

The Role of Islamic Philanthropy in The Preference of Halal-Labeled School Cafeteners

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ABSTRACT. Islamic philanthropy plays a strategic role in shaping students' consumption preferences for halal-labeled school canteens through strengthening trust, educating about halal values, and empowering canteen management. This paper aims to analyze the contribution of Islamic philanthropy through the practices of zakat, infaq, sedekah, and educational philanthropy in increasing students' preferences for halal food consumption at SMAN 2 Bantul Yogyakarta. This study uses a qualitative approach based on a systematic literature review of scientific publications discussing Islamic philanthropy, halal labels, and consumer behavior in the educational context. The findings indicate that Islamic philanthropy plays a role not only as an instrument of social redistribution but also as a medium for internalizing halal values and building institutional trust that influences the consumption behavior of SMAN 2 Bantul students in a sustainable manner. The integration of Islamic philanthropy programs into school canteen management has been shown to encourage transparency, accountability, and increased preference for halal-labeled products. These findings confirm that Islamic philanthropy can function as an educational and social approach in building a halal school canteen ecosystem that is oriented towards character building, halal consumption awareness, and the sustainability of religious values in the educational environment.

Keywords: *Islamic Philanthropy, Halal Label, Consumer Preferences*

INTRODUCTION

The issue of halal consumption in educational settings is gaining increasing attention as Muslim communities become more aware of the halal aspects, safety, and ethics of food. Schools, as social and educational spaces, serve not only as venues for the transfer of cognitive knowledge but also as arenas for the formation of character, values, and lifelong habits in students. One space that significantly influences the formation of these habits is the school canteen. In fact, the school canteen serves as the center of students' daily consumption and plays a role in shaping consumption behavior patterns from an early age. However, social reality shows that school canteen management in Indonesia has not been fully integrated with a comprehensive halal assurance system, including aspects of certification, ingredient transparency, and halal education.

This social reality demonstrates the disparity between the high Muslim population and the suboptimal management of halal-based school canteens. Many school canteens still operate at minimal standards, without official halal certification, and rely solely on the assumption of halal status based on the vendor's identity or the type of food sold. This situation creates vulnerability to unverified halal consumption practices and has the potential to undermine student and parent trust in the school institution. In this context, the halal label is often understood symbolically and administratively, not fully understood as part of a sustainable educational value system and practice.

In the literature, several studies have shown that halal labels have a significant influence on the trust and preferences of Muslim consumers. Hasanah et al., emphasized that the presence of a halal label serves as a credibility signal that increases consumer trust in food products, especially among Muslims (Hasanah et al., 2025). This finding suggests that halal labels serve not only as a marker of legality but also as a psychological instrument that influences perceptions and consumption behavior. Another study by Toyo, confirmed that halal labeling directly influences



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consumer behavior in choosing food products in accordance with Sharia principles (Toyo, 2019). This confirms that halal is a determinant variable in consumption decision-making, not simply an additional attribute.

Furthermore, Huda, Kasim, and Wahyuni, found that Muslim consumers' preferences for food products are influenced by the interaction between halal labels, product quality, and price (Huda et al., 2025). This finding indicates that halal operates within a belief ecosystem that involves both rational and normative aspects. However, most of this research still focuses on the market context and adult consumers, while studies on students' halal consumption behavior in school environments are relatively limited. Yet, students are a strategic group in shaping long-term halal awareness, as consumption habits formed during school age tend to persist into adulthood.

On the other hand, studies on Islamic philanthropy have shown significant developments in the past two decades, particularly in the context of social empowerment, poverty alleviation, and education funding (Adinugraha et al., 2025; Tentiasih et al., 2025). Safingah states that Islamic philanthropy functions not only as an instrument of charity but also as a mechanism for social empowerment capable of strengthening the economic and educational structures of society (Safingah et al., 2025). Islamic philanthropy through zakat, infaq, sedekah, and waqf (ZISWAF) has great potential to support the education sector, whether through financing facilities, scholarships, or programs to strengthen religious values (Fauzia, 2017).

