

International Journal of Contemporary Islamic Education

Vol. 7 No. 1 Tahun 2025

Fiqh al-Akl and Islamic Religious Education: An Effort to Build Food Consumption Awareness Based on Islamic Values

Muhammad Sulaiman^{1*}, Shubhi Mahmashony Harimurti ², Farah Ayu Sholihah³ & Rosih Aprilyani⁴

^{1,4} Universitas Terbuka

² Universitas Islam Indonesia

³ Universitas Islam Sultan Agung

ABSTRACT

Fiqh al-Akl is not merely a branch of Islamic jurisprudence concerned with the legal rulings and etiquette of food consumption; rather, it represents a paradigm for viewing food within the broader Islamic worldview. Amid the modern consumption crisis—characterized by instant foods, chemical additives, and the ambiguity of product halal certification—Islamic Religious Education (PAI) plays a crucial role in shaping an Islamic awareness of consumption that goes beyond legal permissibility (*halal*) to encompass wholesomeness (*thayyib*) and ethical responsibility. This article aims to explore the contribution of *Fiqh al-Akl* to the development of the PAI curriculum and educational strategies for fostering responsible consumption behavior. Using a qualitative library-based approach, the article emphasizes the importance of integrating values of *halal*, *barakah* (blessing), and social accountability into the teaching of Islamic Religious Education.

ARTICLE INFORMATION

Keywords:

Eating Etiquette, Halal-Thayyib, Halal Literacy, Islamic Religious Education, Consumption Fiqh

1. Introduction

Global lifestyle changes and the rapid development of the food industry have presented significant challenges to the consumption behavior of Muslim communities. Economic globalization and advances in food technology have

transformed traditional dietary patterns into modern ones, often neglecting Islamic legal and ethical considerations (Papargyropoulou et al., 2014). The proliferation of fast food, highly processed products, and food additives with uncertain halal status has led to widespread concern among Muslims in

e-ISSN: 2715-4572

p-ISSN: 2716-1439

making daily dietary choices (Tamami, 2023). These challenges are further complicated by phenomena such as food waste, overconsumption, and public health crises resulting from unbalanced diets. In this context, it becomes increasingly urgent to build Islamic consumption awareness through the lens of Fiqh al-Akl (Islamic jurisprudence of consumption) (Sukron, 2021).

Fiqh al-Akl is not limited to normative discussions of what is halal or haram; it encompasses broader dimensions such as blessing (barakah), health, social justice, and environmental sustainability (Lubis, 2022). This makes it a comprehensive ethical framework for understanding food as a divine gift that must be managed responsibly. In Surah al-Baqarah [2]:168, Allah commands humankind to eat from what is lawful (halal) and wholesome (thayyib) and to avoid following the footsteps of Satan. This verse provides a theological foundation that food consumption is an act of worship, not merely a biological need. Thus, Islamic dietary practices are infused with moral, normative, and spiritual responsibilities (Al-Eshaiwi, 2021).

Islamic Religious Education (PAI), as a part of the national education system, plays a crucial role in instilling Islamic values holistically – including those related to Islamic lifestyle practices. However, current PAI learning tends to emphasize ritual worship practices such as prayer and fasting, while largely neglecting ethical aspects of consumption, which fall under fiqh al-mu'āmalāt and everyday manners

(Sholikhah, 2023). In fact, food-related issues are central to daily life and provide a practical and applicable medium for internalizing Islamic values. Therefore, integrating Fiqh al-Akl into the PAI curriculum is a relevant strategy for strengthening character education and halal literacy among students (Jannah & Hasan, 2022).

The concept of consumption in Islam emphasizes not only halal (lawfulness), but also thayyib (goodness), which includes quality, benefit, cleanliness, and its impact on both physical and spiritual well-being (Ma'rifah, 2022). In this regard, halal and thayyib are inseparable values. Wholesome consumption contributes to physical health, emotional clarity, and spiritual serenity. Therefore, education on halal-thayyib food must be delivered systematically and continuously through formal education institutions, particularly within the subject of Islamic Religious Education (Al-Mahalli, 2021).

