



Strategic Design of Halal Canteens: Exploring the *Zona KHAS* Concept and Its Global Implications in University Environments

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ABSTRACT

This study develops a strategic concept for halal canteens using the *Zona KHAS* (Halal, Safe, and Healthy Culinary Zone) framework, integrating halal assurance, food safety, health, and comfort in accordance with sharia principles. The research aims to create a strategic model for halal canteens in university settings, focusing on halal certification, food safety, and student Well-being. While the study is based on universities in Jember Regency, it also explores the broader applicability of the *Zona KHAS* framework in global contexts. Using a qualitative, exploratory approach, 21 canteens across six universities were observed. Data were collected through interviews, observations, and document analysis, and analyzed using NVivo 15. The study found that seven of twelve *Zona KHAS* criteria were met, with managerial professionalism and halal staff training requiring improvement. Key components identified for *Zona KHAS* implementation include halal certification, food safety, digital transactions, and supporting facilities. This model promotes sustainable campus development and enhances students' overall Well-being.

Keywords: *zona khas*, halal canteen, food safety, halal food, canteen management.

INTRODUCTION

In Jember Regency, university canteens are central to student dining, with a significant reliance on meat-based dishes like lalapan ayam and soto daging. However, obtaining halal certification remains a challenge for canteen operators, particularly when dealing with animal-based ingredients. This highlights the need for a strategic system to help canteens meet halal, healthy, and safe food standards. Therefore, *Zona KHAS* (Halal, Safe, and Healthy Culinary Zone) presents a potential solution. It is a collaborative framework in which all stakeholders work together to ensure that food is halal, safe, healthy, and aligned with sharia principles.¹

¹ Hana Catur Wahyuni et al., "Analysis of Interplay Between Food Safety Systems and Halal Standards in Indonesia," *International Food Research Journal* 31, no. 2 (2024): 306–319.

Implementation of this framework aligns with Indonesia's dominant position and strategic opportunities in the global halal market. This is evidenced by the latest State of the Global Islamic Economy Report (SGIER), which shows Indonesia retaining its third position in the overall Global Islamic Economy Indicator (GIEI) ranking. More pertinently to this study, within the halal food segment, Indonesia leads significantly, recording eight deals with an investment value of around US\$115 million.² This dominant market position underscores the urgency of developing robust, standardized ecosystems, such as the *Zona KHAS* in university canteens, to support and sustain this Leadership.

Although existing literature addresses halal assurance, it overlooks the implementation of the *Zona KHAS* concept in university settings. For instance, Sucipto et al.³ Focused on halal and safety in school canteens, but did not explore its application in higher education. In another study, Sucipto et al.⁴ Discussed Halal Control Points (HCP) but did not propose a strategic framework for university canteens or integrate *Zona KHAS* principles. Similarly, Oemar et al.⁵ Examined halal certification for micro-entrepreneurs, emphasizing the need for sustainable management practices; however, this issue has yet to be studied in the context of university canteens.

Despite this existing research, an explicit research gap remains. While components of halal assurance have been studied, there is limited research exploring the design and implementation of the integrated *Zona KHAS* framework within the unique socio-technical environment of a university campus. The novelty of this research, therefore, lies in its context-specific exploration of this model within universities in Jember Regency, seeking to integrate halal assurance, food safety, environmental sustainability, and student-centered values.

Therefore, the primary objective of this research is to create a strategic model for implementing halal canteens based on the *Zona KHAS* framework, addressing both halal compliance and sustainability in university environments.

Literature Review

A. The Concept of *Zona KHAS*

The Halal, Safe, and Healthy Culinary Zone, hereinafter referred to as the *Zona KHAS*, is an area in a designated strategic location related to cooking or cooking activities, including dishes such as side dishes, food, and beverages that are closely associated with daily food consumption. This zone complies with the

² Dinar Standard, *State of The Global Islamic Economy Report* (Dinar Standard, 2025).

³ Sucipto et al., "Strategy Mapping for Reopening School Canteen in New Normal Era by Safety and Halal Standard," *Cogent Food & Agriculture* 9, no. 1 (2023): 2248700.

⁴ Sucipto Sucipto et al., "Traceability of Halal Control Point in Material, Production, and Serving to Support Halal Certification in Universitas Brawijaya Canteen," *Indonesian Journal of Halal Research* 3, no. 2 (2021): 75–86.