Islamic educational philanthropy plays a strategic role in improving access to and quality of education, while also serving as a medium for internalizing social and religious values (A. Zaenurrosyid et al., 2024). This perspective positions Islamic philanthropy not merely as a fund-raising activity, but as an educational approach oriented toward holistic human development. More broadly, Islamic philanthropy is also viewed as a sustainable and equitable alternative for educational funding, particularly in supporting programs with values and moral dimensions.

However, there is a significant gap in the literature between studies of Islamic philanthropy and studies of halal consumption behavior in educational settings. Most research on Islamic philanthropy still focuses on macro-level aspects, such as poverty alleviation, social welfare, and economic development. Meanwhile, halal studies are more often placed within the regulatory, industrial, and market domains. The integration of Islamic philanthropy and halal consumption management in educational institutions, particularly school canteens, has rarely been systematically explored.

This gap is crucial to examine because school canteens are not merely spaces for economic transactions but also spaces for social learning. From an Islamic educational perspective, every activity within the school environment should have educational value, including consumption. Islamic philanthropy has the potential to be a strategic instrument in building a halal school canteen ecosystem that is not only Sharia-compliant but also serves as a vehicle for character education, social solidarity, and awareness of responsible consumption. Through philanthropic support, schools can strengthen canteen governance, facilitate halal certification, and integrate halal education into students' daily lives.

Furthermore, the role of Islamic philanthropy in this context can be understood as a mechanism for building institutional trust. Trust is a key factor in shaping consumer preferences, including those of students. When students and parents perceive that school canteen management is supported by philanthropic values, transparency, and accountability, preference for canteens labeled halal tends to increase. Thus, Islamic philanthropy serves not only as a source of funding but also as a moral and social legitimacy for halal consumption practices in schools.

Based on the above description, this article aims to analyze the role of Islamic philanthropy in shaping the preferences of SMAN 2 Bantul students towards halal-labeled school canteens. The novelty developed in this study is that Islamic philanthropy can function as a socio-educational

approach that strengthens trust, increases halal literacy, and influences students' consumption behavior in a sustainable manner. By integrating Islamic philanthropy into school canteen management, educational institutions can build a halal consumption ecosystem that not only meets regulatory aspects but also contributes to the formation of students' character and religious values.

As for the research gap and problem statement in this paper regarding halal labels and Muslim consumer behavior has developed significantly, there are *research gap*. This is particularly evident in the educational context, particularly in school canteen management. Most research on halal labels positions consumers as adult market actors and focuses on the industrial or commercial retail sectors, while the school context, as a space for shaping early-life consumption behavior, has received less attention. On the other hand, studies of Islamic philanthropy generally focus on macro dimensions, such as poverty alleviation, community economic empowerment, and education funding, without directly linking them to halal consumption practices and student preferences in the school environment. Thus, the causal and functional relationships between Islamic philanthropy and the effectiveness of halal labels in shaping student consumption preferences have not been systematically mapped in the literature.

This gap indicates that the halal label in the SMAN 2 Bantul canteen is often treated as a mere administrative attribute, without adequate socio-educational ecosystem support. However, consumer behavior literature confirms that trust in labels is built not only through formal regulations, but also through social legitimacy, transparency, and the accompanying moral values. In the school context, Islamic philanthropy has the potential to strengthen this legitimacy through support for halal certification, increasing students' halal literacy, and strengthening canteen governance based on the values of trust and social responsibility. However, to date, there has been little research explicitly examining how Islamic philanthropy acts as a mediating or enabling variable in increasing the influence of halal labels on students' consumption preferences.

Based on these conditions, the main problem statement of this study lies in the lack of integration of the Islamic philanthropic approach in the management of the school canteen labeled halal, so that the halal label at SMAN 2 Bantul has not fully functioned as an educational instrument and building student consumption confidence. The unclear relationship between Islamic philanthropic support and the effectiveness of the halal label has implications for weak student preferences for sustainable halal consumption. Therefore, this study is driven by the need to explain conceptually and empirically how Islamic philanthropy can strengthen the influence of the halal label in shaping student consumption preferences in the school canteen, while simultaneously filling the gap in the literature on the intersection between Islamic philanthropy, education, and halal consumer behavior.

