

Internalization Of *Halal* and *Tayyiban* Eating Habits Among Early Childhood Through Free Nutritious Meal (MBG) Program

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Abstract : This study was motivated by the importance of fostering *halal* and *tayyib* eating habits from early childhood through the Free Nutritious Meal Program (*Makan Bergizi Gratis*—MBG) as an effort to strengthen Islamic character values among children at RA Gading Cempaka, Bengkulu City. This study aimed to describe the internalization process of *halal* and *tayyib* eating habits and identify the supporting and inhibiting factors affecting its implementation. A qualitative case study approach was employed. Data were collected through observations, in-depth interviews, and documentation involving the principal, teachers, the Nutrition Fulfillment Service Unit (SPPG), parents, and students. The findings indicate that the internalization process was carried out through daily religious practices, including praying before and after meals, handwashing, communal eating, and teacher role modeling. The MBG Program reinforced these practices by providing nutritious, hygienic, safe, and *halal* food. Supporting factors included teacher commitment, parental involvement, SPPG support, and a conducive school environment. The main challenges were inconsistent habituation between home and school, limited teacher understanding of the *halal* and *tayyib* concept, the absence of standard operating procedures, limited stakeholder coordination, and children's selective eating behavior. The study concludes that the MBG Program effectively supports the internalization of *halal* and *tayyib* eating habits through collaborative efforts among schools, families, and stakeholders.

Keywords: *halal and tayyib; early childhood education; Islamic*

character; MBG Program

Abstrak: Penelitian ini dilatarbelakangi oleh pentingnya pembiasaan pola makan *halal* dan *tayyib* sejak usia dini melalui Program Makan Bergizi Gratis (MBG) sebagai upaya menanamkan nilai-nilai karakter Islami pada anak di RA Gading Cempaka Kota Bengkulu. Penelitian ini bertujuan mendeskripsikan proses internalisasi kebiasaan makan *halal* dan *tayyib* serta mengidentifikasi faktor pendukung dan penghambat pelaksanaannya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan kepala sekolah, guru, Satuan Pelayanan Pemenuhan Gizi (SPPG), orang tua, dan peserta didik. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa internalisasi dilakukan melalui pembiasaan doa sebelum dan sesudah makan, mencuci tangan, makan bersama, serta keteladanan guru. Program MBG memperkuat pembiasaan tersebut dengan menyediakan makanan bergizi, higienis, aman, dan halal sehingga mendukung kesehatan fisik sekaligus meningkatkan kesadaran anak terhadap pola makan sesuai ajaran Islam. Faktor pendukung meliputi komitmen guru, keterlibatan orang tua, dukungan SPPG, dan lingkungan sekolah yang kondusif. Faktor penghambat meliputi ketidakkonsistenan pembiasaan di rumah dan sekolah, keterbatasan pemahaman guru mengenai konsep *halal* dan *tayyib*, belum adanya prosedur operasional baku, koordinasi antarpemangku kepentingan yang belum optimal, serta perilaku memilih makanan pada anak. Penelitian ini menyimpulkan bahwa Program MBG efektif mendukung internalisasi kebiasaan makan *halal* dan *tayyib*, namun memerlukan sinergi yang lebih kuat antara sekolah, keluarga, dan pemangku kepentingan untuk membentuk karakter anak secara berkelanjutan.

Kata Kunci: *halal dan tayyib, pendidikan anak usia dini, karakter Islami, Program MBG*

Introduction

Early childhood education constitutes the fundamental foundation for developing children's character, behavioral habits, and life values that will influence their future development. Early childhood is widely recognized as the *golden age*, during which physical, cognitive, social, emotional, moral, and spiritual development progresses rapidly. This developmental stage provides a critical opportunity to cultivate

positive habits through continuous and systematic educational experiences. Within Islamic early childhood education, particularly in *Raudhatul Athfal* (RA), educational objectives extend beyond cognitive achievement to include the formation of religious character through consistent habituation and value internalization integrated into children's daily activities (Sapil & Jauhar, 2025).