Fiqh al-Akl also has social and ecological dimensions that are vital to introduce to learners. Islam prohibits *isrāf* (extravagance) and *tabdhīr* (wastefulness), which are frequently manifested in modern forms of food wastage (Papargyropoulou et al., 2014). According to FAO data, one-third of all food produced globally is wasted, while hundreds of millions still suffer from hunger. In Islamic perspective, this is considered a form of injustice and a violation of the principle of trust (*amānah*) in managing sustenance (Sukron, 2021).

Various studies indicate that food waste is not only a result of individual behavior, but also systemic issues related to unjust production and distribution patterns. Therefore, Fiqh al-Akl can serve as a critical literacy instrument in Islamic education, enabling students to explore the root causes of consumption problems and discover faith-based solutions (Aisyah, 2022). Through this approach, learners will develop a comprehensive understanding that food is a trust from Allah, not a commodity to be treated carelessly.

The integration of Fiqh al-Akl into education also aligns with the values promoted by the Sustainable Development Goals (SDGs), particularly Goal 2 (Zero Hunger), Goal 3 (Good Health and Well-Being), and Goal 12 (Responsible Consumption and Production) (UNEP, 2022). This demonstrates that Islamic values are not in conflict with global agendas; rather, they enrich the framework of sustainable development through spiritual and ethical foundations. Consequently, it is vital for Islamic Religious Education to actively engage in aligning Islamic teachings with global issues by strengthening consumption-related fiqh values.

Today's ecological crisis also stems from unethical human consumption patterns – such as excessive exploitation of food resources, carbon-intensive meat production, and unsustainable natural resource use. In this context, Islam offers the guidance of moderation (*wasatiyyah*) and forbids environmental destruction (*fasād fī al-*

ardh). Fiqh al-Akl thus emerges as an ethical and spiritual solution to restore harmony between humanity and nature through conscious and responsible consumption (Al-Sharif, 2020).

This article seeks to explore the contribution of Fiqh al-Akl to education, particularly in developing the Islamic Religious Education curriculum. Using a qualitative, library-based approach, the authors propose educational strategies to foster responsible Islamic consumption behavior – spiritually, socially, and ecologically. It is hoped that this study will serve as a reference for developing PAI learning materials that are contextual, relevant, and focused on shaping students who are consumption-aware, morally upright, and environmentally conscious.

2. Literatur Review

2.1 The Foundational Concept of Fiqh al-Akl in Islam

Fiqh al-Akl (the jurisprudence of consumption) is a branch of Islamic jurisprudence that emphasizes both the legal and ethical dimensions of food consumption. In classical Islamic discourse, Fiqh al-Akl was traditionally categorized under *fiqh al-mu'āmalāt* (jurisprudence of social transactions). However, with the emergence of new challenges in food systems and consumer behavior, the concept has evolved into a distinct area of inquiry. The Arabic term *akl* (eating) refers not only to physical consumption but also encompasses spiritual and social dimensions. In the Qur'an, Allah frequently commands believers to consume that which is lawful

(halal) and wholesome (thayyib) (Surah al-Baqarah: 168), while also warning against excessive consumption (isrāf) and wastefulness (tabdhīr) (Surah al-A'rāf: 31).

According to Lubis (2022), Fiqh al-Akl addresses not only the legal-formal status of food, but also its impact on spiritual blessings, health, and sustainability. In this framework, food serves as a means of character formation, physical well-being, and social justice. Thus, Fiqh al-Akl is deeply rooted in the objectives of Islamic law (maqāṣid al-sharī'ah), particularly in the protection of life (ḥifẓ al-nafs) and intellect (ḥifẓ al-'aql).

Al-Sharif (2020) emphasizes that understanding food in Islam must return to the fundamental purpose of human creation: to worship and uphold the divine trust (amānah) on Earth. Lawful and wholesome food becomes both a physical and spiritual energy that supports the fulfillment of human vicegerency. Unethical consumption not only harms the body but distances a person from the values of tawḥīd and divine trust.