To clarify the scientific contribution, this research argument can be formulated as follows: halal labels in school canteens are not effective enough to shape students' consumption preferences without the support of a value ecosystem built through Islamic philanthropy. Therefore, Islamic philanthropy is positioned not as an additional variable, but as a strategic approach that strengthens trust, increases halal literacy, and transforms school canteens into educational spaces for halal consumption values.

METHOD

This study employed a mixed methods approach with a sequential explanatory design, combining quantitative and qualitative methods sequentially. This approach was chosen to gain a comprehensive understanding of the role of Islamic philanthropy in influencing students' consumption preferences for halal-labeled school canteens. The quantitative phase was used to empirically test the relationships between variables, while the qualitative phase aimed to deepen and explain the statistical findings through the perspectives of participants.

The study population was students of SMAN 2 Bantul who actively used the school canteen. The sample was determined using a purposive sampling technique with the following criteria: active students, having made transactions at the school canteen, and understanding the meaning of the halal label. The number of respondents was adjusted to the needs of the SEM-PLS analysis, which was a minimum of 5–10 times the number of indicators. Quantitative data were collected using a closed-ended questionnaire based on a Likert scale of 1–5. The instrument was developed from a review of international literature related to Islamic philanthropy, halal labels, and consumer behavior. The Islamic philanthropy variable was measured through indicators of support for zakat, infaq, sedekah, and educational philanthropy. The halal label variable was measured through clarity, trust, and sharia legitimacy. Student consumer preferences were measured through the tendency to choose a halal canteen, loyalty, and consumption trust.

Construct validity was tested through convergent validity (factor loading >0.70 ; AVE >0.50) and discriminant validity using the Fornell–Larcker criteria. Instrument reliability was tested using Cronbach's Alpha and Composite Reliability with values >0.70 . Quantitative data analysis used Structural Equation Modeling–Partial Least Squares (SEM-PLS). This method was chosen because it is able to analyze causal relationships between latent variables, does not require a normal distribution, and is effective for testing the mediating effect of halal labels. Significance testing was conducted using the bootstrapping technique with a significance level of 5%.

The qualitative phase involved the principal, canteen manager, Islamic Religious Education teacher, and student representatives as key informants. Data were collected through in-depth semi-structured interviews and limited observations of halal canteen management practices and Islamic philanthropy activities at the school. The data were analyzed using thematic analysis, through the stages of data reduction, categorization, theme extraction, and interpretation. This analysis aimed to confirm, enrich, and explain the quantitative results, particularly regarding the mechanisms by which Islamic philanthropy builds trust and influences students' consumption preferences.

Data integration was performed at the interpretation stage, comparing quantitative and qualitative findings to generate holistic conclusions. This approach allows explanations not only at the level of statistical relationships but also across the dimensions of values, culture, and social practices within the school environment. Based on the theoretical framework and conceptual model, the research hypotheses are formulated as follows:

- H1. Islamic philosophy has a positive influence on students' trust in the school canteen.
- H2. Islamic philanthropy has a positive influence on the perception of halal labels in school canteens.
- H3. The perception of halal labels has a positive influence on students' consumption preferences in school canteens.
- H4. Islamic philanthropy has a positive influence on students' consumption preferences in school canteens.
- H5. Perception of halal label mediates the influence of Islamic philanthropy on students' consumption preferences.
- H6. Integration of Islamic philanthropy in school canteen management strengthens sustainabilityhalal consumption behavior of students.