Islamic educational philosophy emphasizes that character formation should be achieved through the internalization of Islamic values in everyday life. One of the essential values introduced from an early age is the habit of consuming *halal* and *tayyib* food. The concept of *halalan tayyiban* encompasses more than compliance with Islamic dietary law. It also incorporates principles of hygiene, food safety, nutritional adequacy, health benefits, and overall quality that contribute to children's physical and spiritual well-being (Anwar, 2026). Consequently, the cultivation of *halal* and *tayyib* eating habits represents a strategic component of Islamic character education while simultaneously supporting optimal child growth and development.

The Qur'an explicitly commands Muslims to consume food that is both lawful and wholesome, as stated in Surah Al-Baqarah (2:168). This Qur'anic principle demonstrates that food consumption should not merely fulfill legal requirements of permissibility but should also satisfy broader standards of cleanliness, safety, nutritional quality, and healthfulness (Syafeie et al., 2026). According to Quraish Shihab, *halal* food refers to food that is religiously permissible, whereas *tayyib* denotes food that provides benefits to the human body and does not cause physical or spiritual harm. Wahbah Az-Zuhaili further explains that the concept of *halalan tayyiban* encompasses the legality of food substances, lawful acquisition, proper processing methods, and the beneficial outcomes derived from food consumption throughout human life (Desiana, 2025). These perspectives illustrate that Islamic dietary principles constitute an integrated educational framework that combines religious obedience with health promotion.

The development of *halal* and *tayyib* eating habits cannot be achieved through isolated instruction or short-term interventions. Sustainable behavioral change requires continuous habituation reinforced through repeated daily practices. Habituation has long

been recognized as one of the most effective pedagogical approaches in early childhood education because young children's behavioral patterns are highly responsive to repetitive learning experiences. Abdullah Nasih Ulwan similarly argues that habituation serves as an effective educational strategy for strengthening faith, morality, and character during early childhood. Consistent exposure to desirable eating behaviors within family and school environments therefore becomes essential for fostering lifelong healthy and religious dietary practices (Rayhan, 2025).

Efforts to improve children's nutritional status have recently been strengthened through the implementation of Indonesia's Free Nutritious Meal Program (*Makan Bergizi Gratis*—MBG). This national initiative seeks to address nutritional deficiencies while reducing the prevalence of stunting, anemia, and other nutrition-related health problems among school-age children. Beyond its nutritional objectives, the MBG Program offers significant educational opportunities for integrating health education with Islamic character development. Nutritious meal provision can function as a practical learning medium through which children are introduced to Islamic dietary ethics, healthy eating behaviors, and religious values associated with food consumption. Educational integration of these dimensions enables the MBG Program to contribute not only to children's nutritional well-being but also to the development of religious character through meaningful daily practices (Isna et al., 2025).

Practical implementation of the MBG Program nevertheless continues to encounter several challenges. Preliminary observations conducted by the researchers in several *Raudhatul Athfal* institutions in Gading Cempaka District, Bengkulu City, indicate that program implementation remains predominantly focused on nutritional fulfillment, while educational efforts aimed at introducing the comprehensive meaning of *halal* and *tayyib* eating practices have not yet been systematically incorporated. Several children continue to exhibit selective eating behavior (*picky eating*), demonstrate limited awareness of hygienic eating practices, and experience inconsistencies between dietary habits promoted at school and those practiced at home. Institutional implementation is further constrained by the absence of standardized operational procedures specifically integrating *halal* and *tayyib* eating habituation into

MBG activities, resulting in greater emphasis on meal management than on Islamic value internalization (Nasution et al., 2025).

Previous studies consistently demonstrate that habituation strategies positively influence early childhood character development. Research has also reported that the MBG Program contributes positively to children's learning motivation when implemented effectively. Nutrition education within early childhood education institutions has similarly been shown to encourage healthy eating behaviors through sustained habituation. Existing scholarship addressing the concept of *halalan tayyiban*, however, primarily concentrates on Islamic legal perspectives or nutritional health issues. Limited attention has been devoted to examining how *halal* and *tayyib* eating habits are internalized through the MBG Program within Islamic early childhood education institutions, particularly *Raudhatul Athfal*. This gap highlights the need for further investigation into the integration of Islamic dietary values with government nutrition programs in early childhood educational settings (Aprily et al., n.d.).