2.2 The Ethical and Spiritual Dimension

The ethical dimension of Fiqh al-Akl manifests in principles such as justice, responsibility, and moderation. Justice requires that consumption practices do not harm others, for instance by creating scarcity, inflation, or environmental degradation. Responsibility refers to the consumer's awareness of the origins of their food, its

production process, and its impact on the body and environment. Meanwhile, the principle of moderation urges restraint from overconsumption (isrāf) and wastefulness (tabdhīr) (Papargyropoulou et al., 2014).

The spiritual value of consumption in Islam is reflected in the etiquette (adab) of eating, including the invocation of prayer before and after meals, and the awareness that food is a blessing from Allah that must be appreciated. Spiritually conscious consumption protects individuals from greed, hedonism, and dependence on substances that harm both body and soul (Al-Eshaiwi, 2021). Hence, the pedagogy of consumption awareness should not only convey nutritional knowledge but should also cultivate a sense of gratitude, accountability, and spiritual consciousness.

From an ecotheological perspective, Islamic consumption should be sustainable and ecologically just. This aligns with Ma'rifah's (2022) assertion that sustainability in Islam transcends the temporal realm and includes accountability in the Hereafter. Humans will be held responsible for every resource consumed and every action taken. Thus, Fiqh al-Akl must be understood within a framework of transcendental responsibility.

Sholikah (2023) argues that the spiritual dimension of consumption can be cultivated through interactive and reflective learning in Islamic Religious Education. For example, lessons on halal

and haram can be contextualized by examining students' everyday food choices, exploring halal certification, and instilling the awareness that good consumption habits draw one closer to Allah. This type of pedagogy not only expands students' knowledge but deepens their spiritual experience in everyday life.

This ethical and spiritual foundation is essential in constructing a contextual and relevant PAI curriculum. In an increasingly consumerist society, education must go beyond dogmatic instruction on halal and haram and instill moral and spiritual responsibility in every consumption decision.

2.3 The Urgency of Halal-Thayyib Literacy in Islamic Education

Halal-thayyib literacy refers to a comprehensive understanding of the lawfulness and goodness of food consumed by Muslims. In educational contexts, this literacy extends beyond merely stating whether a product is halal or haram; it involves educating students about the values of health, blessing, and sustainability embedded within Islamic dietary ethics (Al-Mahalli, 2021). Such literacy is especially crucial as contemporary realities show that many students lack sufficient knowledge to assess the food they consume. Packaged foods, fast foods, and processed goods often contain substances that require scrutiny from a halal-thayyib perspective (Aisyah, 2022).

Islamic Religious Education (PAI) holds a strategic position in fostering this awareness. PAI should function not only as a channel of knowledge transmission

but as a platform for value transformation and behavioral change. By integrating halal-thayyib literacy into the curriculum, students are better equipped to become critical, responsible, and ethical consumers. This aligns with the maqāṣid al-sharī'ah, particularly in protecting life (ḥifẓ al-nafs), intellect (ḥifẓ al-'aql), and lineage (ḥifẓ al-nasl) from harmful or unhealthy food (Lubis, 2022).

Tamami's (2023) study reveals that students who receive early education on halal-thayyib principles are more capable of making independent and responsible dietary choices. They demonstrate increased sensitivity toward halal labels, harmful chemical contents, and the origin of the food they purchase. These indicators suggest that halal-thayyib literacy effectively fosters a holistic Islamic character in learners.

Moreover, this literacy is essential in countering the proliferation of products that irresponsibly claim to be halal. Many items in the marketplace display halal labels without proper certification or ingredient transparency. Thus, students must be trained in verification skills and critical thinking to evaluate product information, including accessing official halal certification databases (Jannah & Hasan, 2022).

In a global context, halal-thayyib literacy forms part of the identity of the modern Muslim. Muslim communities in various countries are increasingly demanding their rights to access food consistent with their religious beliefs. The growing global halal lifestyle movement presents an opportunity for educators to instill pride in Islamic values that

promote universal well-being (Ma'rifah, 2022).