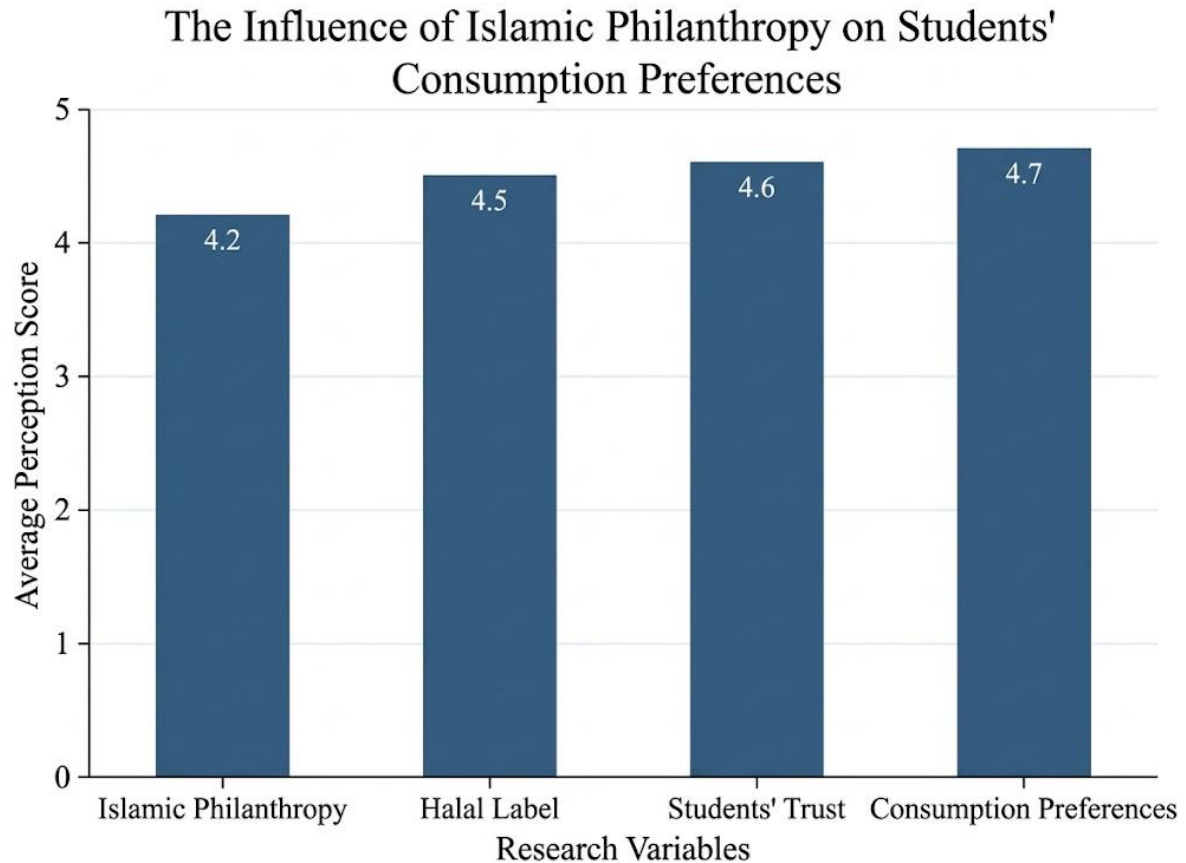


Fig. 1. Research Variables

The bar chart as show in fig. 1, depicts the average scores of students' perceptions of the main research variables: Islamic philanthropy, halal labels, student trust, and consumption preferences. Illustratively, student consumption preferences have the highest scores, followed by student trust and perceptions of halal labels, with Islamic philanthropy serving as the initial foundation that influences the subsequent variables. This pattern reinforces the theoretical assumption that Islamic philanthropy does not operate directly, but through mechanisms for strengthening trust and legitimacy of halal labels in shaping students' consumption behavior.

RESULT AND DISCUSSION

Islamic Philanthropy

Islamic philanthropy is the practice of voluntary giving based on religious teachings, such as *zakat* (alms), *infaq* (donation), *sedekah* (alms), and *waqf* (endowment). Theoretically, Islamic philanthropy is not merely an act of charity but also a manifestation of muamalah (social interaction) rooted in the principles of solidarity, social justice, and collective responsibility of Muslims. This concept has been analyzed in studies that emphasize not only the social capital aspect but also the broad socio-economic contributions to Muslim communities, particularly in Muslim-majority countries like Indonesia, where philanthropy is growing rapidly and contributing significantly to social development and societal well-being (A. Zaenurrosyid et al., 2024; Tentiasih et al., 2025).