⁵ Hirawati Oemar et al., "Training on Halal and Eco-Friendly Canteen Practises for Micro-Entrepreneurs Within the Campus Environment," *Jurnal Pengabdian Kepada Masyarakat* 7, no. 4 (2023): 1083–1090.

principles of halal, safety, and health, and is professionally managed. The goal of Zona KHAS is to create a halal, safe, and healthy culinary zone, with infrastructure that meets halal product assurance standards and food safety requirements. Additionally, it aims to ensure sustainable management and foster behaviors among business operators and visitors to maintain product halalness and promote clean and healthy living practices.⁶

This *Zona KHAS* essentially adheres to the five SJPH criteria, namely Commitment and Responsibility, Materials, Halal Product Process, Products, and Monitoring and Evaluation, as outlined in the Head of the Halal Product Assurance Agency Regulation No. 20 of 2023.⁷ related to halal certification aspects. However, the designated zone is not limited to halal certification alone. It also includes the *thoyyib* aspect, which involves ensuring the safety and health of food. This assurance is issued in the form of a supervision or guidance label, which serves as a sign or proof from the authorized institution, indicating that the Processing Food Facility has met the health requirements for ready-to-eat processed food. This process is carried out by the Health Department through environmental health inspections.⁸

This formal and dual track governance structure involving both the halal assurance body (*BPJPH*) and the public health body (Health Department) is the central innovation of the *Zona KHAS* framework. It represents a deliberate policy decision to operationalize *thoyyib* not as a mere suggestion, but as an institutionalized and measurable component. By explicitly linking ritual purity (halal) with hygiene and safety (*thoyyib*), the model creates a more holistic and robust standard of assurance.⁹

This pursuit of a more holistic standard positions the *Zona KHAS* model as a significant and practical response to a central critique within international halal food studies. A growing divergence between the concepts of halal and *thayyib* has been widely acknowledged in scholarly discourse^{10,11} The global halal market has been criticized for becoming overly halal-centric, focusing predominantly on ritualistic slaughter and ingredient verification (halal compliance) while largely neglecting the *thayyib*-centric dimensions of wholesomeness, ethics, animal welfare, and environmental sustainability. This has led to the commodification of halal, where the certificate functions merely as

⁶ Tiara Irawati Wahyuni et al., *Buku Saku Pedoman Zona Kuliner Halal, Aman Dan Sehat* (Komite Nasional Ekonomi dan Keuangan Syariah, 2022).

⁷ Umi Cholifah, *Manajemen Rantai Pasok Halal* (Yogyakarta: Deepublish, 2024).

⁸ Wahyuni et al., *Buku Saku Pedoman Zona Kuliner Halal, Aman Dan Sehat*.

⁹ Norazilawati Dahlal, Sheereza Mohamed Saniff, and Che NurHidayu Che Noh, "Harmonising Food Safety and Friendly Service through Halal and Toyyib Principles," *Halalsphere* 4, no. 1 (2024): 80–87.

¹⁰ Ikomatussuniah, Mohd Rizuan Bustami, and Abdul Rahman Latip, "Social Constructs Halalan Thayyiban Food Law: A Social Scientific Study into the Insight of Muslim and Non-Muslim in Banten Indonesia," *Intellectual Discourse* 29, no. 1 (2021): 53–70.

¹¹ Wasis Arwani et al., "Halal-Thayyib, Food Products, and the Halal Industry: A Thematic Analysis on the Verses of the Qur'an," *Al-Amwal: Jurnal Ekonomi dan Hukum Islam* 5, no. 2 (2022): 227–240.

a license to trade or a market access tool, rather than as a holistic standard of quality and ethical production.¹²

In practice, the *Zona KHAS* model translates these *thayyib*-centric dimensions into concrete governance through a set of rigorous zone-level criteria outlined in the pocket guide book of *Zona KHAS*. These criteria extend beyond the individual tenants to the zone's holistic management and physical environment. Requirements include managerial aspects, such as possessing a formal business license, professional management, and dedicated halal human resources (managers and supervisors). They also cover physical environmental standards, mandating locations be free from contamination risks like pig farms or pollution sources. Furthermore, the criteria ensure holistic sharia compliance by governing both tenants and the environment: all tenants must be halal-certified with a minimum of 5-10 MSMEs, and the zone itself must provide sharia-compliant supporting facilities (like worship areas) while prohibiting elements that contradict sharia like certain entertainment or decorative statues.¹³

To guide its implementation, the *Zona KHAS* framework is classified based on several key aspects. These classifications, which detail the type of area, its development status, and the management cluster, are summarized in Table 1 below.

