muslims carry out their religious studies represented by religious leaders in their respective places of worship in accordance with the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010 (Agama, 2010).

In line with the philosophical foundation of national education in curriculum development it must be rooted in national culture, present national life and future national life (Pendidikan et al., 2013). Strengthened by the independent curriculum in Law No. 34 in the competency standard for graduates of the first high school/Madrasah Stanawiyah point 9;

*"Have the ability to behave and behave in good and moderate manners in daily socio-cultural life within the family, surrounding environment,*

*regional, national and global, which is based on the understanding of valid scholars from the Qur'an and Hadith which is manifested in faith as based on the encouragement of charity, with fiqh as the basis for the provisions of worship and muamalah, which takes lessons from the history of Islamic civilization as a wise inspiration, and is able to communicate using Arabic as a means of learning religion from its authentic sources as well as for muamalah needs.*

Supported by the Decree of the Ministry of Education, culture, research and technology number 008/H/KR/2022 concerning Learning Achievements in the subject of Islamic Religious Education and morals, that Islamic religious education faces a complex 21st century. A deeper understanding of religion is needed, not only in terms of human relations with God, but also in relation to oneself, fellow citizens, fellow human beings and the universe.

So it is necessary to develop a more interactive learning model (Habibi et al., 2023), such as: inquiry and discovery learning (a learning process that is based on curiosity and discovery), student-centered learning (child-friendly learning), problem-based learning (problem-solving-based learning), project-based learning (real project-based learning in life), and collaborative learning (collaborative learning process). This is important to implement in schools because the number of schools is more dominating than madrasas. Nationally, the number of schools spread across East Java is reported for the 2020/2021 year via the official website kemendikbud.go.id (Pendidikan et al., 2013) as follows:

**Table 1.**  
**School data in East Java 2020/2021**

Elementary School			Junior High school			Senior High School			Vocational School		
Coun try	Priv	Tota l	Coun try	Priv ate	Tot al	Coun try	Sw as ta	Tot al	Coun try	Sw as ta	Tot al
17.215	9,405	26,620	1929	6,935	8,864	514	3,083	3,597	298	1852	2,150

It can be seen from the data that the number of junior high school private schools is very large, so it is possible to carry out halal education through learning Islamic Religious Education. Supported by a more innovative and creative learning

model. From these data it is a strong reason why researchers focus on schools, plus Islamic religious education (PAI) in schools is sometimes used as a second subject, general subjects are preferred (Ilmiah & Hadi, 2020).

According to data from the Muhammadiyah Central Executive Board of Basic Education, there are 180 junior high schools in East Java (Muhammadiyah, 2020) with different school categories. PAI subjects in Muhammadiyah schools are called eyes Islamic studies. The curriculum used is a combination of the PAI curriculum from the government and the Muhammadiyah curriculum which was approved by the Muhammadiyah Central Executive Board of Education. Mapel al-Islam is a hallmark of Muhammadiyah schools, so it is very possible if researchers analyze whether the halal lifestyle of Muhammadiyah Middle School students is influenced by the al-Islam subjects they get from school.

Muhammadiyah schools that were used as research objects were schools with the highest number of students in East Java, namely Muhammadiyah 1 Sidoarjo Middle School and Muhammadiyah 12 Gresik Middle School, Kota Baru. Apart from having the highest number of students, these two schools are also driving schools, it is very possible to become an example for other schools.

Departing from initial research on halal lifestyle in PAI learning books at the junior high school level through the Content Analysis approach, it was carried out on three Islamic Religious Education textbooks published by the Ministry of Religion of the Republic of Indonesia. The currently developing halal lifestyle research is based on six halal principles; health, elements of security, purity, cleanliness, peace, and human dignity (Halimah et al., 2016; Mohammed et al., 2020). The results of the analysis show that the concept of a halal lifestyle in PAI textbooks does not exist at all. So the contents of the halal lifestyle concept need to be included in the theoretical framework and curriculum.