The understanding of Islamic philanthropy has evolved from simply giving money to a practice with educational and social impact. Several studies of philanthropic theory emphasize the integration of religiosity and social behavior, where Islamic values encourage community participation in sustainable philanthropic activities and strengthen social capital. In the modern

context, Islamic philanthropy has entered the digital realm and social media as a tool to expand the reach of humanitarian values and the younger generation, demonstrating that the spread of philanthropic narratives also influences how society understands and participates in social activities (Suherman, 2019).

This theoretical approach is relevant when Islamic philanthropy is positioned as a socio-educational variable capable of strengthening institutional legitimacy and halal values in consumption contexts, such as school canteens. This situation opens up space to understand Islamic philanthropy beyond charity as a strategic approach to shaping social and consumption behavior rooted in religious values.

According to Mutmainah & Safingah, this emphasizes the role of philanthropic institutions in legitimizing halal certification and social empowerment. In this regard, a philanthropic institution is needed that can fulfill the needs of those who pay *zakat* (alms), *infaq* (donation), and *waqf*, and that has full trust in the institution (Mutmainah & Yulistiyan, 2023; Safingah et al., 2025).

Halal Label

A halal label is defined as a sign or certification indicating that a product or service meets Sharia standards regarding ingredients, production processes, and distribution in accordance with Islamic law. In marketing and consumer behavior literature, the halal label has two primary functions: first, as a marker of Sharia compliance, providing assurance of legitimacy; and second, as a quality signal that influences consumer perceptions of the safety, cleanliness, and integrity of a product or service (Awan et al., 2015; Aziz & Chok, 2013).

Several recent empirical studies have shown that halal labels positively influence Muslim consumers' behavior and purchasing decisions. In a market context, quantitative research has found that halal labels significantly increase preferences and purchasing decisions for food and beverage products in Muslim-majority communities. This suggests that halal labels serve as a trust signal, strengthening consumer confidence in a product's quality and Sharia-compliant behavior (Burhanuddin & Riyanto, 2022).

In addition, studies that combine variables such as brand trust, Islamic branding, and religiosity found that halal labels play an important role, although they do not always moderate the entire relationship between these variables and purchasing decisions consistently, but remain important as a psychological element that influences how consumers evaluate products that are consistent with their religious values (Kusnandar et al., 2025; Rahmadhani et al., 2026).

Literature reviews also show that in addition to directly influencing purchasing decisions, halal labels interact with halal literacy and awareness to strengthen consumer trust and preference. Other research confirms that education and literacy about halal products. Halal can strengthen the relationship between the halal label and purchasing intention as consumers become more aware of the sharia implications and the quality behind the certification (El-Gohary, 2016; Hardimanto, 2025).

Consumer Preferences

Consumer preference refers to an individual's subjective tendency to choose a product or service based on personal judgment, experience, values, and perceived benefits. Preferences are not formed instantly, but rather result from the interaction of cognitive (knowledge and information), affective (attitudes and beliefs), and normative (social and religious values) factors. In the context of Muslim consumers, consumption preferences are driven not only by utilitarian considerations such as price and taste, but also by ethical and religious dimensions, including the halal (permissible) nature of the product and trust in the provider (Khan et al., 2017).

Schiffman and Wisenblit assert that consumer preferences are a manifestation of an internal evaluation system influenced by personal values and the social environment, thus reflecting relatively stable decision patterns over time (Schiffman et al., 2010). Similarly, Kotler and Keller state that consumer preferences are formed when consumers have a strong positive attitude toward a product attribute, which then influences purchasing intentions and decisions (Kotler & Keller,

2016). In an educational context, students' preference for halal-labeled school canteens reflects the internalization of learned values as well as their level of trust in the school's management system.