Aspect	Category/Subcategory	Description/Example
Type of Area	General Culinary Area	Minimum of 10 MSME operators (e.g., food stalls, street vendors, general culinary spots)
	Limited Culinary Area	Minimum of 5 MSME operators (e.g., canteens in institutions, schools, hospitals, ministries)
Zone Status	Existing <i>Zona KHAS</i>	Culinary area already established but not yet fully compliant with <i>Zona KHAS</i> standards
	Planned <i>Zona KHAS</i>	Culinary area designed and developed from the outset according to <i>Zona KHAS</i> criteria
Management Cluster	Government Cluster	Managed by central government institutions/agencies
	Local Government Cluster	Managed by provincial or regional (district/city) governments
	Educational Institution Cluster	Managed by schools, universities, Islamic boarding schools (<i>pesantren</i>)

¹² Mohd Shoki Talib, Abu Hanifa Bakar, and Ang Chee Too, "Conceptualizing the Implementation of Halal Food Certification: An Institutional Theory Perspective," in *Halal Development: Trends, Issues and Challenges*, ed. A R Othman and S S O Omar (New York: Springer, 2019), 353–364.

¹³ Wahyuni et al., "Analysis of Interplay Between Food Safety Systems and Halal Standards in Indonesia."

Private Sector Cluster	Managed by private parties or companies
Community Cluster	Managed by local communities or MSME groups

Table 1: Summary Table of Halal, Safe, and Healthy Culinary Zone (Zona KHAS)

B. The Legal Framework for Food Safety and Hygiene

As established in the previous section, a core innovation of the *Zona KHAS* concept is its formal integration of the 'Safe' (*Aman*) and 'Healthy' (*Sehat*) components. To understand the practical implications of this integration, it is crucial to analyze the existing national regulatory framework that governs food safety and hygiene in Indonesia.

Food safety and hygiene in Indonesia are governed by a series of regulations aimed at protecting consumers from the potential risks associated with unsafe food. The Indonesian government, through agencies such as the Food and Drug Supervisory Agency (BPOM), the Ministry of Health, and local Health Offices, plays a crucial role in ensuring the enforcement of food safety standards at every stage of food processing and distribution.¹⁴ These regulations oversee microbiological contamination, food additives, and the presence of hazardous chemical residues in food products. Government Regulation No. 28 of 2004 concerning food safety, quality, and nutrition is one of the key legal frameworks regulating the food industry in Indonesia. In addition, various technical regulations, such as BPOM Regulation No. HK.00.06.1.52.4011 of 2009, establish maximum limits for microbial and chemical contamination in food to safeguard consumers from potentially harmful contamination.¹⁵

Beyond regulations related to food ingredients, local Health Offices also play a vital role in monitoring food safety through Environmental Health Inspections (*Inspeksi Kesehatan Lingkungan or IKL*). These inspections aim to ensure that food processing and serving facilities such as restaurants and canteens meet established health standards. Following inspection, facilities that comply with the standards receive sticker certification, indicating that they have passed the environmental health audit. Key indicators evaluated during IKL include water quality, sanitation cleanliness, pest and disease vector control, physical condition of the building, and methods of food storage and processing. These assessments are designed to ensure that food processing sites are safe and do not pose health risks to consumers.¹⁶

To improve knowledge and skills in safe food handling, food safety and ready to serve training for food processing facility managers is essential. Such

¹⁴ Anggi Najemi, Luthfi Purwastuti, and Khoirul Nawawi, "The Role of The Food and Drug Supervisory Agency (BPOM) in Managing Circulation of Cosmetics and Hazardous Foods," *Berumpun: International Journal of Social, Politics, and Economics* 1, no. 2 (2019): 76–92.

¹⁵ Adhi S Lukman and Feri Kusnandar, "Keamanan Pangan Untuk Semua," *Jurnal Mutu Pangan: Indonesian Journal of Food Quality* 2, no. 2 (2015): 152–156.

¹⁶ Wahyuni et al., "Analysis of Interplay Between Food Safety Systems and Halal Standards in Indonesia."

training programs provide participants with an understanding of the importance of hygiene and sanitation in food processing, as well as methods to prevent food contamination.¹⁷ Trainees also learn proper handling of raw ingredients, storage techniques, and safe food serving practices. Additionally, the training introduces relevant food safety regulations, including the legal responsibilities borne by food processing facility managers.¹⁸ These programs are often accompanied by certification as proof that participants have met the required food safety standards. This certificate is frequently a prerequisite for obtaining the Certificate of Hygiene and Sanitation Feasibility (*Sertifikat Laik Hygiene Sanitasi* or SLHS), which is a mandatory operational requirement for food processing facilities in Indonesia.¹⁹

Through food safety training, it is expected that food processing facility managers will be able to apply best practices in food management—not only maintaining food quality but also protecting consumers from potential health risks caused by unsafe food. This initiative plays a critical role in creating healthier public environments, such as campus canteens and restaurants, while contributing to the overall improvement of food quality in Indonesia.