RA Gading Cempaka, Bengkulu City, represents one of the Islamic early childhood education institutions implementing the MBG Program as an integral component of its daily educational activities. Preliminary observations reveal that teachers routinely encourage children to wash their hands before meals, recite prayers, eat collectively in an orderly manner, and recognize the importance of nutritious food. Several implementation challenges nevertheless remain evident, including inconsistencies between home- and school-based habituation, limited understanding of the comprehensive *halal* and *tayyib* concept among stakeholders, and insufficient coordination among teachers, parents, and MBG service providers (Nurwahida & Pikahulan, 2025).

This study therefore aims to describe the internalization process of *halal* and *tayyib* eating habits among early childhood learners through the Free Nutritious Meal Program at RA Gading Cempaka, Bengkulu City, while identifying the factors that facilitate and hinder its implementation. The findings are expected to contribute theoretically to the advancement of Islamic early childhood education by enriching the discourse on religious character formation through dietary habituation. Practical

contributions are anticipated in the form of recommendations for strengthening collaboration among schools, families, and nutrition service providers to optimize the integration of the MBG Program with Islamic character education, thereby promoting sustainable halal and tayyib eating habits from early childhood (Milza et al., 2025).

Research Method

This study employed a qualitative approach using a case study design to obtain an in-depth understanding of the internalization of *halal* and *thayyib* eating habits among early childhood learners through the Free Nutritious Meal Program (*Makan Bergizi Gratis*—MBG) implemented in Islamic early childhood education institutions. A qualitative case study was considered appropriate because it enables researchers to explore social phenomena comprehensively within their natural settings while preserving the authenticity of participants' experiences and institutional contexts. Emphasis was placed on understanding the meanings, interactions, and educational practices that shape children's eating habits rather than measuring variables quantitatively.

The research was conducted at two *Raudhatul Athfal* (RA) institutions, namely RA Al-Azhar and RA Plus Ja-alHaq, both located in Gading Cempaka District, Bengkulu City, Indonesia. Selection of the research sites was based on the consideration that both institutions had implemented the MBG Program as an integral component of their daily educational activities, thereby providing a relevant context for examining the internalization process of *halal* and *thayyib* eating habits among young children. Participants were selected through purposive sampling to ensure that each informant possessed direct knowledge and practical experience related to the implementation of the program. Research participants consisted of school principals, classroom teachers, officers from the Nutritional Fulfillment Service Unit (*Satuan Pelayanan Pemenuhan Gizi*—SPPG), parents, and children participating in the program.

Data were collected through participant observation, in-depth interviews, and document analysis. Observations focused on classroom routines and daily eating practices to identify how *halal* and *thayyib* values were integrated into children's activities during the MBG Program. In-depth interviews were conducted with

principals, teachers, SPPG personnel, and parents to obtain comprehensive information regarding the internalization process, institutional practices, supporting factors, and barriers encountered during program implementation. Documentary evidence, including school records, activity schedules, official documents, photographs, and program-related archives, was employed to strengthen data credibility and provide contextual support for the research findings.

Data analysis followed the interactive model proposed by Miles, Huberman, and Saldaña, encompassing data condensation, data display, and conclusion drawing and verification. Analytical procedures were conducted continuously throughout the research process, beginning with data collection and continuing until the completion of the study. Continuous analysis enabled the researchers to identify emerging themes, establish relationships among findings, and develop an integrated interpretation consistent with the research objectives. Trustworthiness of the findings was ensured through source triangulation, methodological triangulation, and time triangulation to enhance the credibility, dependability, and confirmability of the study.

Results & Discussion

Research findings revealed that the internalization of halal and thayyib eating habits at RA Gading Cempaka, Bengkulu City, was systematically implemented through habituation activities integrated into the Free Nutritious Meal Program (Makan Bergizi Gratis—MBG). Daily routines included handwashing before meals, reciting prayers before and after eating, using the right hand while eating, maintaining proper sitting manners, finishing meals without unnecessary waste, and preserving cleanliness within the dining environment. Teachers consistently supervised every stage of the activity while providing age-appropriate explanations regarding the importance of consuming food that is halal, hygienic, nutritious, and beneficial according to Islamic teachings. Repeated implementation of these practices created meaningful learning experiences that gradually encouraged children to incorporate proper Islamic eating etiquette into their daily routines (Yohanda, 2025).