Din Wahyudin (2018) conducted research on halal food content in the PAI curriculum, Oktavia (2021) implemented PAI content on halal food and drinks, Ahmed (2014) described how halal education in the future could be included in the education curriculum in Malaysia. Abdurrahman (2015) research on halal cosmetics which influences the behavior of adolescents in choosing halal products

in the cosmetics used. Bahatma Baca (2021) conducted research on halal lifestyle as a form of social determination missionary effort. The results of this research provide information that society is currently more critical in buying and consuming food, beverage and service products. Arna Asna Anisa (2021) conducted research on the halal lifestyle model developed at Islamic boarding schools (Annisa, 2021), one form of implementation of the halal lifestyle that is implemented in Islamic boarding schools is also carried out by Suryani (2021). The research was conducted when the Covid 19 pandemic began to decline and started a new normal and learning at Islamic boarding schools, so we conducted a survey on how the level of knowledge of students about clean living was then correlated with their lives at Islamic boarding schools (Suryani, 2021).

Strengthened by Nur Indah's research (2019) exploring the religiosity and halal lifestyle of students in Malang by using a Group Discussion Forum with 18 students spread across 5 tertiary institutions. it was found that their level of religiosity was heavily influenced by the environment, the number of college assignments and other jobs. Meanwhile, students' halal lifestyles are more influenced by social media, so they expect literacy about halal to be echoed more on social media (Riwajanti et al., 2020). Based on previous research, the researcher wanted to find out whether the halal lifestyle was obtained by students through religious learning at school or from others.

## **METHOD**

This study used a quantitative descriptive approach with a correlation data analysis model supported by SPSS Statistics 19 software. Statistics is an important science to achieve valid research results in measuring, causal validity and generalization (Merther, 2020). Statistics are very useful for describing the results of measuring single variables and for constructing and evaluating multi-item objects. The statistical data in this study is processed data on the distribution of questionnaires about halal knowledge and awareness of students in two Muhammadiyah Middle Schools which have accreditation status A and as driving schools.

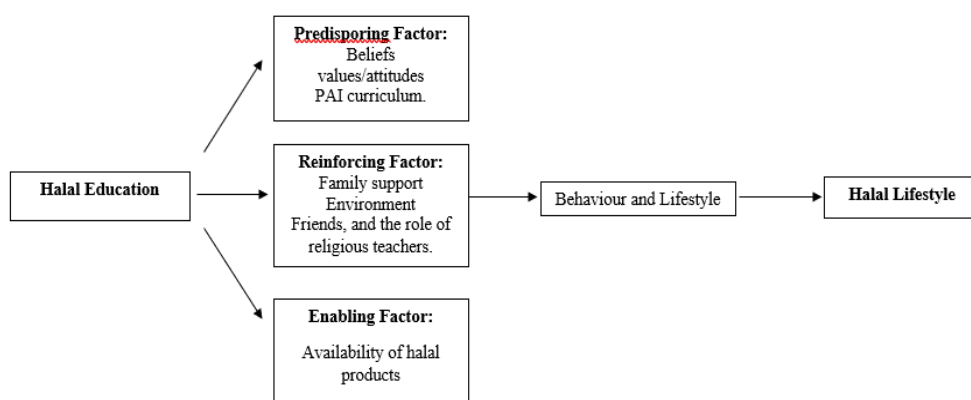
The population used in this study was class VIII students totaling 261 students. Class VIII was chosen because, halal content can be found in the curriculum and the material is class VIII. By using correlation analysis, this study tries to find a relationship between the two variables, the 1st variable about student knowledge about halal lifestyle, the 2nd variable is halal lifestyle of SMP Muhammadiyah East Java students who are in the two industrial cities of Sidoarjo and Gresik. The variables and indicators from this study can be displayed as follows:

**Table 2.**  
**Variables and Indicators of Halal Knowledge and Halal Lifestyle of Students**

Variable	Dimensions	Indicator
<b>X variable</b> Knowledge	Knowledge of the concept of Halal lifestyle	<ol style="list-style-type: none"> <li>1. Halal is related to what we eat</li> <li>2. Halal is related to the religion of Islam</li> <li>3. Food mixed with unclean items is considered haram</li> <li>4. Chicken tiren is an unclean object</li> <li>5. An example of implementing a halal lifestyle is not having free sex</li> <li>6. Always maintain personal and environmental hygiene, including a halal lifestyle</li> <li>7. Mung bean bakpau in the shape of a pork is halal to eat.</li> <li>8. Buldak is a typical Korean food that is halal to eat</li> </ol>
<b>Y variable</b> Halal Lifestyle	Halal lifestyle of Grade 8 Muhammadiyah Middle School students	<ol style="list-style-type: none"> <li>1. Have you ever bought food at a contemporary or viral culinary stall? (gacoan noodles, devil seblak, mixue, youth café, ramen noodles, etc.)</li> <li>2. When buying a product (food and others) because a friend joins in</li> <li>3. Have you ever consumed Korean and Chinese food products such as: Kimchi instant noodles, ramen, U-Dong instant noodles.</li> <li>4. Do you consider the halalness of the restaurant/café or entertainment venue you visit?</li> <li>5. Have you ever received material about halal? Never/never. If so, state where and when?</li> <li>6. Every food/beverage purchase pays attention to the halal label</li> <li>7. When consuming food / drink pay attention to the composition.</li> </ol>

Variables and indicators of halal lifestyle for junior high school students have been validated by a team of experts. To illustrate the framework of the student's halal lifestyle theory, it can be seen in the following figure:





**Figure 1.**  
**Student lifestyle halal theoretical framework**

Looking at this framework, it can be understood that what underlies the halal lifestyle of students is: knowledge gained from PAI subjects at school, religiosity (Jannah & Al-banna, 2021), the teacher's role in explaining halal material and the availability and clarity of halal products that arise from habituation and lifestyle eventually lead to a halal lifestyle.

## **RESULTS AND DISCUSSIONS**

### **Al-Islam Curriculum in Muhammadiyah Schools**

Muhammadiyah schools have a distinctiveness in their learning which lies in ISMUBA subjects (al-Islam, Kemuhammadiyah, and Arabic) these subjects are Muhammadiyah's center of excellence as an effort to character education and cadre formation (Jatim, 2022) in line with the provisions of Law Number 20 of 2003 concerning the national education system article 36 paragraph 3, which reads: "The curriculum is prepared according to the level of education within the framework of the Unitary State of the Republic of Indonesia by taking into account: 1) increasing imtaq (faith and piety), 2) improving morals noble, 3) increasing the potential, intelligence, and interest of students, 4) diversity of regional and environmental potential, 5) demands for regional and national development, 6) demands for the world of work, 7) development of science, technology, and arts, 8) religion, 9) dynamics of local development, and 10) national unity and national values (Indonesia, 2003).



Muhammadiyah Education founded by KH Ahmad Dahlan in 1912 (Lenggono, 2018) in the form of modern institutions is the embodiment of a dichotomous educational reality. Initially, education in Indonesia had two systems, namely, Islamic boarding school education which taught Islamic religious knowledge, and secular education which was initiated by the Colonials. Muhammadiyah education tries to combine these two different sides into a holistic integrative modern Islamic education system. The main characteristic of this education is teaching Islamic religious knowledge, Arabic and Muhammadiyah besides teaching other general knowledge. It is hoped that graduates will have extensive knowledge supported by religious knowledge and master Arabic. The contents of the al-Islam, Muhammadiyah and Arabic curriculum, hereinafter referred to as ISMUBA, are structured as follows:

**Table 3.**  
**ISMUBA Curriculum Content**

No	Subjects	VII	VIII	IX
<b>A</b>	<b>Intracurricular Activities</b>			
1.	Al-Islam	3	3	3
2.	Muhammadiyah	1	1	1
3.	Arabic	2	2	2
<b>B.</b>	<b>Kookurikuler</b>	2	2	2
<b>C.</b>	<b>Extracurricular</b>	2	2	2
<b>Total</b>		<b>10</b>	<b>10</b>	<b>10</b>

