
HALAL GO DIGITAL: HALAL LITERACY INNOVATION TO ENCOURAGE ISLAMIC ETHICS FOR THE YOUNGER MUSLIM GENERATION

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ABSTRACT

The rapid development of digital technology has transformed the way young Muslims interact with religious values, including halal literacy. As digital natives, young Muslims are highly connected to social media, applications, and internet-based platforms, making them a strategic group in strengthening halal awareness. This study aims to analyze how digital-based halal literacy innovations can encourage the internalization of Islamic ethics among young Muslims in Indonesia. Using a descriptive qualitative approach through literature review, this study examined journals, policy documents, and official reports published between 2022 and 2025. The results indicate that digital innovations, including gamification and interactive platforms, are effective in increasing halal awareness, shaping ethical consumer behavior, and supporting Indonesia's vision as a global halal hub. However, several challenges remain, such as limited digital infrastructure, low literacy in halal contracts, and the need for stronger integration between digital innovation and national halal regulations. This study emphasizes the urgency of strengthening digital halal literacy as a religious and ethical framework, with practical implications for halal industry development, youth empowerment, and Islamic ethics education in the digital era.

Keywords: Halal Literacy, Digital Innovation, Gamification, Islamic Ethics, Young Muslim Generation

INTRODUCTION

In the contemporary global marketplace, the urgency of enhancing halal literacy through technological advancements is becoming increasingly important as consumer demand for halal products continues to rise. Halal literacy is defined not only as knowledge of halal principles and certification but also as a comprehensive understanding of halal supply chain processes and their associated ethical implications. based on research by Fernando et al. (2022) it is explained that Integrating traceability technology into halal logistics has proven crucial to ensuring the integrity of halal products and enhancing consumer confidence. (Yudi Fernando et al., 2022).

The development of digital technology has had a significant impact on social, cultural, and religious transformation among the younger generation of Muslims. As digital natives, this generation is highly familiar with digital devices, social media, and internet-based applications, making them a strategic group for strengthening halal literacy. Halal literacy in the digital era extends beyond understanding the halal status of food and beverage products to the financial, cosmetic, fashion, tourism, and media content sectors. (Hidayat & Leaders, 2019). Therefore, digital-based halal literacy innovation is an urgent need to instill Islamic ethics in the daily lives of the younger generation of Muslims. Indonesia occupies a crucial position in the global halal economy. According to the State of the Global Islamic Economy Report (SGIE) 2024/2025, Indonesia ranks second worldwide in Islamic economic development, particularly in the halal food and modest fashion sectors. (DinarStandard, 2024) By 2024, there will be more than 123,000 halal food industries and more than 140,000 active halal-certified products in Indonesia, with the export-import value of halal products reaching USD 40.5 billion and USD 22.5 billion, respectively, resulting in a trade surplus of USD 18 billion. (Muhammadiyah University of Jakarta (UMJ), 2024).

The market potential of Indonesia's halal industry in 2025 is estimated to reach USD 204 billion for halal food and beverages, USD 23.28 billion for modest fashion, and USD 8.03

billion for Muslim-friendly tourism.(Deputy of Economy Indonesian Ministry of National Development Planning, 2019)Furthermore, the development of the Islamic digital economy in Indonesia is showing a positive trend. In 2022, the value of the Islamic digital economy reached USD 40.57 billion, equivalent to a 15% global market share (SalaamGateway, 2023). This trend is supported by the acceleration of the digitalization of halal services, with a 41% increase in halal certification by 2024, as well as Indonesian halal product exports reaching USD 61.59 billion in 2022. This shows that digital innovation is a major catalyst in strengthening the national and global halal ecosystem.