Empirical evidence also demonstrated that teachers occupied a central position in facilitating the internalization process. Educational practices extended beyond verbal

instruction concerning halal and thayyib food concepts, encompassing behavioral modeling through disciplined eating practices, personal hygiene, avoidance of food waste, and orderly participation during communal meals. Early childhood learners naturally acquire behavioral patterns through imitation, making teachers' exemplary conduct an essential stimulus for developing eating habits aligned with Islamic values. Nutritional meals provided through the MBG Program fulfilled the fundamental characteristics of thayyib food by meeting standards of cleanliness, safety, nutritional adequacy, and age-appropriate dietary requirements. Integration of nutritional quality with religious values strengthened the effectiveness of habit formation and promoted healthier eating behaviors among participating children (SALAHU-DEEN, 2025).

Research findings further indicated that the MBG Program functioned not only as a nutritional intervention but also as an educational medium for character development. Communal dining activities became an effective context for cultivating religious values, discipline, personal responsibility, gratitude, and awareness of healthy living. Observational and interview data nevertheless revealed that many children continued to perceive mealtime primarily as a routine daily activity rather than as an opportunity to internalize Islamic values. Understanding of the philosophical meaning underlying halal and thayyib consumption remained relatively limited because instructional practices emphasized behavioral habituation more strongly than conceptual understanding adapted to children's developmental characteristics. Educational implementation therefore succeeded in establishing observable behaviors, while deeper cognitive comprehension of Islamic dietary principles still required further pedagogical reinforcement (Marwan & Suyanta, 2026).

Interpretation of these findings corresponds closely with Muhaimin's theory of value internalization, which conceptualizes character formation through the sequential stages of value transformation, value transaction, and value transinternalization. Initial learning occurred when teachers introduced the concepts of halal and thayyib food through simple and comprehensible explanations appropriate for young children. Interactive guidance subsequently emerged during mealtime activities as teachers continuously modeled desirable behaviors and provided direct assistance throughout the

learning process. Stable behavioral patterns gradually developed as repeated experiences enabled children to practice appropriate eating habits independently within authentic educational settings. Progressive movement across these three stages demonstrates that character education requires sustained educational interaction rather than isolated instructional sessions. Internalization consequently evolved through continuous habituation embedded in children's everyday experiences instead of relying solely on cognitive instruction (Inten et al., 2025).

Research outcomes also support Pavlov's behavioral learning theory, which argues that consistent relationships between stimulus and response contribute significantly to habit formation. Structured routines involving handwashing, prayer recitation, orderly eating behavior, and environmental cleanliness served as repeated educational stimuli intentionally delivered by teachers throughout the implementation of the MBG Program. Positive behavioral responses gradually emerged as children repeatedly experienced identical routines within meaningful social contexts. Authentic daily experiences enhanced the effectiveness of the conditioning process because behavioral practice occurred naturally rather than through artificial instructional simulations. Continuous reinforcement ultimately transformed repeated actions into stable habits reflecting both healthy eating practices and Islamic moral values (Fitria, 2025).

Educational modeling represented another decisive element influencing successful value internalization. Abdullah Nashih Ulwan emphasizes that children's character develops most effectively through exemplary conduct accompanied by continuous habituation. Teachers functioned as behavioral role models whose everyday actions provided concrete examples that children could readily imitate during communal meals. Observational learning proved substantially more influential than verbal explanations because early childhood learners naturally interpret and reproduce behaviors demonstrated by significant adults within their immediate environment. Exemplary teacher behavior therefore constituted a strategic educational mechanism for strengthening halal and thayyib eating habits among young children (Ermayani et al., 2025).

Research findings further identified several supporting factors contributing to successful implementation of the internalization process. Active teacher involvement during mealtime activities ensured continuous supervision and reinforcement of desired behaviors. Nutritionally balanced, hygienic, safe, and halal-certified meals supplied by the Nutritional Fulfillment Service Unit (Satuan Pelayanan Pemenuhan Gizi—SPPG) provided an appropriate foundation for implementing Islamic dietary education. Parental support in extending similar practices within the home environment strengthened continuity between formal and informal educational settings. Conducive school conditions, combined with children's enthusiasm toward participation in the MBG Program, further reinforced positive learning experiences. Collaborative partnerships among schools, families, and nutritional service providers created educational consistency that facilitated the development of sustainable halal and thayyib eating habits (Zakaria et al., 2024).

