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BOOK OF ABSTRACTS AND PAPERS
FROM THE CONGRESS OF HALAL QUALITY

Sarajevo 18. i 19. maj 2023.

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CONGRESS OF HALAL QUALITY

DRAFT PROGRAM

Venue: Hotel Hills Sarajevo

18 and 19 May 2023.

First day - Thursday, 18. May 2023.

Activity		Time
REGISTRATION		09:00 – 11:00
CONTACT WITH MEDIA		09:30 – 11:00
OPENING CEREMONY		12:00 – 12:45
REFRESHMENT		12:45 – 13:15
PLENARY LECTURE	<p>Chairmans: Mian Riaz, Muhamed Hashim Osman, Ayten Erol, Damir Alihodžić</p> <ol style="list-style-type: none"> OIC/SMIIC STANDARDS ON HALAL ISSUES AND HALAL QUALITY INFRASTRUCTURE Ihsan Ovut (Turkye) HIDDEN HARAM INGREDIENTS IN FOODS; Mian N. Riaz, (United States) HALAL STANDARDIZATION SYSTEM INTERGRATED WITH CHEMICAL DATABASE AND BLOCKCHAIN FOR HALAL QUALITY ASSURANCE INTERGRITY; Winai Dahlan (Thailand) HALAL VACCINES; Mohamed Hashim Osman (England) 	13:15 – 14:15
	LUNCH	14:15 – 15:15
INVITED LECTURE	<p>Chairmans: Mian Riaz, Muhamed Hashim Osman, Ayten Erol, Damir Alihodžić</p> <ol style="list-style-type: none"> DEVELOPMENT OF CERTIFICATION AND ACCREDITATION OVER THE LAST 15 YEARS. Amir Sakić (Bosnia and Herzegovina) HALALOPYTHY: INTEGRATING HALAL PHARMACEUTICALS FOR HOLISTIC HEALING; Jawad Alzeer (Switzerland) SCIENTIFIC VIEWPOINTOF ISTIHALAH AND ITS APPLICATION TO GELATINE AND BLOOD PLASMA; Adel Sabir (England) SUSTAINABLE HALAL FOOD SAFETY; Ayten Erol (Turkye) HALAL ACCREDITATION AND CERTIFICATION SCHEME, CURRENT STATE; Damir Alihodžić (Bosnia and Herzegovina) 	15:15 – 16:15
BOOK PROMOTION	<p>Halal Quality Concept and Standardization Authors: Prof dr. Midhat Jašić, Dr. sci. Damir Alihodžić et al. Promotors: Prof. dr. Drago Šubarić; dr. sci. Senad Ćeman; Prof dr. Kadrinja Hodžić</p>	16:15 – 16:45
	PRESENTATION OF THE AHAC ASSOCIATION; Farruh Azimov, Damir Alihodžić	16:45 – 17:05
Section 1 and 2	<ol style="list-style-type: none"> CERTIFICATION AND ACCREDITATION OF HALAL QUALITY, STATUS AND OPPORTUNITIES FOR IMPROVEMENT HALAL IN DIFFERENT SEGMENTS OF INDUSTRIAL PRODUCTS <p>Chairmans: Edina Mešić, Ali Fanous,</p> <ol style="list-style-type: none"> HALAL AWARENESS IN THE OIC AND NON-OIC COUNTRIES Mohamed Jinna (India) REQUIREMENTS FOR HALAL ACCREDITATION FROM THE PERSPECTIVE OF HALAL CERTIFICATION BODIES Edina Mešić (Croatia) PRODUCTION OF MICROBIAL PRODUCTS I.E. STARTER CULTURES AND ENZYMES FROM A HALAL PERSPECTIVE Ali Fanous (Germany) BENCHMARKING THE HALAL ECOSYSTEMS OF EUROPEAN COUNTRIES WITH OTHER REGIONS USING HDC'S 10-HALAL ECOSYSTEM INDICATORS Firdaus Fanny Putera Perdan (Indonesia) 	17:05 – 17:50
	Pause and Poster Section	17:50 – 18:05
END OF FIRST DAY		
Dinner		20:00 – 22:00

CONGRESS OF HALAL QUALITY

Second day - Friday, 19. May 2023.

