HALAL HARAM INTRODUCTION STRATEGY THROUGH ONLINE PUZZLE GAMES

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ABSTRACT

This research explores innovative strategies employed by educators to introduce the concepts of halal and haram foods to students in an engaging manner through online puzzle games. This study aims to facilitate a more enjoyable and effective understanding of halal and haram dietary principles among elementary school students. Utilising a classroom action research approach, this study was conducted in a public elementary school in Malang, involving a sample of 30 sixth-grade students. In addition, five students were randomly selected for in-depth interviews to gain insight into their learning experiences with the online puzzle game and to assess any improvements in their knowledge of halal and haram foods. The findings reveal that students demonstrated increased enthusiasm and enjoyment when learning about halal and haram foods through interactive online puzzle games. Furthermore, post-test results and interview feedback indicate a notable improvement in students' comprehension of these dietary guidelines. This study suggests that the use of gamified learning tools, such as online puzzle games, can significantly enhance students' engagement and understanding of culturally significant educational content.

INTRODUCTION

Indonesia, as a developing nation, is abundant in natural resources and cultural diversity. This richness fosters an extensive variety of culinary traditions across the country, each distinguished by unique ingredients and preparation methods. These variations underscore the distinction between halal and haram foods within Indonesian cuisine. The foundation for halal and haram food standards is grounded in the Qur'an, specifically in Surah Al-Baqarah (2:172), which advises, "O you who believe! Eat from the good things that We have provided for you, and give thanks to Allah if it is indeed

Him whom you worship." Furthermore, according to Mubarak (2023), for food to be considered halal, it must meet criteria of cleanliness, healthiness, and freedom from impurity, with processing and slaughter methods aligning with Islamic law.

It is concerning that a significant portion of the Indonesian population remains unaware of the principles of healthy and halal food as outlined in the Qur'an and the guidelines provided by the Indonesian Ministry of Health (Kemenkes RI). This lack of awareness is evidenced by multiple incidents of food poisoning among elementary school students who consumed snacks within the school environment. For instance, numerous elementary school students in Bandar Lampung were reportedly affected by snack poisoning (Oktavia, 2024). Similarly, several elementary and middle school students in Sukabumi Regency experienced food poisoning on the morning of Monday, February 26, 2024, at 06:30 WIB (Ministry of Health, 2024). Furthermore, a total of 65 students from SDN 05 Dwi Tunggal in Rangsang District were also affected by food poisoning (Adri, 2024). These cases highlight the urgent need for increased education and awareness regarding food safety and halal practices.

Numerous cases in Indonesia highlight a significant lack of community knowledge and awareness, particularly among children, regarding healthy, halal, and haram food choices. This deficiency poses serious risks if left unaddressed by government intervention. Continued consumption of unhealthy or non-halal foods among children can result in severe physical health consequences, including food poisoning, neurological and organ damage (affecting the kidneys and liver), congenital anomalies, diabetes, hypertension, coronary heart disease, stroke, cancer, and lipid disorders (Ministry of Health of the Republic of Indonesia, 2024). Moreover, these dietary habits can impact mental health and behaviour, manifesting as psychological burdens, heightened anxiety, feelings of insecurity, and guilt. Prior studies underscore the critical role of halal food in supporting students' psychological and behavioural development (Ride, 2017). This evidence underscores the necessity for concerted efforts to raise awareness and ensure healthier food practices within the community.

This recent incident has motivated researchers to explore innovative strategies for introducing the concepts of halal and haram food, utilising online puzzle games as a pedagogical tool. This choice is driven by the strong engagement of today’s students with digital games, which are particularly effective for maintaining attention and facilitating learning in an enjoyable format. Online puzzle games offer a dynamic and interactive medium through which students can more readily grasp and internalise the

principles of halal and haram food, enhancing both knowledge and retention. By fostering this understanding early on, it is anticipated that incidents of food-related health issues among students may decrease. Moreover, equipping young learners with this knowledge supports the cultivation of a generation that embodies strong ethical values, robust health, and high intellectual quality.