ISMUBA's co-curricular and extracurricular activities are additional learning so that they are adapted to the diversity of curricula developed and the local potential of education units. Kookurikuler is an educational institution's effort to provide understanding and appreciation of the material obtained, such as habituation of worship and muamalah in the form of routine study activities, congregational prayers at school, habituation of Duha prayer, habituation of sunnah fasting, the implementation of which is self-regulated by the teacher outside of study time.

Extracurricular activities are more aimed at developing students' potential, talents, interests, abilities, personality, cooperation, and independence. This activity is implemented in the form; extra yahfidzul Qur'an, Muhadloroh (speech practice), tapak Suci (self-defense in Muhammadiyah), scouting, and others. The

achievement standards for junior high school graduates are divided into three domains; first, the attitude dimension, including: a) having faith and piety to Allah SWT, having the spirit and being consistent in Islamic belief by making the Al-Qur'an and hadith as guidelines. b) have good morals, good character, honest, caring, polite in daily communication and social interactions. c) be responsible, consistent, and progressive. d) true learners, lifelong, and critical in taking compassion. e) physically and mentally healthy according to the child's development in the family environment,

Second, the knowledge dimension, includes: factual, conceptual, procedural, metacognitive and suprarational knowledge at a simple specific level supported: science, technology, art, culture, humanities, Islam, Muhammadiyah and Arabic. As well as being able to link this knowledge within oneself, family, school, community, and the surrounding natural environment, nation, state, and regional area. The three dimensions of skills, the expected skills include thinking and acting, including: creative, productive, critical, independent, collaborative and communicative through various approaches, such as: normative, scientific, and other approaches that are appropriate to the scientific discipline.

To find out the contents of the halal lifestyle in al-Islam learning, then by looking at the curriculum content standards, the researcher displays the eighth grade curriculum content standards which contain the contents of the halal lifestyle:

**Table 4.**  
**Standard Contents of Mapel al-Islam class VIII Even Semester**

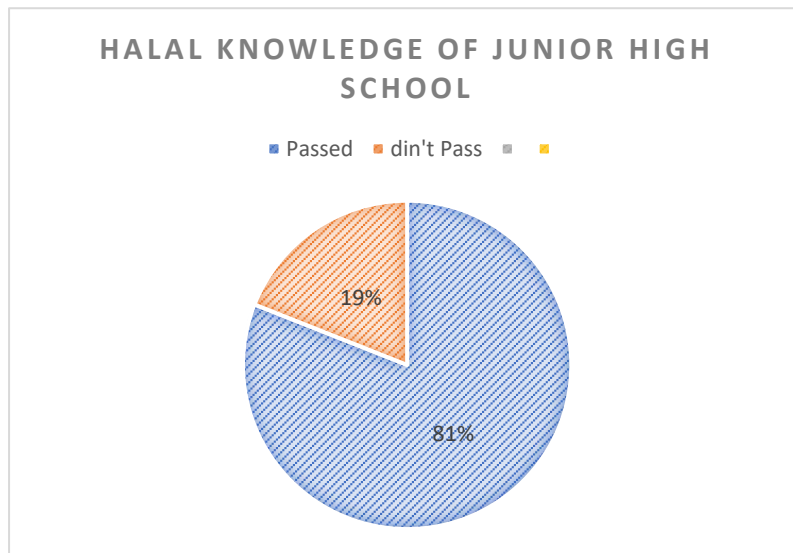
<b>CORE COMPETENCE 1 (SPIRITUAL ATTITUDE)</b>	<b>CORE COMPETENCE 2 (SOCIAL ATTITUDE)</b>	<b>CORE COMPETENCE 3 (KNOWLEDGE)</b>	<b>COMPETENCE 4 (Skills)</b>
Religiosity Values, including Faith and Piety to Allah Swt., Obey worship and pray before and after carrying out Integrity Value activities, including; honest, humble, courteous,	Nationalism values include; spirit of nationalism, love of the motherland, tolerance, democracy, love of peace Values of mutual cooperation include: friendly and communicative, care for the environment, care for the social,	Understand, apply, and analyze and evaluate factual, conceptual, procedural and metacognitive knowledge based on curiosity about science, technology, art, culture, and humanities with insights into	Processing, reasoning, and presenting and creating in the realm of concrete and abstract realms related to the development of what one learns at school independently, and acts effectively