According to SGIE 2023 data, the Muslim youth population aged 15–29 years old reached 27.8% of the total global youth population, and it is estimated that 3 in 10 global youth will be Muslim by 2030. In Indonesia itself, the Central Statistics Agency (BPS) recorded that approximately 70.72% of the Indonesian population is of productive age (15–64 years old), confirming the demographic bonus that can be utilized to develop digital halal literacy.(Central Statistics Agency (BPS), 2021)This younger generation is also highly active in consuming digital content. The MuslimPro app, which has over 10 million active users, while Islamic educational content from the Yaqeen Institute was watched hundreds of millions of minutes in 2022 (Republika.id). Despite these significant opportunities, several challenges remain, including low digital contract literacy, suboptimal user experience (UX) on halal platforms, limited digital infrastructure in some regions, and a lack of integration between digital innovation and national halal fatwas or regulations.

Therefore, a digital-based halal literacy strengthening strategy is needed that can address these challenges while being relevant to the needs of the younger Muslim generation. Based on the explanation above, this study aims to analyze how digital-based halal literacy innovations can encourage the internalization of Islamic ethics among the younger Muslim generation in Indonesia. This research focuses not only on theoretical aspects, but also on practical implications for strengthening the halal industry, empowering the younger generation, and developing Islamic ethics in the context of a digital society. The increasing need for halal literacy driven by technology also echoes the importance of consumer awareness and engagement. As the global market becomes increasingly interconnected, Muslim consumers are seeking not only to fulfill their religious obligations but also to ensure that products align with their ethical standards and health considerations. The work of Davids & Sabrain (2022) underscores the role of digital globalization in reshaping consumer behavior, expectations, and preferences in the halal market. By leveraging modern digital technology, platforms, educators, and industry players can disseminate important information regarding halal standards, bridging the current knowledge gap among consumers. This is further explained by (Noor et al., 2023), who provide insights into the important role of technology in the halal food industry, emphasizing that an informed consumer base is crucial for the sustainable growth of the halal market segment.

The urgency of advancing halal literacy through technology is a multifaceted issue encompassing training, resource capacity, and the effectiveness of consumer engagement strategies. As halal consumers increasingly emphasize the integrity and ethical implications of their choices, stakeholders across the halal supply chain must prioritize the integration of innovative solutions and educational initiatives. Every element, from training halal logistics personnel to the use of cutting-edge traceability technologies, serves as the foundation for a more resilient and educated consumer landscape. As the halal industry grows and evolves in response to technological changes, fostering a culture of halal literacy supported by technological capabilities will be crucial in facing future challenges and sustaining market growth.

Internasional Conference of Islamic Economics & Business (ICONIES) is a conference involving participants from various countries or regions that aims to share knowledge, establish discussions, and advance understanding of a particular topic. ICONIES is

organized by the Faculty of Economics, Maulana Malik Ibrahim State Islamic University Malang every year to discuss relevant global, scientific, technical, or social issues. ICONIES focuses on topics related to Islamic Economics, Islamic Banking and Finance, Halal Industry, Accounting, Auditing, Taxation, Business Management, Digital Economics, Corporate Governance, Financial Inclusion. ICONIES participants come from various backgrounds, including academics, researchers, practitioners, activists, and other stakeholders working in the field of Islamic economics and business. They come together to share ideas, present the latest findings from their research, and network. ICONIES activities include workshops, seminars, paper delivery, presentations, panel discussions, and Q&A sessions designed to enhance interaction between participants.

LITERATURE REVIEW

Halal Literacy Concept

The definition of halal literacy is the ability of knowledge, awareness, and skills of the community regarding the halalness of a product, in which there are 3 (three) indicators, namely halal awareness, food ingredients, and halal certification. Distinguishing goods and services that are halal and haram based on Islamic sharia law is said to be halal literacy. Based on this understanding, the community needs to understand that the halalness of a product does not only lie in the halal label, but understanding the production process and materials used based on Islamic law or not is an important thing (Halwa & Faraby, 2024).