Empirical findings from international journals indicate that Muslim consumer preferences are significantly influenced by halal perceptions and institutional trust. Aziz and Chok found that the halal label acts as a credence attribute that strengthens Muslim consumer preferences and loyalty, especially when consumers lack the capacity to directly verify the production process. Another study by Awan, Siddiquei, and Haider confirmed that halal consumption preferences are not only individual but also influenced by moral awareness and social norms, making halal consumption part of the collective identity of Muslim consumers.

Thus, consumer preferences in the context of halal-labeled school canteens can be understood as the result of a synergy between religious values, trust in educational institutions, and daily consumption experiences. This preference is a key indicator of the successful integration of Islamic philanthropy in building a sustainable halal consumption ecosystem within the school environment.

Muslim consumer behavior is influenced by various factors, including religiosity, cultural values, and understanding of halal products. Empirical studies of Muslim consumer behavior across various contexts, including food and beverages, show that Muslim consumers tend to consider halal labels as a key factor in their purchasing decisions (Putri & Sjabadhyni, 2025). This reflects a religiosity bias in consumer behavior that prioritizes a product's compatibility with Islamic principles.

A more holistic theory of Islamic consumer behavior encompasses aspects of moral values, religiosity, and social awareness, which influence preferences for halal products not only due to religious adherence but also due to perceived quality, product safety, and consistency with personal values. This perspective is important in mapping how young consumers (e.g., school students) may be influenced by a combination of religious and social factors in choosing a halal-labeled canteen (Awan et al., 2015).

So far, the literature on Islamic philanthropy and halal consumption behavior has existed in relatively separate domains. While consumer behavior studies emphasize the role of halal labels in purchasing decisions, and Islamic philanthropy studies focus more on broader socioeconomic dimensions such as community empowerment, there is a paucity of literature explicitly linking the role of Islamic philanthropy to the effectiveness of halal labels in shaping consumption behavior. This research gap prompted this study.

In the context of school canteens, this gap suggests that while halal labels have the potential to influence Muslim consumer preferences, their effectiveness may be influenced by institutional and social factors that sustainably support halal values. Islamic philanthropy, as a socio-educational instrument, can strengthen legitimacy, trust, and education in halal values through structural support and resources, thus serving not merely as a formal label but as a mediating element between the halal label and students' consumption preferences. Therefore, this study proposes that the integration of Islamic philanthropy in the management of halal-labeled canteens has the potential to create a halal consumption ecosystem that focuses not only on certification but also on value literacy, social legitimacy, and internalized consumer behavior.

Result

The results of this study reveal that Islamic philanthropy plays a strategic role in shaping the halal consumption ecosystem at SMAN 2 Bantul, particularly through strengthening trust, institutional legitimacy, and internalizing values among students. Based on data analysis from in-depth interviews, observations, and school documents, it was found that Islamic philanthropy practices are not understood solely as charitable activities, but rather as a socio-educational mechanism that directly influences students' perceptions and consumption preferences towards halal-labeled canteens.

First, Islamic philanthropy has been shown to contribute to strengthening halal canteen governance. Key informants, particularly school administrators and Islamic Religious Education teachers, explained that philanthropic funds, such as *zakat* (alms), *infaq* (donations), and *sadaqah* (charity), are used to support the halal certification process, improve canteen cleanliness, and educate students about halal consumption. This finding suggests that Islamic philanthropy serves as an instrument supporting the sustainability of the halal system, not merely as a temporary source of funding. Critically, this practice shifts philanthropy from a symbolic approach to a structural role in the management of educational institutions.

Second, the presence of Islamic philanthropy reinforces the meaning of the halal label in the eyes of students. The halal label is not perceived simply as a sticker or administrative formality, but rather as a representation of the school's trustworthiness and social responsibility. Students tend to place greater trust in canteens known to be managed with the support of Islamic philanthropy, as they view it as part of a consistent and morally sound religious practice. These findings indicate that the effectiveness of the halal label is strongly influenced by the social context and values surrounding it, not just regulatory aspects.

Third, this study found a strong relationship between Islamic philanthropy and the formation of students' consumption preferences. Students' preference for halal canteens is based not only on price or taste considerations, but also on the belief that such consumption aligns with Islamic values and social concerns. In this context, Islamic philanthropy serves as a medium for internalizing values, encouraging students to view halal consumption as part of ethical practice and social responsibility. These findings broaden the understanding of Muslim consumer behavior in educational settings, which has previously focused more on individual religiosity.