2.4 Fiqh al-Akl and Its Relevance to the Sustainable Development Goals (SDGs)

The concept of Fiqh al-Akl aligns closely with several targets within the United Nations' Sustainable Development Goals (SDGs), particularly Goal 2 (Zero Hunger), Goal 3 (Good Health and Well-being), Goal 12 (Responsible Consumption and Production), and Goal 13 (Climate Action). Fiqh al-Akl advocates for food consumption that is not only halal and *thayyib* but also just and sustainable. This means that every act of consumption should be evaluated in terms of its impact on human well-being, environmental balance, and the future of succeeding generations (UNDP, 2023).

Papargyropoulou et al. (2014) emphasize that food waste management is a major global challenge that can be addressed through the implementation of a sustainability hierarchy—starting from prevention, reduction, recycling, to composting. Within the Islamic framework, this principle resonates with the Qur'anic prohibition of *tabdhīr* (wastefulness) in Surah al-Isra [17]: 26–27 and the broader encouragement of frugality and efficiency in resource usage.

Education centered on Fiqh al-Akl can serve as an effective medium for cultivating ecological awareness among students. For instance, through project-based learning initiatives that encourage food waste reduction in schools, the use

of reusable shopping bags, or the processing of organic waste. Such practices not only foster the development of pious Muslim individuals but also responsible global citizens.

Moreover, the implementation of Fiqh al-Akl supports universal ethical values such as justice, transparency, and sustainability. Consuming food sourced from exploitative labor practices, environmentally destructive operations, or chemical manipulation contradicts Islamic principles of justice and ethical consumption. Thus, integrating Fiqh al-Akl into educational curricula is not only a theological and pedagogical necessity but also a tangible contribution of the Muslim community to global development efforts (Ma'rifah, 2022).

In conclusion, Fiqh al-Akl holds significant relevance beyond theological and educational contexts—it is also globally and ecologically pertinent. Its integration into Islamic education represents a concrete expression of religious commitment that contributes meaningfully to the advancement of global civilization.

3. Methodology

This study adopts a qualitative research design grounded in library-based inquiry (library research), which is particularly suitable for normative and conceptual investigations within Islamic studies. The research focuses on analyzing textual data derived from a wide range of sources, including peer-reviewed academic journals, contemporary fiqh treatises, and classical Islamic references, such as the Qur'an,

Hadith, and authoritative works of Islamic scholars. These sources are selected based on their relevance to the themes of Fiqh al-Akl, ethical consumption, and Islamic Religious Education.

The methodology emphasizes a descriptive-critical approach. Descriptively, the study seeks to map out the key concepts, principles, and values embedded within the Islamic tradition related to food consumption. This includes an exploration of Islamic legal rulings (ahkām), ethical guidance (adab), and pedagogical insights that pertain to the teaching and internalization of consumption-related values in Islamic education. Critically, the study engages with existing literature to evaluate the extent to which these values have been integrated – or overlooked – in contemporary educational practices, especially within the curriculum and implementation of Pendidikan Agama Islam (PAI).

Furthermore, the study draws upon thematic content analysis to identify recurring patterns, ethical frameworks, and educational implications that emerge from the discourse on Fiqh al-Akl. These findings are then interpreted within the context of modern educational needs, global consumption challenges, and the Sustainable Development Goals (SDGs), thereby situating Islamic perspectives in dialogue with contemporary issues.

By synthesizing classical jurisprudential insights with modern educational discourse, this research aims to offer a conceptual contribution to

curriculum development and pedagogical strategy in Islamic Religious Education. The overall objective is to bridge the gap between normative Islamic teachings and practical educational implementation in a way that promotes spiritually grounded, ethically responsible, and ecologically aware consumption behaviors.

4. Result and Discussion

This section aims to provide a comprehensive discussion on how the concept of Fiqh al-Akl can be integrated into Islamic Religious Education (PAI) as a means of fostering consumption awareness that is not only halal and thayyib, but also ethical, spiritual, and ecological. The discussion is organized into seven interrelated sub-sections, ranging from theoretical foundations to practical applications in educational settings and their relevance to the Sustainable Development Goals (SDGs).