The concept of halal is often focused solely on food and beverages. However, it encompasses more than just that; it also encompasses factors such as safety, cleanliness, quality, and the overall health of what is consumed. The halal industry, in addition to food and beverages, includes Islamic financial institutions, halal tourism, halal fashion, halal pharmaceuticals, and halal cosmetics. Halal lifestyle education is needed as a solution to the problem of low awareness and understanding of the concept of halal and a halal lifestyle among millennials and Generation Z. This article aims to share the urgency of halal literacy to increase knowledge and awareness in implementing and promoting the halal lifestyle movement (Vita et al., 2022).

Halal literacy is a consumer skill that will protect and secure consumers in terms of health and finances. This ability is based on a person's ability to distinguish between halal and haram goods, depending on their understanding of Islamic law. The concept of halal is related to consumers' ability to read and understand a product. This understanding will motivate them to seek information about purchasing a product, thereby changing consumer behavior in consuming the product. High consumer literacy regarding halal law will increase accuracy in selecting products to be purchased (Adawiyah et al., 2024). This newly conceptualized construct of halal literacy is a potential variable in explaining variance in compliance with halal commands by Muslim consumers. Furthermore, halal literacy can be measured through self-evaluation and test-based assessments. Self-evaluation measures perceived literacy, while test-based assessments reveal a person's actual literacy level (Riansyah & Ismail, 2024).

The Challenge of Halal Literacy in the Digital Era

Digital literacy challenges, including the ability to assess the validity of online information, are crucial in the digital age. Research shows that digital literacy is positively correlated with effective ICT utilization, but gaps exist based on sociodemographic factors, region, and technology access. In Indonesia, the digital divide is evident in remote areas such as Lembata, East Nusa Tenggara (NTT), caused not only by physical access but also by motivation, skills, and usage. Social media impacts concentration and in-depth reading ability, with short content potentially reducing memory retention. Environmental factors such as noise also impact cognitive abilities. The phenomena of information overload and social media fatigue increase the risk of misinformation, making media literacy crucial. The imbalance between traditional and digital literacy remains a challenge. In Indonesia,

women's digital literacy is low due to limited access to education, employment, and social networks (Putrayasa et al., 2024).

For MSMEs in the food and beverage sector, having halal certification is a crucial added value. This certification serves not only as a symbol, but also as proof that their products have undergone a process of verifying ingredients and production in accordance with sharia regulations and have been tested by an authorized halal institution.

Trusted. With this certification, consumers feel more confident and secure when consuming these products. However, in reality, many MSMEs still struggle to obtain halal certification. Some of the obstacles that often arise include a lack of assistance from relevant parties, minimal information or outreach, and administrative processes that are considered complicated and confusing. On the other hand, Indonesia also faces internal challenges in promoting the halal food and beverage industry, one of which is low public awareness of the importance of halal products (halal awareness). Many people still assume all products circulating in the market are automatically halal, without understanding the production process. However, understanding the concept of halal is closely related to an individual's level of religiosity and knowledge. This shows that halal product consumption behavior is more influenced by a person's level of religiosity than simply

General knowledge about halal. Additionally, other factors such as health reasons, the presence of halal labels, and how often a person is exposed to halal information also influence this awareness. Several studies have also highlighted that belief in religious teachings, Muslim identity, and media exposure significantly influence a person's level of halal awareness (Alam, 2024).

The digital era has created massive exposure to advertising and product promotions across various platforms. Social media and e-commerce algorithms are designed to encourage consumption, which can conflict with Sharia principles of moderation and avoiding waste (israf). A study by the Islamic Finance Research Center (2023) showed that 65% of Muslim consumers admitted they often make impulsive purchases after seeing advertisements on social media, which can lead to consumption behavior that is inconsistent with Sharia principles. Despite greater access to information, Muslim consumers face difficulties verifying the halal status of products, especially for imported products or those sold through international digital platforms. Complex supply chains and a lack of transparency in production processes are key challenges. Some digital business models remain in a gray area from a Sharia perspective. Examples include buy now pay later (BNPL) systems that potentially contain elements of *riba* (usury), or reward point systems that can be categorized as *gharar* (excessive uncertainty) (Aisyah et al., 2025).