PROBLEMS

Previous research on halal and haram food has predominantly focused on university-level respondents. However, most food poisoning cases in Indonesia affect elementary school students, highlighting a critical need for more targeted research on halal and haram food awareness at the elementary level. Furthermore, while existing studies often address halal certification processes and students' general awareness in predominantly Muslim contexts, they seldom explore engaging or age-appropriate methods for introducing halal and haram food concepts to younger learners. This gap motivates researchers to develop enjoyable, child-centred strategies to foster awareness from an early age, particularly at the elementary level. Additionally, most prior studies have relied on quantitative and qualitative methodologies, with limited attention to classroom action research (CAR). Employing CAR could address specific classroom challenges by directly involving young students in the learning process, thereby fostering a deeper understanding of halal and haram food. Through this approach, it is anticipated that incidents of food poisoning among elementary students in school environments could be significantly reduced, contributing to a safer and more informed young generation.

The final issue addressed in this study pertains to the scope and impact of its contributions. While prior research has predominantly focused on specific educational institutions, few studies have engaged government agencies directly. This study aims to fill that gap by making a substantive contribution, particularly to the Ministry of Education, through curriculum development initiatives. By incorporating engaging methods for introducing concepts of halal and haram food, the study proposes that educational television programs could play a central role. Such programs would be designed to make the topic accessible and appealing to students, fostering greater interest and understanding of halal and haram food from an early age. This approach aligns with broader educational goals, ensuring that students are better informed about dietary ethics within a structured learning environment.

METHOD

This classroom action research targets elementary school students in Tajinan District, Malang Regency, specifically conducted at SD Negeri 1 Tajinan, Malang. The research framework follows a systematic process that includes problem identification, planning, implementation, observation, and reflection. Although grounded in classroom action research methodology, students also engage in field activities outside the classroom, such as conducting interviews with local food vendors. This approach aims to provide students with practical knowledge, hands-on experience, and confidence, allowing them to inquire about the types of goods sold and assess their halal or haram status based on ingredients, preparation, and procurement methods.

Classroom Action Research (CAR) is a research methodology applied within the classroom setting, focusing on students as the primary participants (Hartutik *et al.*, 2023). CAR is considered an effective strategy for enhancing educational quality, as it allows teachers to address specific classroom challenges and implement solutions centred on continuous improvement (Handayani & Rukmana, 2020). In education, action research serves as a transformative tool for refining instructional practices through active teacher involvement (Fitria et al., 2019). Additionally, the use of CAR is strategic as it enables researchers to produce scientific reports with the potential for publication in national academic journals (Hunaepi *et al.*, 2016).

After the outside activities are carried out, the researcher, in this case the teacher, conducts the stage of classroom action research. The details of the activities carried out by students in getting to know halal and haram food at SD Negeri 1 Tajinan Malang are as follows.

a. Identifying the problem: by asking questions and answers in general to the students in the class about the foods that are often eaten, how to get them, and how to cook them based on their experiences.
b. Activity planning: The teacher explains to the students the activities that will be carried out to get to know halal and haram food
c. Implementation of activities
    - Conducting discussions with students to explore students' knowledge.
    - Students conduct observations and interviews with traders around the school in groups consisting of 5 students from each group.
    - Group representatives come to the front of the class to explain the results of the interview (presentation).

- The teacher explained the introduction of halal and haram food through *an online puzzle game* by explaining the material on the monitor screen about halal and haram food.

d. Evaluation and feedback (reflection)
   - The teacher explains the rules of the game.
   - Students prepare a cell phone as a tool to work *on online puzzle game*s that have been notified to students one day before.
   - Start playing in groups to see the level of understanding of students.
   - Conduct interviews with several students consisting of men and women in depth to see the level of understanding of students to find out how students feel when doing these activities and after doing these activities.

Table 1. Time and place of implementation

It	Activities	Time	Place	Assessment of students about activities				
				1	2	3	4	5
1	Apperception activities	October 11, 2024	SD Negeri 1 Tajinan				√	
2	With pre-test students in class						√	
3	Providing case studies to students							√
4	Introducing online *puzzle games*							√
5	Start accessing *online puzzle games*							√
6	Working on *an online puzzle game* with his group							√
7	Presentation in front of the class							√
8	Getting good value							√

Note: Very happy (5), Happy (4), Casual (3), Boring (2), Very boring (1)

Results and Discussion

The introduction of halal and haram foods can be improved through the game method by using online *game puzzles.* Mukrimaa (2014) states the

game method is a way of teaching that is carried out in the form of games. The reason why researchers use the game method in learning is that it can provide opportunities for students to be directly involved in learning and make students feel happy with the learning material that will be delivered (Mukrimaa, 2014). One example of a game method is *game puzzle online*. Therefore, by using the game method *game puzzle online,* It is believed to it can improve students' ability to recognise halal and haram foods.