responsible, exemplary, moral commitment, love of truth, keeping promises and anti-corruption	respect for achievement Independence values include: self-confidence, discipline, responsibility, hard work, curiosity, like to read	humanity, nationality, statehood, and civilization related to causes of phenomena and events, and apply procedural knowledge in a specific field of study according to their talents and interests to solve problems	and creatively, and is able to use methods according to scientific principles
<b>Al-Qu'an and Hadith</b>			
1.3. Accustomed to reading the Qur'an believing that Allah commands to consume halal and nutritious food and drink	2.3. Accustomed to consuming halal and nutritious food and drinks in daily life as an implementation of understanding QS an-Nahl/16: 114 and related Hadith	3.3. Read QS an-Nahl/16: 114 with tartil	4.3.1 Shows memorizing QS. An-Nahl.16:114 as well as related hadiths smoothly
			4.3.2 Presenting the relevance of consuming halal and nutritious food and drinks in daily life with the message of QS an-Nahl/16: 114

You can see how minimal the explanation is about the halal lifestyle which is limited to consuming halal and nutritious food and drinks. The researcher found that some teachers only focused on core competency 1 and core competency 3. Meanwhile, the realm of social attitudes contained in core competency 2 and skills contained in core competency 4 was minimally explored by teachers.

## Learning Al-Islam at Muhammadiyah Middle School

Al-Islam learning in schools has been more dominantly carried out with the conventional model of lectures and questions and answers (Wahyuni & Fitriana, 2021). This learning method is not bad, but has a bad impact on students, because students are only listeners so that students' creativity does not develop. Reinforced by the author's initial research on the Pedagogical Content Knowledge (PCK) of PAI/al-Islam teachers in East Java, it was found to be low (Handayani et al., 2023). It is clear that to obtain quality al-Islam learning, it starts from the learning process. This fact can be proven from the following research data:

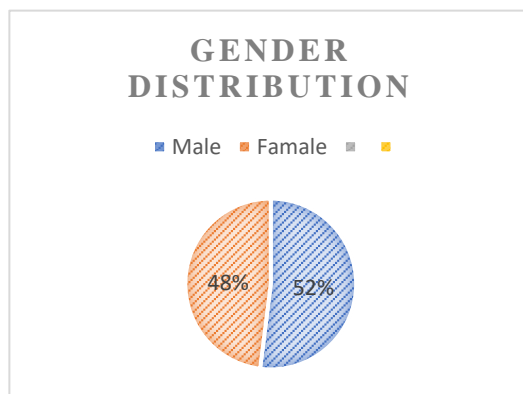


**Figure 2.**  
Level of students' halal lifestyle knowledge

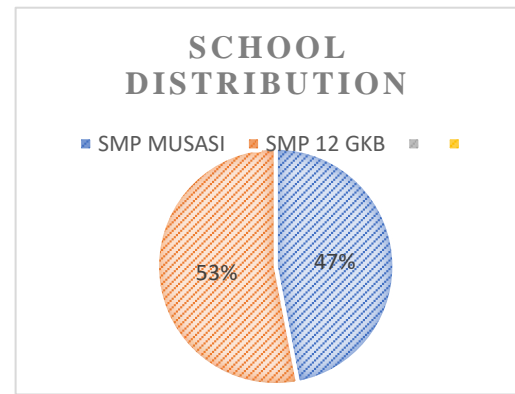
Students who do not pass get a score below 80. So it is necessary to know that knowledge is everything that they know they get from sensing or interacting with a certain environment (Betty et al., 2019). Knowledge can be interpreted as evidence of human thinking activity empirically (sensory) or rationally (Octaviana & Ramadhani, 2021).