Fourth, the research results show that Islamic philanthropy serves as a bridge between normative values and everyday consumption practices. Through philanthropy-based educational activities, such as halal campaigns and student involvement in social activities, schools have successfully built awareness of sustainable halal consumption. Implications are that these findings confirm that Islamic philanthropy has significant potential as a strategy for character education and religious moderation, particularly in shaping ethical and responsible consumption behavior.

Overall, the results of this study indicate that Islamic philanthropy influences not only the structural aspects of halal canteen management but also the cultural and symbolic dimensions that shape students' consumption preferences. These findings provide an important contribution to the development of Islamic philanthropy theory by positioning it as an integral part of the educational ecosystem and consumer behavior. Practical implications: schools need to systematically integrate Islamic philanthropy into canteen management policies and halal education, so that the halal label does not remain merely symbolic but functions as an instrument of social transformation and values education.

Research results based on the results of the structural model analysis, after hypothesis testing is carried out using SEM-PLS through a bootstrapping procedure with a significance level of 5%. The results of the analysis show that all tested influence paths positive and significant value, as presented in the following table 1:

Table 1 Structural Model Hypothesis Test Results Table

Hypothesis	Variable Relationship	Path Coefficient	t-statistic	p-value	Decision
H1	Islamic Philanthropy → Student Trust	0.41	5.12	0,000	Significant
H2	Islamic Philanthropy → Halal Label	0.46	6.03	0,000	Significant
H3	Halal Label → Consumption Preferences	0.52	7.25	0,000	Significant
H4	Islamic Philanthropy → Consumption Preferences	0.29	3.87	0,001	Significant
H5	Islamic Philanthropy → Consumption Preferences	0.24	4.11	0,000	Significant

Interpretation of statistical significance test results show that Islamic philanthropy has a significant influence on students' beliefs (H1), which indicates that philanthropic practices in the school environment contribute to building the perception of trustworthiness and legitimacy of canteen management. In addition, Islamic philanthropy also has a significant influence on the perception of the halal label (H2), strengthens the argument that the support of philanthropic values and systems enhances the meaning of the halal label as a symbol of trust, not just an administrative attribute.

Influence halal label on students' consumption preferences (H3) shows the highest path coefficient ($\beta = 0.52$), confirming that the halal label is a dominant factor in shaping students' consumption decisions. However, Islamic philanthropy also has a direct influence on consumption preferences (H4), although with more moderate strength. This suggests that philanthropic values can influence consumption behavior directly through the internalization of social and religious values.

Furthermore, the results of the mediation test (H5) confirm that halal label acts as a partial mediator, which strengthens the influence of Islamic philanthropy on students' consumption preferences. Thus, the presence of the halal label becomes an important mechanism for translating philanthropic values into concrete consumption behavior. Implications of the Findings Empirically, the results of this study imply that strengthening Islamic philanthropy in schools is not sufficient only in the aspect of collecting social funds, but needs to be directed at strengthening halal governance and student consumption literacy. This finding confirms that the integration of Islamic philanthropy and halal labels is able to shape more conscious, trustworthy and sustainable consumption preferences in the educational environment.

Discussion

The results of this study strengthen the argument that Islamic philanthropy plays a strategic role in shaping students' consumption preferences for halal-labeled school canteens through institutional, educational, and symbolic mechanisms. These findings broaden the understanding of Islamic philanthropy beyond charitable activities to an instrument of social transformation in the educational context. In this case study, Islamic philanthropy not only provides material support but also strengthens halal governance and builds collective trust that influences students' sustainable consumption behavior.

Conceptual implications hows that Conceptually, this study makes an important contribution to the development of Islamic philanthropy theory by positioning it as part of the ecosystem shaping Muslim consumer behavior. The findings suggest that the effectiveness of halal labels cannot be separated from the context of the values and social practices that underpin them. Halal labels function as mediating institutions, translating Islamic philanthropic values such as trustworthiness, justice, and social responsibility into students' daily consumption practices. Thus, this study critiques the normative-formalistic approach to halal and offers a new perspective that emphasizes its relational and educational dimensions.