Learning *online puzzle games* to introduce halal and haram food lasts for one day. Starting with conducting questions and answers and pre-tests for students to explore the extent to which students understand halal and haram foods. Based on the results of questions and answers and pre-tests from 25 students, only ten students understood halal and haram food. Based on the initial data, the researcher invited students in groups to ask directly to traders around the school to ask about the ingredients and processing of food sold by the trader.

After conducting question-and-answer sessions, pre-tests and observing a group of students interviewing traders directly, teachers as researchers carry out learning activities by showing halal and haram food information through interesting videos about the meaning of halal and haram foods, the difference between halal and haram foods, examples of halal and haram foods and the impact of halal and haram foods. So, the teacher conducts a post-test to measure the level of understanding of students using *online puzzle games*. When the game is carried out in groups, each group of 5 students must assemble *a puzzle* through a *game* application that has been prepared by the teacher one day before in preparation for carrying out learning.

The results of the post-test show that students feel happy (Ilyas), satisfied (Idris), have a different and unique experience (Ya'qub), and some want to learn the next by using such media (Musa and Ibrahim).

Table 2. Students' feelings when students use *the online puzzle game method*

No.	Child's name	Activities	Students' feelings about the activity				
			1	2	3	4	5
1.	Ilyas	Learn to know halal and haram foods through *online puzzle games*					✓

2.	Idris	Learn to recognize halal and haram animals through *online puzzle games*					✓
3.	Moses	Learn to know halal and haram food ingredients through *online puzzle games*					✓
4.	Jacob	Learn how to process halal and haram food through *online puzzle games*				✓	
5.	Ibrahim	Learn to know the origin of halal and haram food ingredients through *online puzzle games*					✓

Note: Very happy (5), Happy (4), Casual (3), Boring (2), Very boring (1)

The results of interviews with five students as an evaluation show that students are very enthusiastic about learning and students also have insight and deep knowledge about halal and haram foods. This can be seen from the results of the online puzzle game post-test and short interviews with students regarding the definition, examples and impacts of halal and haram foods.

> "Halal is something that is allowed while haram is something that is not allowed by the Islamic law of Ilyas, Idris Ya'qub, Moses and Ibrahim)"

So, according to almost all students, halal is something that is allowed, but haram is something that is not allowed according to Islamic law.

As for examples of halal food according to the student's views, there are differences, and some are the same.

Halal foods are, for example, dates, fish and meat (Ilyas and Moses). The foods that are haram are dogs, pigs, monitor lizards and frogs (Ilyas, Moses and Ibrahim).

Their answer was a little different from Ya'qub's. Examples of halal foods are four healthy and five perfect, while examples of haram foods are animals that live in two realms (Ya'qub, Idris).

The students' responses during the interviews indicate a high level of accuracy and consistency in their understanding, as their answers were both correct and largely uniform. Drawing from the findings of this classroom action research (PTK), it is anticipated that teachers and students will collaboratively identify the most engaging and effective approaches to introducing concepts of halal and haram food. This approach aims not only to enhance students' comprehension but also to prevent future instances of food-related health issues, such as poisoning, within the school environment.

CONCLUSION

Based on the above analysis, it is evident that introducing the concepts of halal and haram food to students from an early age is essential. Engaging and interactive learning methods significantly enhance students' enthusiasm and comprehension, making the learning experience more enjoyable and effective. This approach allows students to gain practical knowledge through new and diverse experiences, such as engaging directly with food vendors as part of a pre-test to assess their baseline understanding, watching educational videos that provide insights into halal and haram food practices, and participating in online puzzle games as a post-test to evaluate their acquired knowledge. This multifaceted approach not only solidifies students' understanding but also promotes active participation, ultimately fostering a deeper appreciation and knowledge of halal and haram food principles.

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Activity Photos