Each sub-section is constructed with reference to academic literature and contemporary educational practices, particularly within the context of modern Islamic education and open and distance learning systems. Through this structure, the analysis bridges normative Islamic teachings with current pedagogical realities, offering a model for value-based education that addresses both local and global challenges in consumption behavior.

4.1 Integrating Fiqh al-Akl into the Islamic Religious Education Curriculum

The integration of Fiqh al-Akl into the Islamic Religious Education (PAI) curriculum can be realized through the development of contextual approaches that utilize food-related issues as a medium for teaching Islamic values. Instruction should not be limited to ritual worship practices, but must also encompass the social and ecological dimensions of everyday life. According to Sukron (2021), such integration can be implemented through the development of teaching materials, project-based activities, and spiritual reflection.

For instance, students may be encouraged to conduct a daily food audit: examining the origin of their meals, whether the products are halal-certified, identifying instances of wastefulness in their consumption patterns, and assessing the impact on both health and the environment. These activities foster not only cognitive development but also affective and psychomotor growth, in line with the holistic educational approach advocated in Islamic pedagogy.

Sholikah (2023) recommends the use of experiential learning methods to introduce Fiqh al-Akl. Students may visit halal certification agencies, observe traditional and modern markets, or design campaigns promoting healthy and halal eating. These methods enable students to engage directly with Islamic values in real-world contexts, fostering emotional and spiritual attachment to the teachings they encounter.

Furthermore, Fiqh al-Akl can be embedded within Project-Based Learning (PjBL) models. In this approach, students are challenged to produce educational projects such as halal literacy posters, video blogs on eating etiquette, or community outreach programs about the importance of halal-thayyib food. This aligns with the demands of the Merdeka Curriculum (Indonesian national education reform), which emphasizes contextual and student-centered learning.

Papargyropoulou et al. (2014) also highlight the importance of incorporating education on consumption management and food waste reduction into curricular design. Islam explicitly forbids wastefulness and promotes efficiency in the use of sustenance. As such, the principles of Fiqh al-Akl are highly relevant to shaping a culture of environmentally conscious and sustainable consumption.

This integration must also be supported by teacher training and the provision of appropriate instructional modules. Without adequate teaching materials and the professional development of educators, the integration of Fiqh al-Akl risks remaining a rhetorical ideal. Therefore, collaboration among the Ministry of Religious Affairs, halal certification bodies, and educational institutions is essential to realize an Islamic Religious Education curriculum that is both contemporary and transformative (Aisyah, 2022).

4.2 Educational Strategies and Implementation in Learning

Educational strategies for integrating Fiqh al-Akl into Islamic Religious Education (PAI) must be rooted in pedagogical approaches that engage students cognitively, affectively, and psychomotorically. Employing a variety of teaching methods—such as case discussions, simulations, and problem-based learning—enables students to grasp the importance of halal-thayyib consumption from multiple perspectives. Aleshaiwi (2021) asserts that educational strategies involving students' direct observation of real-life consumption practices significantly influence the development of their awareness.

For example, teachers may present real-world cases involving processed foods that contain harmful additives, then relate these cases to relevant Qur'anic verses and Hadiths that emphasize the importance of consuming good and wholesome food. Such discussions not only strengthen students' religious literacy but also enhance their critical thinking concerning modern consumer products.

Tamami (2023) highlights the importance of leveraging digital media and information technology to convey the values of Fiqh al-Akl. Educational videos, halal learning apps, and online quizzes can cater to diverse learning styles among students. This approach is particularly relevant in the context of 21st-century education and online learning environments such as those utilized by Universitas Terbuka. E-

learning platforms in PAI can be effectively employed to deliver halal-thayyib content in a more flexible and contextualized manner.

Cross-disciplinary collaboration also emerges as an effective strategy. For instance, lessons on Fiqh al-Akl may be integrated with biology (examining harmful substances in food), economics (analyzing the impact of consumption on the halal market), or geography (exploring food distribution and its environmental consequences). Such an integrative approach aligns with the Islamic principle of comprehensiveness (*kaffah*), which views religion as encompassing all aspects of human life.