Cognitive theorists have put forward many theories about knowledge, in its development there are four types of knowledge (Bakken & Dobbs, 2016), namely: declarative, procedural, contextual, and syomatic. Declarative knowledge contains facts and concepts related to the domain, often centered on the ability to express facts verbally. Procedural knowledge is almost the same as declarative knowledge

but one additional step, namely using the initial concept to solve an implicit problem or task that is not yet known. Contextual knowledge depends on using strategies to determine results by optimizing available and relevant knowledge. Meanwhile, cyomatic knowledge is a combination of sensory information to determine perspective based on the point of view of the first informant. Seeing the situation from the inside out so as to gain additional insight to process information. The number of respondents from SMP Muhammadiyah 1 Sidoarjo was 122 students of class VIII and respondents from SMP Muhammadiyah 12 Gresik were 139 students, with 137 male respondents, 124 female respondents, the condition of the respondents is shown in the following graph:



**Figure 3.**  
Respondents by gender



**Figure 4.**  
Respondents by School

Respondents who were taken were all students of class VIII with a total of 261 students. With the number of male participants 52% dominated the number of female students 48%. Based on the description of the respondents, they already represent the maximum number.

Learning is categorized as successful if students are more than 75% active in the learning process, with indicators of having a high enthusiasm for learning without having to be dictated to. Learning is a process of developing all the potential of students, so that the expected learning outcomes are fulfilled (Andri et al., 2019). one form of learning that is able to develop student creativity with the Project Based Learning (PjBL) learning method. The results of Siti Khoirul Umma's research suggest that PjBL in mathematics learning has an influence on student creativity, because creativity produces novelty, benefits and is sustainable and can provide

satisfaction for school residents. Creativity has benefits in learning, namely increasing student knowledge (Ummah et al., 2019).

Other research shows that students are directly involved in science project assignments has a high score (Krajcik et al., 2023). Subsequent research gave the result that PjBL was able to increase students' critical thinking skills in learning. This research was conducted on science education teachers by comparing students who were taught by conventional methods and project-based learning. The result was 0.05. systematically by the teacher (Issa & Khataibeh, 2021). Bassam Husaen's research confirms that PjBL will work well if it is carried out with a structured project management approach starting from planning, communication, and follow-up so as to produce a mindset that recognizes the importance of adaptation and flexibility in carrying out projects (Hussein, 2021).

The PjBL method from several studies has been mostly carried out on subjects other than Islamic religious education, but this method will be appropriate if used in al-Islam learning because, problems and the development of the times demand answers to Islam which are not only in the realm of dogtrinity, there are real practices as well. how students are invited to think critically and have problem-solving skills so that they gain new knowledge. The PjBL method is expected to be able to provide opportunities for students to be more collaborative, actively involved in completing projects both independently and then coordination and teamwork to integrate into real problems.

The material for consuming healthy and nutritious food and drink in the daily life of class VIII SMP in core competencies 2 and core competencies 4 is very suitable if it is carried out using the PjBL method developed by Dopplet (Saenab et al., 2018). It will be more interesting and students can explore themselves and their abilities. The results of the research from two Muhammadiyah Middle Schools with 6 teachers who teach in class VIII only 33.3% of teachers use the project learning model even though it is still simple and unstructured, 66.7% of teachers still use conventional methods that refer to the cognitive domain only. So the PjBL method will further explore students' critical thinking, this activity can be described as follows:

Stage 1 Introduction	Teacher announce to student projects and divide into several groups, each group conducts field trips to contemporary restaurants or shops that are commonly used by young people to hang out with different locations determined by the teacher.
Stage 2 Fundamental questions	Teacher asks questions: a. Why do they (the youth) like to visit these places? b. Do they know for sure that the food and drink consumed is truly halal?
Stage 3 Research and report generation	Students investigate and conduct research related to the questions given by the teacher, find answers, draw conclusions and generate solutions.
Stage 4 Creating the product	Students create both IT-based and non-IT-based products to present projects (can be in the form of posters, blogs, websites, etc.)
Stage 5 Presentation	Students present their project to other students in class.
Stage 6 Evaluation and Reflection	Teachers and students assess learning and performance with a feedback rubric as well as self-evaluation and student reflection.