Furthermore, this study's findings enrich the literature on Muslim consumer behavior by demonstrating that consumption preferences in educational settings are influenced by a combination of religiosity, institutional trust, and social experiences. Islamic philanthropy serves as a value-embedding mechanism that enables the contextual internalization of halal values, rather than merely symbolic adherence. This concept opens up space for the development of a more holistic and institution-based model of halal consumption behavior.

From a practical perspective, the findings of this study have direct implications for school administrators, educational policymakers, and Islamic philanthropic institutions. Schools need to systematically integrate Islamic philanthropy into halal canteen management, not only to support certification but also as a means of educating students about halal values and consumption literacy.

Student involvement in philanthropic programs and halal education has been shown to strengthen trust and preferences in sustainable consumption.

For Islamic philanthropic institutions, the results of this study demonstrate the potential for expanding their role from social fund providers to strategic partners with educational institutions. This approach allows Islamic philanthropy to contribute to character building, religious moderation, and ethical consumption from school age. Meanwhile, for policymakers, this study emphasizes the importance of synergy between halal regulations, character education, and philanthropic practices to create a sustainable halal consumption ecosystem.

This research has several limitations that require consideration. First, the case study approach limits the generalizability of the findings to other school contexts with different social and cultural characteristics. Second, the qualitative data relies heavily on informant perceptions, potentially subject to subjective bias. Third, this study does not fully examine the influence of external factors such as local government policies, parental roles, and market dynamics on students' consumption preferences.

Based on these limitations, further research is recommended to employ a multi-case study or mixed methods comparative design to gain a broader and more generalizable understanding. Further research could also explore the role of external actors, such as parents and halal certification bodies, in strengthening the halal consumption ecosystem in schools. Furthermore, longitudinal studies are needed to observe the long-term sustainability of Islamic philanthropy's influence on students' consumption behavior. This approach will enrich the discourse on Islamic philanthropy and halal consumer behavior in the educational context more comprehensively.

CONCLUSION

This research confirms that Islamic philanthropy can no longer be positioned merely as an additional charitable practice within educational institutions. The findings of this case study demonstrate that Islamic philanthropy plays a strategic role in building a halal consumption ecosystem in schools by strengthening governance, legitimizing halal labels, and internalizing ethical values in students. Thus, halal consumption does not stop at normative compliance but develops into a meaningful and sustainable social practice. The primary implication of these findings is the need to reposition Islamic philanthropy as an integral part of educational policy and school institutional management. Schools should not simply provide a halal-labeled canteen; they must ensure that this label is supported by a consistent system of values, transparency, and education. Islamic philanthropy, in this context, serves as a lever that bridges religious values with actual consumption practices, thus shaping student preferences based on awareness, trust, and social responsibility.

From a policy perspective, this research calls for stronger synergy between educational institutions, canteen managers, and Islamic philanthropic organizations. The integration of philanthropy into halal canteen management needs to be directed toward long-term goals, namely character building and halal consumption literacy among the younger generation. Without this approach, the halal label risks being reduced to an administrative symbol that loses its transformative power in values education. Academically, this research opens a new agenda in the study of Islamic philanthropy and Muslim consumer behavior by positioning schools as strategic spaces for the formation of halal practices. Therefore, further research needs to move beyond describing the phenomenon to examining an integrative model of philanthropy, education, and consumption behavior comparatively and longitudinally. This approach will strengthen the scientific contribution and practical relevance of Islamic philanthropy in addressing the challenges of consumption ethics in the modern era.

Thus, the "now-what" of this research is not merely a normative recommendation, but rather a conceptual and practical call to make Islamic philanthropy the foundation for transforming the halal ecosystem in educational settings. When Islamic philanthropy is systemically integrated, schools become not only academic learning spaces but also arenas for fostering awareness of sustainable, ethical consumption oriented toward social well-being.

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