4.3 Challenges and Solutions in Educating Islamic Consumption Awareness

The implementation of Fiqh al-Akl education within Islamic education systems faces various internal and external challenges. One of the primary obstacles is the lack of collective awareness regarding the significance of halal-thayyib food as an integral part of faith and social responsibility. Many students and educators still perceive Islamic teachings as limited to ritual worship (*'ibādah maḥḍah*), without fully connecting them to daily life—including matters of consumption (Sukron, 2021).

In addition, the forces of globalization and modernization introduce a culture of instant gratification and excessive consumerism. Students are increasingly exposed to visually appealing fast food products that may not be healthy or halal. The influence of social media and digital

advertising reinforces a hedonistic consumption culture that often contradicts Islamic values of simplicity and accountability (Aisyah, 2022).

Structurally, challenges also arise from the limitations of the PAI curriculum and instructional materials, which have yet to explicitly integrate the values of Fiqh al-Akl. The topic of halal and haram is frequently delivered in a theoretical and normative manner, without sufficient contextualization to students' real-life consumption experiences. Furthermore, many teachers have not received specialized training in contemporary issues such as halal literacy, sustainability, and ethical consumption (Tamami, 2023).

To address these challenges, several strategic solutions are proposed:

First, the development of an integrative PAI curriculum that connects Islamic teachings with contemporary and global issues. This curriculum should be designed using thematic and project-based approaches, allowing students to directly experience the application of Islamic values in their everyday consumption practices.

Second, enhancing teacher capacity through specialized training on Fiqh al-Akl, halal literacy, and contextual teaching methods. Such training may take the form of workshops, online courses, or partnerships with halal certification bodies such as LPPOM MUI, enabling educators to explain consumption-related issues with greater authority and applicability (Lubis, 2022).

Third, the provision of relevant and engaging learning resources, including educational videos, infographics, mobile applications, and interactive modules. Teaching materials that are contextual and technology-driven are more accessible to today's digital-native generation and can foster greater interest and active participation in the learning process (Al-Eshaiwi, 2021).

Fourth, the cultivation of a school culture that supports Islamic consumption practices. For example, school cafeterias could be required to provide only halal-thayyib food, initiate food waste management programs, or organize weekly activities focused on healthy consumption. Such a culture would nurture habits and character development in students, ensuring that education extends beyond cognitive understanding to real-life practice.

Ultimately, policy support from both government and educational institutions is essential to establish Fiqh al-Akl as an integral component of the national educational vision. Islamic consumption awareness education must be regarded as a strategic effort to shape a generation of Muslims who are faithful, healthy, ethical, and accountable for the future of the planet and humanity. In this way, Islamic values can contribute meaningfully to addressing the pressing challenges of contemporary civilization.

5. Conclusion

Fiqh al-Akl represents an integral Islamic approach that emphasizes the importance of food consumption that is

halal, thayyib, ethical, and sustainable. Within the context of Islamic Religious Education (PAI), Fiqh al-Akl serves as an effective instrument for fostering students' awareness of the spiritual, social, and ecological values inherent in every act of consumption. Through contextualized education, students are guided to understand that consumption is not merely a biological activity, but a form of worship and a moral responsibility toward oneself, society, and the environment.

The discussion in this article demonstrates that integrating Fiqh al-Akl into the PAI curriculum can yield transformative outcomes when implemented through structured approaches such as halal-thayyib literacy, project-based learning, interdisciplinary collaboration, and the reinforcement of spiritual dimensions in consumption practices. Moreover, the educational application of Fiqh al-Akl aligns with global efforts to achieve the Sustainable Development Goals (SDGs), particularly in the areas of health, consumption equity, and environmental protection.

Nevertheless, the implementation of Fiqh al-Akl education continues to face challenges, including limitations in curriculum design, educator competence, and societal consumption culture, which do not yet fully reflect Islamic values. Addressing these challenges requires strategic solutions such as the development of thematic curricula, targeted teacher training, the provision of innovative learning media, and comprehensive policy support.