Research also identified several barriers limiting the effectiveness of the internalization process. Inconsistency between eating practices implemented at school and those practiced within family environments emerged as the most dominant challenge, reducing reinforcement of values introduced during classroom activities. Instructional emphasis placed primarily on eating discipline rather than conceptual understanding of halal and thayyib principles further constrained children's comprehensive understanding of Islamic dietary values. Absence of standardized operational procedures specifically addressing halal and thayyib eating habituation, suboptimal coordination between schools and the SPPG, selective eating behaviors among children (picky eaters), and challenges related to maintaining consistent food hygiene collectively influenced the effectiveness and sustainability of the MBG Program (Romdloni, 2025).

The findings also reinforce Ki Hajar Dewantara's Tri-Center of Education theory, which posits that children's character development constitutes a shared responsibility among families, schools, and the broader community. Development of halal and thayyib eating habits cannot rely exclusively on school-based interventions but requires consistent reinforcement within the family environment. Educational values

introduced in schools are more likely to become sustainable behavioral patterns when supported by similar practices at home. Continuity between formal and informal learning environments therefore plays a pivotal role in strengthening children's value internalization. Collaborative partnerships among teachers, parents, and the Nutritional Fulfillment Service Unit (Satuan Pelayanan Pemenuhan Gizi—SPPG) emerged as a critical determinant of the MBG Program's effectiveness in fostering a coherent educational environment. Shared commitment among these stakeholders facilitates the integration of religious values, healthy dietary practices, and character education into children's everyday experiences. Sustainable collaboration consequently represents an essential prerequisite for maximizing the educational impact of the MBG Program.

Overall, the findings demonstrate that the Free Nutritious Meal Program (Makan Bergizi Gratis—MBG) has made a meaningful contribution to the internalization of halal and tayyib eating habits among early childhood learners at RA Gading Cempaka, Bengkulu City. Continuous habituation, reinforced by teachers' exemplary conduct, the provision of meals that adhere to the principles of halalan tayyiban, and active parental involvement collectively established a strong foundation for developing children's Islamic character. Educational practices embedded within the program successfully integrated nutritional education with religious value formation through authentic daily experiences. Greater emphasis on conceptual understanding of halal and tayyib principles remains necessary to deepen children's cognitive and moral appreciation of Islamic dietary ethics. Stronger coordination among educational institutions, families, and nutrition service providers would further enhance the consistency and sustainability of value internalization. Development of comprehensive implementation guidelines is equally important to ensure that the MBG Program functions not only as a nutritional intervention but also as an effective medium for Islamic character education in early childhood settings (Saputra & Jariyah, 2025).

Conclusion

Based on the findings, it can be concluded that the internalization of *halal* and *tayyib* eating habits through the Free Nutritious Meal Program (*Makan Bergizi Gratis*—MBG) at Raudhatul Athfal (RA) in Gading Cempaka District, Bengkulu City, has been

effectively implemented through continuous daily habituation integrated into communal mealtime activities. Teachers played a central role by modeling appropriate eating behaviors, guiding children to consume *halal* and *tayyib* food, recite prayers before and after meals, maintain personal hygiene, eat in an orderly manner, avoid excessive consumption, and practice proper Islamic table manners. These repetitive learning experiences enabled children to gradually develop eating habits aligned with Islamic values while strengthening their religious character. The success of the program was supported by teachers' active involvement, the provision of safe, hygienic, nutritious, and *halal* meals by the Nutritional Fulfillment Service Unit (SPPG), parental collaboration in reinforcing similar practices at home, and a supportive school environment. However, the internalization process was constrained by inconsistencies between home and school eating practices, selective eating behavior among some children, limited coordination between schools and the SPPG, the absence of standardized operational procedures, and the ongoing need to maintain consistent food hygiene and safety standards. Overall, the MBG Program functions not only as a nutritional intervention but also as an effective educational strategy for fostering sustainable *halal* and *tayyib* eating habits and strengthening Islamic character from early childhood.

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