METHODS

This study employs a qualitative method with an exploratory approach to identify and understand the concepts and strategic factors involved in the design of halal cafeterias within university environments. The research focuses on exploring: (1) the criteria and essential elements for creating a *Zona KHAS* (Halal, Safe, and Healthy Culinary Zone) on campus, (2) factors influencing perceptions and compliance with halal standards in cafeteria facilities, and (3) the preferences and needs of cafeteria users—students, lecturers, and staff—regarding comfort, safety, and Islamic values. The study was conducted in 21 cafeterias across seven universities in Jember Regency. A total of 33 participants were interviewed, including 22 cafeteria operators, 8 students, and 3 lecturers. Participants were selected based on specific inclusion criteria, including their roles in canteen management, as consumers of the canteen, or involvement in halal center activities. Data collection techniques included in-depth interviews, field observations, and document analysis.²⁰

¹⁷ Patricia McFarland et al., "Efficacy of Food Safety Training in Commercial Food Service," *Journal of Food Science* 84, no. 6 (2019): 1506–1514.

¹⁸ Sara Ghezzi, Baker Ayoun, and Yee Ming Lee, "Food Safety Knowledge, Training Methods, and Barriers to Training: An Examination of the U.S. Food Truck Industry," *Journal of Foodservice Business Research* 24, no. 5 (2021): 534–553.

¹⁹ Kementerian Kesehatan Republik Indonesia, *Peraturan Menteri Kesehatan Republik Indonesia Nomor 2 Tahun 2023 Tentang Peraturan Pelaksanaan Peraturan Pemerintah Nomor 66 Tahun 2014 Tentang Kesehatan Lingkungan*, *Berita Negara Republik Indonesia Tahun 2023 Nomor 18*, 2023, <https://peraturan.go.id/permenkes-nomor-2-tahun-2023>.

²⁰ Norman K Denzin and Yvonna S Lincoln, *The SAGE Handbook of Qualitative Research*, 6th ed. (California: SAGE Publications, 2020).

The collected data were analyzed using thematic analysis, which involved data reduction, presentation, and conclusion drawing.²¹ Triangulation was employed to ensure data validity by comparing data from students, lecturers, and cafeteria operators and using multiple methods, such as interviews, observations, and documents. Ethical approval was granted by Institute for Research and Community Service of Jember University (*LP2M UNEJ*), and verbal consent was obtained from all participants before conducting the interviews. To enhance data analysis, NVivo 15 was used to assist in thematic coding, identifying patterns, and categorizing emerging themes, ensuring reliability through systematic data grouping and organization.²²

RESULT AND DISCUSSION

A. Condition of University Canteens in Jember Regency: Evaluation Based on ZONA KHAS Pocketbook

University canteens play a crucial role in providing food for students, lecturers, and academic staff. In Jember Regency, there are 21 canteens spread across seven different universities: Muhammadiyah University of Jember (Unmuh Jember), Kiai Haji Achmad Siddiq State Islamic University (UIN KHAS), dr. Soebandi University, University of Jember (UNEJ), Sroedji University, PGRI Argopuro University (UNIPAR), and Islamic University of Jember (UIJ). These canteens are vital centers for food provision, not only serving as places to eat but also as social spaces for the academic community.

The selection of the location and research subjects is based on several key reasons. First, Jember is one of the regions in East Java with a relatively high concentration of universities. With a large number of students, university canteens become an essential facility that requires attention in terms of food quality and service. Second, with the presence of various universities and canteens managed differently, this research aims to examine how the standards for halal, safe, and healthy food are applied in university canteens in Jember Regency, using the *Zona KHAS* framework for evaluation.

According to the *Zona KHAS* Pocket Book published by KNEKS,²³ the establishment of a Halal, Safe, and Healthy Culinary Zone (*Zona KHAS*) must meet several key requirements. These include having a valid business license and professional management with competent Halal Human Resources, ensuring that production activities are conducted away from pollution sources, and guaranteeing that all food and beverages are halal-certified. The *Zona KHAS* should also offer supporting facilities, such as clean worship spaces and avoid entertainment that contradicts sharia principles. Additionally, the use of human or animal statues as decoration is prohibited to maintain a halal and comfortable environment that upholds sharia values.

²¹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2021).

²² Philip Adu, *A Step by Step Guide to Qualitative Data Coding* (Oxford: Routledge, 2019).

²³ Wahyuni et al., "Analysis of Interplay Between Food Safety Systems and Halal Standards in Indonesia."