Public literacy regarding halal law remains low. They only know whether a product is halal or haram based on its packaging, which displays a halal label. This is especially true in today's world, with the proliferation of products without halal labels. In response, several MSMEs have implemented changes by obtaining halal certification for their products, thereby increasing public trust in purchasing products, which, of course, impacts product sales (Yuwana & Hasanah, 2021).

Islamic Ethics and Character Building

The development of digitalization, accompanied by improvements to digital technology-based infrastructure, is a necessity to improve the quality of education in response to globalization. Islamic religious education must recognize the importance of digital-based infrastructure to support classroom learning activities. Most educational activities, such as administration and teaching, can utilize digital technology. However, in reality, many experience the absence or lack of supporting infrastructure. This must be addressed to continuously improve the quality of education. Improvements must be made immediately, both in physical and non-physical facilities, by optimizing creativity and courage to use the latest, more efficient and effective methods and technologies (Purwanto, 2023).

Digital technology can be a powerful tool for addressing academic gaps and enhancing students' religious understanding in an increasingly connected world. One of the major advantages of Islamic education in the modern era is broader and more global access. Digital technology allows people worldwide to access high-quality Islamic educational resources, and online platforms enable them to access these resources. Islamic education can easily reach a wider audience and promote understanding and tolerance of different cultures through the use of these various social media platforms (Wahyuni et al., 2024).

The implementation of education is inseparable from learning, which is essentially a communication process that conveys messages from the sender to the recipient using media to facilitate the process. In today's digital era, to achieve effective and quality learning, new innovations are needed to motivate students and develop their creativity. Therefore, learning media is needed, taking into account the type and characteristics of each medium to suit the conditions and needs. Media in the learning process can be categorized into two: as a learning aid or as a learning medium (Yasmansyah & Zakir, 2020).

Digital technology has enabled broader and more accessible access to Islamic education. Through online platforms, anyone, anywhere, can access Islamic learning resources, classes, and courses without geographical limitations. Interactive learning, using e-learning applications and platforms, offers interactive and engaging learning methods. Islamic educational materials can be presented in multimedia formats, including videos, animations, and educational games, which can enhance student understanding and interest. In developing educational content, digital technology enables educators to create and adapt relevant and up-to-date Islamic educational content. Through social media, blogs, and other platforms, teachers and scholars can instantly share knowledge, studies, and sermons with their congregations and students. Therefore, digital technology has played a crucial role in the transformation of Islamic education, bringing innovation, accessibility, and collaboration that enhance the quality and relevance of Islamic education in the 21st century. However, it is also crucial to ensure that technology integration is based on sound Islamic principles and strengthens the Islamic identity in the educational process (Muhammad Rizfani et al., 2024).

Islamic Ethics and Character Building

Ethics relates to the principles and norms that govern human behavior in a social context. Religion provides ethical guidelines that include manners, courtesy, honesty, integrity, and social responsibility. Religious ethics encourage individuals to act in accordance with principles of goodness and avoid actions that harm themselves and others. For example, in Abrahamic religions such as Islam, Christianity, and Judaism, the Ten Commandments, or Decalogue, serve as the ethical foundation that governs human relationships with God and with others. Religion serves as a source of moral and ethical teachings that provide direction and guidance in daily life. Religious practices such as worship, prayer, and meditation can also strengthen moral and ethical values within individuals. Religion provides a spiritual foundation and beliefs that influence human attitudes and actions in interacting with others and achieving a meaningful life. Furthermore, religion plays a crucial role in maintaining adherence to moral and ethical values. Belief in a God who sees and determines the consequences of human actions motivates moral behavior.