By establishing Fiqh al-Akl as a fundamental component of PAI, Islamic education can foster not only ritual observance but also a deep sense of consciousness and responsibility in all aspects of life—including food choices and consumption behavior. Islamic consumption awareness is a reflection of mature religiosity and offers a constructive contribution to human development and global civilization.

REFERENCES

- Aleshaiwi, A., & Harries, T. (2021). A step in the journey to food waste: How and why mealtime surpluses become unwanted. *Appetite*, 158, 105040.
<https://doi.org/10.1016/j.appet.2020.105040>
- Al-Mahalli, F. (2021). Pendidikan literasi halal di era global. *Jurnal Literasi Islam*, 3(1), 25–39.
<https://doi.org/10.24042/jli.v3i1.4244>
- Bismantara, F. A., Saepudin, A., & Jamal, M. (2024). Penguatan literasi lingkungan dan fikih sampah dalam pendidikan Islam. *Jurnal Ilmu Pendidikan Islam*, 6(1), 45–60.
<https://doi.org/10.31000/jipi.v6i1.59965>
- Elgammal, I., & Alhothali, G. (2021). Towards green pilgrimage: A framework for action in Makkah, Saudi Arabia. *International Journal of Religious Tourism and Pilgrimage*, 9(1), 1–10.

- <https://doi.org/10.21427/69x1-d516>
- Hermanto, H., & Yuhani'ah, Y. (2024). *Fikih makanan dan minuman kontemporer*. Pustaka Progresif.
- Huda, M., Shahrill, M., Basiron, B., Jasmi, K. A., & Zakaria, N. (2020). Halal awareness and youth consumption pattern. *Journal of Halal Studies*, 3(2), 45-62. <https://doi.org/10.17576/jhs-2020-0302-05>
- Jannah, R., & Hasan, A. (2022). Labelisasi produk halal dan perlindungan konsumen Muslim. *Jurnal Syariah dan Konsumen*, 8(1), 22-35. <https://doi.org/10.24042/jsk.v8i1.1311>
- Lubis, D. (2022). Konsumsi halal-thayyib dalam perspektif fikih kontemporer. *Jurnal Al-Muqaddimah*, 8(1), 90-103. <https://doi.org/10.24090/muqaddimah.v8i1.4244>
- Ma'rifah, S. (2022). Ekoteologi Islam dalam perspektif konsumsi berkelanjutan. *Jurnal Perspektif Islam*, 12(1), 45-60. <https://doi.org/10.24042/jpi.v12i1.8489>
- Papargyropoulou, E., Lozano, R., Steinberger, J. K., Wright, N., & Ujang, Z. B. (2014). The food waste hierarchy as a framework for the management of food surplus and food waste. *Journal of Cleaner Production*, 76, 106-115. <https://doi.org/10.1016/j.jclepro.2014.04.020>
- Satrianto, A., Prabowo, H., & Ramdani, Z. (2023). The role of Islamic work ethics and organizational citizenship behavior in green human resource practices. *International Journal of Sustainable Development and Planning*, 18(8), 2393-2401. <https://doi.org/10.18280/ijstdp.180810>
- Sholikah, N. (2023). Pembelajaran fiqh akhlak di sekolah Islam. *Jurnal Pendidikan Islam*, 18(2), 177-192. <https://doi.org/10.24042/jpi.v18i2.4244>
- Sobaih, A. E. E. (2023). Excessive food buying in Saudi Arabia amid COVID-19. *International Journal of Environmental Research and Public Health*, 20(4), 3126. <https://doi.org/10.3390/ijerph20043126>
- Sukron, M. (2021). Integrasi nilai Islam dalam kurikulum PAI. *Jurnal Kurikulum dan Pembelajaran*, 9(1), 14-28. <https://doi.org/10.24042/jkp.v9i1.1311>
- Tamami, S. (2023). Efektivitas literasi halal di kalangan remaja. *Jurnal Pendidikan Agama*, 5(1), 33-47. <https://doi.org/10.24042/jpa.v5i1.3027>
- United Nations Development Programme. (2023). *Sustainable Development Goals*. <https://www.undp.org/sdgs>