The data for this study were collected through interviews, direct observation, and documentation. The analysis revealed that some canteens met the criteria met well, while others still require improvements, as outlined in the criteria requiring improvement explained in the table below:

CRITERIA MET WELL:	CRITERIA REQUIRING IMPROVEMENT:
Business License: The canteens have a valid NIB (Business Identification Number) as a basic requirement for operation. The NIB is issued by the government through the OSS (Online Single Submission) system for businesses in Indonesia.	Professional Management: Many canteens lack professional management, which affects the overall operation of the Zona KHAS. This highlights the need for training and mentoring to improve management practices and ensure adherence to halal, safe, and healthy principles.
Location and Environment: The halal product processing areas are appropriately located away from contamination sources, and the buildings are free from contaminants.	Halal-Compliant Human Resources: Some canteens do not have sufficient halal-compliant human resources (e.g., halal managers and supervisors). This is crucial to ensuring that food preparation and service meet halal standards.
Prayer Facilities: Most canteens provide adequate prayer facilities, which aligns with the requirement for supporting facilities in the Zona KHAS.	Environmental Contamination Prevention: Some canteens still face challenges related to environmental cleanliness, particularly with stray animals. The presence of such animals increases the risk of contamination. Proper space planning and design (e.g., the closed canteen design at UNEJ) are important to address this issue.
Aesthetic and Sharia Compliance: The canteens do not use statues that contradict Islamic principles.	Cashless Payment System: While some canteens have started implementing cashless payments, others still accept cash, which shows a need for more education on the benefits and implementation of cashless systems to ensure better hygiene and safety.
Culinary UMKM Actors: Many canteens meet the required number of Micro, Small, and Medium Enterprises (UMKM) actors, ensuring the sustainability of halal businesses.	
Cashless Payment System: Some canteens have adopted a cashless payment system, aligning with the modern, efficient, and hygienic practices required by the Zona KHAS.	

Table 2: Evaluation of University Canteens Based on Zona KHAS Criteria

The findings in Table 2 reveal a critical gap between basic legal compliance and professional management. While canteens possess fundamental licenses (*NIB*), the criteria requiring investment and expertise, such as halal managers and supervisors are severely lacking. This finding empirically confirms the barriers identified by ²⁴ suggesting that canteen operators, much like other micro-entrepreneurs, struggle with the perceived costs and managerial burdens of scaling up.

Furthermore, the challenge of 'Environmental Contamination Prevention' (e.g., stray animals) is not merely an operational issue but a systemic failure in sustainable design and management. This risk is critical, as the presence of

²⁴ Muhammad Aqil Fathoni et al., “Exploring Halal Certification Literacy Measurement for Micro Small Enterprises (MSEs),” *Review of Islamic Economics and Finance* 7, no. 1 (2024): 1–14.

animal vectors in food environments is a primary pathway for contamination.²⁵ As ²⁶ highlight, many significant human diseases, including zoonotic viruses, are caused by direct close contact or indirectly through intermediate hosts. This finding highlights that the current infrastructure of many canteens, which allows for such contamination risks, is fundamentally incompatible with the holistic standards of *Zona KHAS*. This failure to prevent animal human contact in a food setting poses a significant challenge to the model's feasibility, as it directly violates the core *thoyyib* (safety) principle and ignores a major global health risk.

Conversely, the criteria that *were* met well, such as the availability of Prayer Facilities, adherence to Aesthetic/Sharia Compliance, and meeting the minimum Culinary UMKM Actors are equally significant. This finding indicates that the socio-cultural and religious foundation for *Zona KHAS* is already firmly in place. The core challenge, therefore, is not a lack of willingness or cultural alignment from the canteen operators. Rather, the barrier is systemic and economic. This distinction is critical for the strategic design, as it implies that policy interventions should focus less on convincing operators (the *why*) and more on enabling them to overcome the technical and financial hurdles of professional management and infrastructure.

B. A Strategic Model for University Halal Canteens: Lessons from the Jember Case Study

Based on the empirical findings from the Jember case study (Section A), this study proposes a strategic model for *Zona KHAS* implementation in university environments. This model is built upon four essential components identified from the research: halal certification, food safety standards, digital transactions, and supporting facilities (as shown previously in Chart 1).

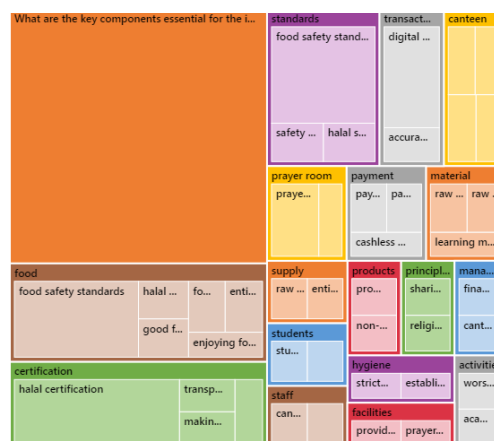


Chart 1: Key Components of the KHAS Zone Concept

²⁵ Nurul Tri Wahyudi et al., "Prevalence of Helminth Eggs in Cat Feces Contaminating Public Areas in Surabaya," *Indonesian Journal of Tropical and Infectious Disease* 6, no. 6 (2017): 154–159.