Fear of punishment or sin and the hope of reward or blessing from God can influence individuals to choose good actions and avoid unethical behavior. In a religious society, religious morals and ethics collectively form a strong foundation for regulating social life. Ethical norms derived from religious teachings can form the basis for laws, policies, and social rules that govern relationships between individuals and groups within society (Daryanto & Ernawati, 2024).

Islamic education plays a crucial role in shaping the character of the younger generation. It provides a strong moral foundation for the nation's future generations. Through the teaching of Islamic values, such as honesty, justice, compassion, and hard work, children learn to be responsible individuals and have a positive attitude towards others. This is reinforced by Muhammad Hamidullah, an Islamic scholar, who, in his book "The Education System in Islam and an Introduction to Islam and Its Principles," states that Islamic education plays a crucial role in shaping the character of the younger generation. Through Islamic education, the younger generation can develop strong personality traits, such as honesty and patience (Astuti, 2020).

Islamic religious education plays a crucial role in internalizing Islamic values in everyday life. Islamic religious education plays a key role in fostering a strong religious and national identity, fostering pride and loyalty to one's country and religion. With a strong religious foundation, individuals are better able to resist the negative influences of globalization, such as materialism, hedonism, and moral crisis. Integrating religious values into various subjects helps students understand the application of religious values in everyday life. Using a learning approach that is relevant to students' social and cultural contexts allows them to see the relevance of religious education in real life. Religious education plays a strategic role in the process of shaping national character. By teaching moral and ethical values, strengthening identity and self-identity, and fostering tolerance and discipline, religious education contributes significantly to developing individuals with strong character. These individuals, in turn, will form a civilized and united society, creating a nation with strong character and high morals.

In line with the current of globalization, Islamic religious education must adapt to the changing social structures occurring in the surrounding environment. This is because in shaping the character of the nation's children, the values of Islamic teachings should be instilled in the learning process, so that when they enter social life they no longer face moral and ethical problems. This not only forms faithful individuals but also contributes to the creation of a just, prosperous, and dignified society. Religious education can serve as a moral bulwark against the rapid flow of information and culture from outside that does not always align with local and religious values. In the era of globalization, where intercultural interactions are increasingly intense, Islamic religious education becomes increasingly relevant. Universal values taught in Islam, such as tolerance, cooperation, and peace, are essential for building harmonious intercultural relations. Globalization also brings challenges in the form of identity and cultural crises. Islamic religious education can help individuals maintain their cultural and religious identities amidst the current of globalization (Muis et al., 2024).

Responding to various life situations is another aspect of everyday character development. How a person faces challenges, failures, or successes can provide insight into their character. Learning from these experiences can foster resilience, tenacity, and the ability to grow and learn from every situation. Furthermore, character development in everyday life involves an awareness of personal values and deeply held principles. A deep self-understanding of what is considered important and right guides individuals in making decisions and acting in accordance with their desired character. In conclusion, character development in everyday life is an ongoing process and involves various aspects. Social interactions, daily responsibilities, responses to life situations, and awareness of personal values are all important components of character development. With consistent awareness and effort, a person can direct their character development in a positive direction and in accordance with their cherished values (Chasanah, 2024).

METHODS

This study employed a descriptive qualitative design with a library research approach, examining journals, books, regulations, and official reports related to digital halal literacy,

educational gamification, and Islamic ethics for the younger generation. The method employed was documentary analysis, with instruments consisting of a source quality assessment sheet and a data extraction matrix. Data were collected through documentation techniques, namely searching and selecting relevant literature (2022–2025) from reputable journals, proceedings, and reports from official institutions (BPJPH, KNEKS, SGIE). Analysis was conducted using thematic content analysis, including coding, theme grouping, and narrative synthesis to map the relationship between digital innovation and the formation of Islamic ethics among the younger generation of Muslims. Data credibility was tested through source triangulation, audit trails, and contextual descriptions to ensure the research results can be accounted for and transferred to similar contexts.