With this method is expected to improve students' communication skills. The PjBL method with a constructivist approach really provides new experiences, students really become the center of learning so that they find concepts from their own views, images, and initiatives.

The level of knowledge of Grade VIII Muhammadiyah Middle School students about halal lifestyle is obtained by giving a questionnaire containing 10 questions about halal lifestyle knowledge which can be presented in the following data:

**Table 5.**  
**Frequency distribution of student lifestyle halal knowledge variable item**

Items	Answer Score										Average value
	1		2		3		4		5		
	F	%	F	%	F	%	F	%	F	%	
X1.1	56	21.5	57	21.8	32	12.3	47	18.0	48	18.4	<b>2.80</b>
X1.2	9	3.4	10	3.8	15	5.70	91	34.9	135	51.7	<b>4.26</b>
X1.3	15	5.7	6	2.3	38	14.6	82	31.4	119	45.6	<b>4.09</b>
X1.4	5	1.9	5	1.9	16	6.10	88	33.7	147	56.3	<b>4.41</b>
X1.5	3	1.1	4	1.5	50	19.2	121	46.4	83	31.8	<b>4.06</b>
X1.6	17	6.5	19	7.3	56	21.5	53	20.3	116	44.4	<b>3.89</b>
X1.7	14	5.4	3	1.1	41	15.7	70	26.8	133	51.0	<b>4,17</b>
X1.8	6	2.3	5	1.9	8	3.10	99	37.9	142	54.4	<b>4.39</b>
X1.9	20	7.7	27	10.3	81	31.0	78	29.9	55	21.1	<b>3.46</b>



X1.10	10	3.8	19	7.3	135	51.7	68	26.1	29	11.1	<b>3.33</b>
Average total score											<b>4.17</b>

Based on the average total score of the student's halal lifestyle knowledge variable it is known to be 4.17 which means that overall students have good/high knowledge of halal lifestyle. While the halal lifestyle variable for students can be described in the following table:

**Table 6.**  
**frequency distribution of students' halal lifestyle variabel items**

Items	Answer Score										Average value
	1		2		3		4		5		
	F	%	F	%	F	%	F	%	F	%	
Y1.1	19	7.3	50	19.2	86	33.0	94	36.0	11	4.2	3.05
Y1.2	2	0.8	26	10.0	72	27.6	100	38.3	60	23	2.46
Y1.3	7	2.7	30	11.5	95	36.4	74	28.4	74	28.4	3.71
Y1.4	81	31	83	31.8	45	17.2	44	16.9	8	3.1	1.45
Average total score											<b>2.67</b>

Based on the average score of the student's halal lifestyle variable, it is known that it is 2.67, meaning that overall, the student's halal lifestyle is in the medium category, based on the list of variable scores in the following research table:

**Table 7.**  
**Basis for interpretation of Research Variable Indicator scores**

Minimum Score	Interpretation
<b>1.00 – 1.50</b>	Very low
<b>1.51 – 2.49</b>	Low
<b>2.50 – 3.49</b>	Currently
<b>3.50 – 4.49</b>	Good/High
<b>4.50 – 5.00</b>	Very high

\*Source Najib Ghaffar (1998)

So high student knowledge does not necessarily affect the halal lifestyle of students, this can be shown in the table of correlation test results between the level of student knowledge and students' halal lifestyle.