²⁶ Fouzia Mehak et al., "Emerging Zoonotic Viral Diseases and Preventive Strategies with Islamic Perspectives of Halal Foods," *Italian Journal of Food Science* 36, no. 3 (2024): 142.

Thus, this study identifies four essential key components for the implementation of the *Zona KHAS*: halal certification, food safety standards, digital transactions, and supporting facilities such as Wi-Fi and prayer spaces (*mushola*). These elements work harmoniously to create an ecosystem that prioritizes both physical and emotional well-being. Halal certification and food safety standards are fundamental in ensuring that the food served meets the health and religious requirements of consumers. Meanwhile, the use of digital transactions improves the efficiency of food services by reducing wait times and minimizing direct contact, providing a more comfortable and modern dining experience.

Additionally, supporting facilities such as Wi-Fi and *mushola* contribute to creating a more inclusive and comfortable environment for students. The availability of Wi-Fi allows students to stay connected, complete academic tasks, or relax while enjoying their meals, creating a balance between study time and leisure time. The presence of a *mushola* ensures that Muslim students can perform their religious duties without leaving the dining area, enhancing inclusivity and respect for diverse religious practices.

The integration of these elements: halal certification, food safety standards,²⁷ digital transactions,²⁸ and supporting facilities,²⁹ significantly contributes to the physical, emotional, and spiritual well-being of students. Providing access to halal certified food in a clean and safe environment not only supports student's health but also respects their religious needs. The use of a digital system increases service efficiency, reduces wait times, and improves the overall dining experience, while facilities like Wi-Fi and *mushola* provide students with the tools and spaces they need to balance their academic, social, and spiritual lives. By focusing on these interconnected elements, the *Zona KHAS* creates a holistic space that supports student productivity, well-being, and academic success while fostering a sense of belonging in an inclusive and supportive campus environment.

These four components work together seamlessly to create an ecosystem that prioritizes well-being and aligns with *Maqāṣid al-Sharī'ah*, the higher objectives of Sharia. Halal certification and food safety standards are fundamental, serving as a direct implementation of *Hifz al-Dīn* (Protection of Religion) by respecting religious requirements and *Hifz al-Nafs* (Protection of Life) by ensuring the food

²⁷ Nurul Nadhirah Adnan, Muhammad Amri Jamaludin, and Yasmeen Zaidah-Yusrina Hashim, "Prophetic Halal Food Dietary Model among International Islamic University Malaysia (IIUM) Students," *Journal of Halal Industry & Services* 8, no. 1 (2025): 1-15.

²⁸ Raja Mohamad Yusof, Achmad Affandi Mahfudz, and Suhaimi Yaakub, "Halal Trade Finance and Global Well-Being: Here Come the Millennials," *Contemporary Management and Science Issues in the Halal Industry* 1, no. 2 (2019): 1-10.

²⁹ Tarah Norton, "The Influence of Campus Facilities on the Satisfaction and Retention of Students in a Higher Education Setting" (St. Cloud State University, 2023).

is free from harm. In addition, digital transactions improve service efficiency, reduce wait times, and minimize contact, offering a modern experience that supports *Hifz al-Mal* (Protection of Property) through secure and transparent payments. Moreover, supporting facilities like Wi-Fi and prayer spaces (*mushola*) contribute to a comfortable and inclusive environment. The *mushola* enhances inclusivity, directly supporting *Hifz al-Dīn*, while Wi-Fi access facilitates *Hifz al-'Aql* (Protection of Intellect), enabling students to balance academic tasks with leisure activities. The integration of these elements significantly contributes to the physical, emotional, and spiritual well-being of students. By focusing on these interconnected elements, the *Zona KHAS* creates a holistic space that supports student productivity, well-being, and academic success while fostering a sense of belonging in an inclusive and supportive campus environment.

This *Maqāṣid*-based framework moves the discussion beyond a simple checklist (like in Table 2) toward a holistic system that creates sustainable well-being, a core tenet of Islamic economic development. However, the feasibility and scalability of this model must be critically evaluated. While components like digital transactions are highly scalable, the high cost of infrastructural upgrades (clean facilities, reliable Wi-Fi, *mushola*) and mandatory halal human resources training (as noted in our findings in Section A) remain the single greatest barriers to its adoption. This suggests that the model's widespread implementation is heavily dependent on university subsidies or strategic public-private partnerships.