RESULTS

The Role of Digital Halal Literacy in Shaping Young Consumer Awareness

Efforts to raise awareness can be achieved through various educational strategies. Research by (Tieman, 2011) emphasizes the importance of credible and transparent halal certification institutions in providing reliable information to the public. Furthermore, digital media plays a strategic role in disseminating halal information widely and efficiently, especially among the younger generation. BPJPH (Indonesian Halal Product Assurance Agency) (2023), as the state institution responsible for halal product assurance in Indonesia, plays a crucial role in promoting halal awareness within the community. This effort extends beyond certification, including public education, the implementation of halal verification technologies such as QR codes, and collaboration with businesses to raise collective awareness. Halal literacy is also an important foundation in shaping consumers who are not only ritually compliant but also ethically aware. Consumers with a comprehensive understanding of halal products tend to be more critical in selecting products, including considering aspects of distribution, logistics, and company ethics (Memilih et al., 2025).

Halal literacy plays a crucial role in boosting the Indonesian economy through the halal industry. Halal literacy is key to Indonesia's vision as a global halal hub by 2024. This is because it is crucial for raising awareness among halal producers and consumers about adopting a halal lifestyle. The development of digital technology has given rise to social media, among other functions, as a means of community interaction and information dissemination in the digital world. Social media plays a highly strategic role due to its strong influence on society. This strategic role presents an effective opportunity to raise public awareness by conducting outreach regarding the importance of halal literacy. This outreach can be carried out by anyone, including influencers, public figures, and the wider community, to share positive information about the halal industry. The development of digital technology, among other functions, has given rise to social media, among other functions, as a means of community interaction and information dissemination in the digital world.

Social media plays a highly strategic role due to its strong influence on society. This strategic role presents an effective opportunity to raise public awareness by conducting outreach on the importance of halal literacy. This outreach can be carried out by anyone, including influencers, public figures, and the wider community, to share positive information about the halal industry. Furthermore, increasing halal understanding also requires broader education and awareness. Halal knowledge is not only important for consumers but also for economic actors, the government, and educational institutions. Halal literacy education must begin at an early age, in schools and other educational institutions. Economic actors must continuously learn and develop their knowledge of halal to be able to produce products or services that comply with halal principles. The government also plays a crucial role in regulating and monitoring the halal status of products and services in the market.

Education and awareness of Halal literacy are important not only for consumers but also for economic actors, the government, educational institutions, and all levels of society, regardless of religious, ethnic, or racial background. For consumers, education and awareness of Halal knowledge help them make informed choices when selecting Halal products or services. With sufficient knowledge, consumers can read labels wisely, understand Halal information, and ensure the products they consume align with their religious teachings. Given current societal conditions and demographic patterns, Indonesia has a significant opportunity to become a global halal market leader in the next five to ten years. This prospect is rooted in Indonesia's status as home to 225 million Muslims worldwide. Furthermore, with a social media user base that currently exceeds that of other countries at 167 million, Indonesia possesses a strategic advantage. These factors have the potential to realize the government's goal of making Indonesia a major global producer of halal products in the future. The dynamics outlined above can serve as a practical model for implementing strategies to increase awareness and recognition of halal brands in society, especially among the younger generation. This is in accordance with the main objectives outlined in the Indonesian Halal Industry Masterplan 2023–2029 (T. Hidayat et al., 2023).

The Effectiveness of Gamification in Conveying Halal Values

Gamification, which utilizes game elements in non-game contexts, such as points, levels, and challenges, has proven to be an effective method for increasing engagement and motivating students. Gamification can be used to convey halal values in a more engaging, enjoyable, and participatory manner. By using gamification, the delivery of halal values can be tailored to the characteristics and needs of those who are more accustomed to digital media. Gamification has successfully created fun and interactive halal value education, which aligns with the characteristics of Gen Z, who prefer technology-based learning approaches. Therefore, the application of gamification in education can be a challenge in the digital era (Sujiah, 2025).