**Table 8.**  
**Knowledge Correlation Test Results with students' halal lifestyle**

		Halal Knowledge	Halal lifestyle
Halal Knowledge	Person Correlation	1	,172**
	Sig (2-tailed)		,005
	N	261	261
<i>Halal Lifestyle</i>	Person Correlation	,172**	1
	Sig (2-tailed)	,005	
	N	261	261

\*\*Correlation is significant at the 0.01 level (2-tailed)

The correlation test table between halal knowledge and halal lifestyle shows that sig (2-tailed) is 0.005, so we have to look at the r table comparison, because a relationship is said to be correlated when it has sig (2-tailed) < 0.005. If the correlation results are right at 0.05, then r table assistance is needed, if the number of respondents is known to be 261 then the person correlation is 0.113. So the two variables are not correlated.

Further confirmed by the correlation test of the level of halal knowledge and halal lifestyle based on gender is shown in the following table:

**Table 9.**  
**Hajil gender correlation test with students' halal lifestyle**

		Gender	Halal lifestyle
Gender	Person Correlation	1	,125**
	Sig (2-tailed)		.043
	N	261	261
<i>Halal Lifestyle</i>	Person Correlation	,125**	1
	Sig (2-tailed)	.043	
	N	261	261

\*\*Correlation is significant at the 0.01 level (2-tailed)

Based on the correlation test table between gender and students' halal lifestyle, it shows a sig (2-tailed) of 0.43, meaning that both variables have a positive correlation, with a positive personal correlation of 0.125, which means that the relationship is very low or it can be said that there is no relationship.

When viewed from the data on the halal lifestyle correlation test with schools, it can be seen as follows:

**Table 10.**  
**Correlation test results between school location and students' halal lifestyle**

		School	Halal lifestyle
School	Person Correlation	1	-,031**
	Sig (2-tailed)		,617
	N	261	261
<i>Halal Lifestyle</i>	Person Correlation	-,031**	1
	Sig (2-tailed)	,617	
	N	261	261

\*\*Correlation is significant at the 0.01 level (2-tailed)

From the correlation test data between school and student's halal lifestyle and school, the respondent has a correlation seen from sig (2-tailed) 0.617. the personal correlation between schools and students' halal lifestyle shows -0.031, meaning the correlation is negative. So the more cities the schools are located, the lower the halal lifestyle.

The correlation test of the level of halal knowledge with the halal lifestyle of students has no correlation, the correlation test between gender and the halal lifestyle of students has a correlation even though it is low, while the location of the school with the halal lifestyle of students has a strong and negative correlation. So it can be concluded that it is not only from cognitive knowledge that students are required to be able to form a halal lifestyle, but there are several other influencing variables, such as: 1) religiosity, 2) family, 3) social class, and 4) culture (Cleopatra, 2015) so when compiling teaching materials in the form of modules in al-Islam learning the PjBL method needs to be given more complex knowledge, not only in the cognitive domain. It can be at the level of understanding, analysis, and implementation. So it is necessary to arrange teaching materials that contain not only material but students are invited directly to the real environment.

## CONCLUSION

Halal knowledge with the halal lifestyle of Muhammadiyah Middle School students does not have a correlation with a correlation value of 0.005 with a percent correlation of 0.113. This also shows a correlation between gender and students' halal lifestyle with a value of 0.43 with a personal correlation of 0.125, while the school's correlation with students' halal lifestyle has a strong correlation. strong

with a value of 0.617 with a personal correlation of -0.13, meaning that the location of schools in urban areas has a low halal lifestyle.

Based on the correlation data, it can be concluded that the halal lifestyle of SMP Muhammadiyah students cannot be formed only from knowledge of the cognitive domain, but other variables are needed to shape it. The development of knowledge is not only obtained by them from subjects at school, but there are many factors that they need to shape the halal lifestyle of students, including: environmental influences, religion, and family encouragement. The environment here is not only related to where they live, but includes friends and social interaction with the community. So it is necessary to develop al-Islam learning materials that can integrate students' cognitive knowledge with real conditions in the students' environment.

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