C. Consumer Acceptance and Global Feasibility: Analyzing Student Perceptions

The implementation of any strategic model is dependent on consumer acceptance. This section presents the results from student interviews in Jember regarding their perceptions of halal standards. The analysis of student responses reveals seven key factors:

1. Most students consider halal certification to be very important in ensuring that the food they consume complies with Islamic principles. While some students do not prioritize this as much, they still regard it as important when available. Some even actively check the halal label before choosing food.
2. The majority of students have a relatively high level of trust in the cafeteria to provide halal food. However, some still feel the need to verify the halal status of the food, especially when the price is lower or when there is limited information available.
3. Social influence in the campus environment is quite significant, as many students choose halal food because they are encouraged by their peers who also choose halal food. This reflects a strong cultural support for selecting halal food among students.

4. Overall, students are satisfied with the availability of halal food choices, but some wish there were more variety, especially at more affordable prices. The limited availability of affordable halal food options is an issue for students with tight budgets.
5. Most students appreciate clear halal labeling and the information provided by the cafeteria. However, some feel that the information is still lacking or not given much attention, especially when food prices become the main priority.
6. Food safety is also considered very important by most students. They trust that the cafeteria follows proper food safety protocols. However, some students are concerned about the presence of additives or chemicals in cheaper food options.
7. Many students choose halal food because it is directly related to their religious beliefs. For most, choosing halal food is part of their religious obligation. However, some are forced to compromise due to budget constraints but still try to follow religious principles when choosing food.

This explanation is reflected in the following sentiment hierarchy chart, with green representing positive, gray representing neutral, yellow for mixed, and orange for negative.

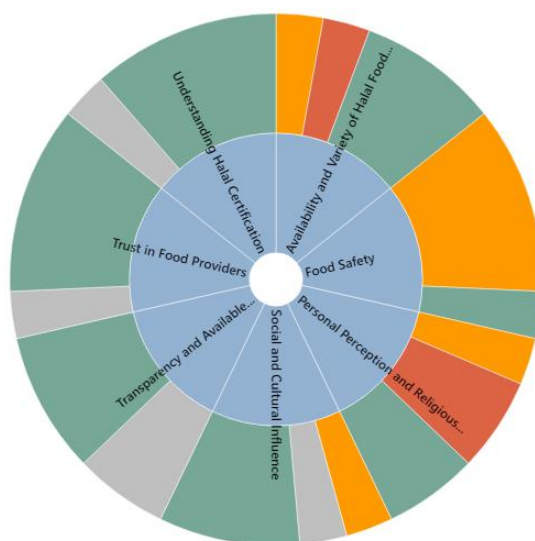


Chart 2: Factors Influencing Consumer Perception of Halal Food

These findings (Chart 2 and the preceding points) have significant global implications for the feasibility and scalability of the *Zona KHAS* model. The analysis can be divided into two key areas: consumer acceptance (the primary enabler) and the economic tension (the primary barrier).

The data reveals a strong foundation for consumer acceptance, with high positive sentiment and a significant emphasis on "Religious Beliefs" and "Halal Certification," indicating a pre-existing market demand. This suggests that

university students, as a demographic, are highly "halal-aware" and receptive to such initiatives, which aligns with findings in international studies on halal consumer behavior that highlight the role of religiosity and knowledge. For instance, research by ³⁰ shows that halal awareness moderates the relationship between purchase intention and behavior toward halal food products. Similarly, ³¹ demonstrate that halal awareness has a significant impact on purchase decisions, with religiosity acting as a key moderating factor. These findings collectively underscore the critical role of halal awareness in shaping consumer behavior in both local and global contexts.

Furthermore, the Jember case study identifies 'Trust in Food Providers' (Point 2) and 'Social/Cultural Influence' (Point 3) as crucial factors. These findings have important global implications, suggesting that the most effective implementation strategy is not top-down enforcement (regulations), but a community-based approach.³² Universally, a successful Zona KHAS strategy must leverage these "bottom-up" assets, namely the university's reputation (as a trusted provider)³³ and the power of peer-to-peer social influence.³⁴

Second, and more critically, the findings reveal a significant threat to the model's global feasibility. The tension identified in Poin 4 and Poin 7, where students are 'forced to compromise' their 'religious beliefs' due to 'budget constraints' and 'limited affordable options,' stands out as the most important finding. This "belief-versus-budget" conflict presents a universal challenge for ethical and sustainable food systems. This phenomenon is confirmed in diverse contexts; for example, Hasif highlights that barriers such as high costs and limited availability are key factors affecting behavioral control, in this case among Muslim immigrants in Mexico.³⁵ This aligns with the finding that the primary threat to the scalability of the *Zona KHAS model* is not demand (which is high), but affordability. Without a strategic design that effectively manages

³⁰ VNixon Ariel Vizano, Khamaludin, and Muhammad Fahlevi, "The Effect of Halal Awareness on Purchase Intention of Halal Food: A Case Study in Indonesia," *Journal of Asian Finance, Economics and Business* 8, no. 1 (2021): 441–453.