Gamification has great potential in the field of education because it provides space for more innovative and flexible learning production (Hsin-Yuan & Soman, 2013). This is also supported by Hussain, Tan & Idris (2014) that the gamification approach which is integrated with the application of game elements can not only stimulate thinking, it can even stimulate and motivate the user (Jaffar et al., 2020)

Halal Literacy Innovation Design for the Young Muslim Generation

In the digital era, Generation Z and Alpha are growing up in an environment heavily influenced by technology and interactive learning styles. However, halal literacy levels among children and adolescents remain relatively low. An understanding of the principles of halal and thayyib is crucial to instill from an early age as part of developing Islamic character and awareness of sharia-compliant consumption. Traditional approaches to religious education often fail to engage the younger generation, accustomed to digital media and interactive learning. Therefore, innovation in halal literacy delivery methods is needed to make it more engaging, relevant, and effective.

Gamification was chosen as a strategy because it can increase learning motivation through game elements, simplifying religious concepts into practical applications, and transforming passive learning into active and participatory engagement.

The main targets of this gamification program are children aged 9-12 years (grades 4-6 in elementary school), madrasah, TPQ, or Islamic school students, and family as a companion in learning halal literacy at home.

The content is designed to be simple yet meaningful, including understanding halal and haram in Islam, characteristics of halal food, recognize the official halal label from authorized institutions (e.g. MUI), Islamic ethics in eating and drinking, read prayers

before and after eating, the Importance of Choosing Halal-Certified Products, and the Impact of Consuming Non-Halal Products on the Muslim Community.

The main features of the proposed gamification include Gamification Elements: a) points: Earned after answering questions correctly; b) Level : Progression to the next stage after completing the module; c) Badges/Achievements: Awards such as "Halal Label Observer" or "Ethics Expert"; d) Story/Narrative: Adventures of fictional characters (e.g. Faris and Fatimah) guiding children through halal missions; e) Educational Feedback: Explanations are provided after each question to reinforce understanding.

Implementation Media to accommodate diverse learning needs and styles, halal literacy gamification will be developed through integrated media, both digital and print. This ensures flexibility for use in schools, homes, and non-formal educational institutions. Gamification will be available in the following formats mobile app (Android/iOS), web-based interactive platform for schools, and the print module is equipped with QR codes that link to digital content and stories.

Applicable Learning Settings: a) Islamic Education Class: As a complementary media to strengthen the affective and critical thinking aspects in the Islamic Education curriculum; b) TPQ or Madrasah Diniyah: As a complement to basic fiqh lessons and daily Islamic practices; c) Home: Used by parents or guardians to support children's family-based independent learning.

Implementation strategy collaborate with schools, Islamic Education teachers, and TPQ for limited trials, providing teacher training to utilize gamification media in their teaching, involve parents as study buddies, and launching a digital campaign through social media and the Muslim parenting community.

Program Success Indicators, the success of the program will be measured through Improvement of students' pre-test and post-test halal literacy scores, number of children who completed all gamification levels, and feedback from teachers and parents regarding child engagement.



Picture 1. Halal Go Digital Application
Source: Processed Data (2025)

CONCLUSION

This research confirms that digital-based halal literacy innovation plays a strategic role in shaping the ethical awareness of the younger generation of Muslims while strengthening the national halal industry ecosystem. Through the use of social media, gamification, and interactive platforms, the delivery of halal values can be more effective, engaging, and relevant to the characteristics of the digital native generation. Digital halal literacy not only encourages sharia-compliant consumption behavior but also serves as a crucial instrument in strengthening Indonesia's competitiveness as a global halal hub. However, challenges such as limited halal contract literacy, digital infrastructure gaps, and lack of

integration with national regulations still need to be addressed. Therefore, further research is recommended to explore more adaptive, inclusive, and sustainable models for implementing digital halal literacy, thereby supporting the empowerment of the younger generation and the development of Islamic ethics in the digital era.

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