³¹ Muslichah Muslichah, Rahmatullah Abdullah, and Latifah Abdul Razak, "The Effect of Halal Foods Awareness on Purchase Decision with Religiosity as a Moderating Variable: A Study among University Students in Brunei Darussalam," *Journal of Islamic Marketing* 11, no. 5 (2020): 1091–1104.

³² Noor Khalilah Khair, Kwee Ee Lee, and Maisarah Mokhtar, "Sustainable City and Community Empowerment through the Implementation of Community-Based Monitoring: A Conceptual Approach," *Sustainability* 12, no. 23 (2020): 10178.

³³ Heesup Han et al., "Halal Food Performance and Its Influence on Patron Retention Process at Tourism Destination," *International Journal of Environmental Research and Public Health* 18, no. 13 (2021): 6960.

³⁴ Muneera Alhashem, Caroline Moraes, and Isabelle Szmigin, "Use and Social Value in Peer-to-Peer Prosumption Communities," *European Journal of Marketing* 53, no. 11 (2019): 2320–2340.

³⁵ Nadiah Hasif, "Between Tacos and Halāl: Exploring Halāl Food Access and Consumption among Muslim Immigrants in Mexico City," *Ilahiyat Studies* 16, no. 1 (2025): 1–25.

costs – such as through university subsidies or supplier partnerships – the model will fail to serve its core demographic, demonstrating that even the best model cannot succeed if it is not economically viable for its end-users.

CONCLUSION

This research successfully designed a strategic model for halal canteens in university environments based on the Zona KHAS concept. The model identifies four critical components: halal certification, food safety standards, digital transactions, and supporting facilities. More importantly, this study concludes that while the feasibility of such a model is high – driven by strong student demand for halal, safe, and trusted food (as seen in the Jember case study) – its sustainability and scalability are critically threatened. The primary challenge is not consumer acceptance, but the 'belief-versus-budget' conflict and the high cost of managerial and infrastructural upgrades (e.g., professional halal human resources, contamination prevention) which canteen operators cannot bear alone.

This study's primary academic contribution to Islamic economics scholarship is twofold. First, it provides an empirical validation of the Zona KHAS concept as a practical mechanism for operationalizing the *thayyib* principle (food safety) alongside the 'halal' principle (ritual compliance), addressing a long-standing critique of the 'halal-centric' global market. Second, by structuring the four-component canteen model around Maqāṣid al-Sharī'ah (Hifz al-Dīn, al-Nafs, al-'Aql, al-Mal), this research moves beyond a simple compliance checklist and offers a holistic, *Maqāṣid*-based framework for sustainable well-being within educational ecosystems.

The practical implications and policy recommendations are clear. For university administrators, this study serves as a blueprint, arguing that canteens are not mere rental spaces but crucial components of student welfare. University leadership must shift from a *landlord* to a *partner* role, providing subsidies or investments for infrastructural upgrades (sanitation, Wi-Fi) and mandatory Halal HR training. For policymakers (KNEKS, BPJPH), this research provides a clear recommendation: the 'one-size-fits-all' Zona KHAS model is insufficient. A specific cluster for 'Educational Institutions' requires a specialized *policy toolkit* that includes financial incentives and partnership models to overcome the critical affordability and managerial barriers identified in this research.

Finally, this study provides a clear outlook for replication. The proposed four-component strategic model and the "Feasibility (Demand) vs. Scalability (Cost)" analysis framework are robust and adaptable. Other universities, both in Indonesia and globally, can use this model as a diagnostic and design tool. Future research should focus on quantifying the cost-benefit analysis of this model and exploring innovative public-private partnership structures to ensure its long-term financial sustainability.

Author's Contribution

Umi Cholifah: Contribute to formulating research ideas, collecting data, processing data, and interpreting data

Deasy Wulandari: Contributing to writing systematics and research methods

Ishfaq Ahmed: Contributing to collecting data and analyzing interpretation results

Istikomah: Contribute to compiling a literature review and to the language proofread.

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Declaration of Competing Interest

The author declares that there is no conflict of interest.

Ethical Approval

Ethical approval No patient-identifying parts in this paper were used or known to the authors. Therefore, no ethical approval was requested.

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