Activity		Time
REGISTRATION		8:00 – 9:30
PLENARY LECTURE	<p>Chairmans: Muharem Zildzic, Mahmoud Tatari, Faruk Čaklovića</p> <ol style="list-style-type: none"> INTEGRATIVE MEDICINE AND HALAL APPROACH TO NUTRITION; Muharem Zilžić (Bosnia and Herzegovina) HALAL STATUS OF HONEYBEE PRODUCTS; Ali Timucin (Turkiye) CHALLENGES AND RESTRAINTS TO HALAL MARKET GROWTH; Kadrja Hodžić (Bosnia and Herzegovina) HALAL INTEGRITY; Mahmoud Tatari (Germany) HALAL FOOD IN THE CONTEXT OF MODERN LIFE Faruk Čaklovića (Bosnia and Herzegovina) 	9:00 – 10:15
INVITED LECTURE	<p>Chairmans: Mohammed Ali Alsheikh, Ante Lončarić</p> <ol style="list-style-type: none"> HALAL PHARMACEUTICALS: PATIENT COUNSELING AND DRUG INFORMATION; Mohammed Ali Alsheikh Wace (Turkiye) GENERAL PRINCIPLES OF HALAL QUALITY MANAGEMENT; Aziz Hasanović (Croatia) THE STATUS OF OPIATES (CANABIS) IN REGARDS TO HEALTH AND HALAL: Emilija Spasesaka Aleksovska (North Macedonia) ANALYSIS OF ALCOHOL IN FOOD; Ante Lončarić (Croatia) HALAL STANDARDS AROUND THE GLOBE: A COMPARATIVE STUDY Muhamad Alfiyan Zubaidi (Poland) 	10:15 – 11:30
	Pause	
Section 4	<p style="text-align: center;">HALAL, ECONOMY AND SOCIAL SCIENCES</p> <p>Chairmans: Mohammed Ali Alsheikh, Ante Lončarić,</p> <ol style="list-style-type: none"> INCREASING THE COMPETITIVE ADVANTAGE OF HALAL BUSINESSES – INTERDEPENDENCE BETWEEN INTERNAL AND EXTERNAL PROCESSES; Suad Bećirović (Serbia) THE SPIRITUAL NATURE BASED ON ETHICS IN HALALENREPRENEURIAL INDUSTRY; Alija Avdukić (England); ETHIC OF HALAL; Šefket Krcić (Montenegro); HALAL FOOD - TRIGGER OF DEVELOPING SUSTAINABLE RURAL TOURISM IN THE WESTERN BALKANS Ivana Karanikić (Croatia) 	11:45 – 12:30
Section 5	<p style="text-align: center;">ANALYTICAL METHODS IN HARAM IDENTIFICATION, HALAL AND FOOD SAFETY</p> <p>Chairmans: Anat Denyingyhot, Adnan Alijagić, Hamid Roberto Distefano</p> <ol style="list-style-type: none"> APPLICATION OF MULTIPLEX PCR COUPLED WITH DNA STRIP FORDETECTING FIVE NON-HALAL ANIMALS IN FOOD PRODUCTS Anat Denyingyhot (Thailand) FOOD SAFETY AND WHOLESOMENESS IN HALAL CERTIFIED PRODUCTS; Hamid Roberto Distefano (Italy) MICROBIOLOGICAL STATUS OF QURBANI SHEEP CARCASSES AFTER HOME SLAUGHTER Nejra Kubat-Aščalić (Bosnia and Herzegovina) THE INFLUENCE OF THE HALAL CONCEPT ON THE MICROBIOLOGICAL STATUS OF THE FINAL PRODUCTS Berin Rahmanović (Bosnia and Herzegovina) MICROBIOLOGICAL CORRECTNESS OF FISH WITH REFERENCE TO Listeria Monocytogenes IN THE CONTEXT OF IMPORTANCE TO HALAL PRODUCTION Adnan Alijagić (Bosnia and Hezegovina) 	12:30 – 13:20

Congress closing	Resolution and Appel of the Congress of Halal Quality	13:20 – 13:40
	The End	13:40
	Organized Joumah Prayer time	14:00
	Visit to Bascarsia and Gazi Husrev Bey Mosque for guests from abroad	

Poster Section

1. CHALLENGES AND OPPORTUNITIES IN HALAL CHICKEN MEAT PRODUCTION;
Muamer Mandra, Damir Alihodžić, Kemal Sejranović, Sanel Hodžić, Mladenka Pestorić, Dubravka Škrobot, Jelena Tomić
2. IMPROVING THE QUALITY OF COMMUNICATION IN COMPANIES IN ACCORDANCE WITH ISLAMIC PRINCIPLES;
Jasna Bajramović, Benjamin Čaušević
3. FUTURE OF SUSTAINABLE FOOD–GRASHOPPERS;
Jasmina Šerifović, Midhat Jašić, Saša Šušnić
4. HALAL HERBAL PREPARATIONS AND FOOD SUPPLEMENTS;
Hanifa Mujić, Ešef Čosić, Senad Bećirović, Emilija Spaseska, Midhat Jašić, Nermin Kavazović
5. HALAL NUTRITION AND NEEDS FOR STANDARDIZATION;
Azra Sinanović, Midhat Jašić, Nejra Hodžić
6. SOURCES OF HALAL REGULATIONS: PLANNING A HALAL DIET DURING RAMADAN;
Senad Ćeman, Dženan Kulović, Ahmed Purdić
7. HUMUS A TRADITIONAL HALAL DISH FROM THE MIDDLE EAST;
Mirela Tinjić, Midhat Jašić, Aldin Dugonjić, Edina Mešić
8. HALAL EDUCATION AND THE NEED FOR IMPROVEMENTS AND UNIFICATION;
Midhat Jašić, Valdet Peštalić, Damir Alihodžić, Benjamin Muhamedbegović
9. HALAL CERTIFICATION AND VALIDATION OF HEALTH SAFETY OF PRODUCTS;
Benjamin Čaušević, Azra Sinanović, Iram Gladan, Midhat Jašić, Damir Alihodžić
10. MODERN LEGISLATION AND HALAL;
Almir Alić, Ahmed Hatunić, Vildana Džafić
11. THE PRESENCE OF HALAL IN FORMAL EDUCATION AT HIGHER EDUCATION INSTITUTIONS IN BOSNIA AND HERZEGOVINA AND THE REGION;
Mirsad Arnautalić, Enver Gicić, Senad Ćeman
12. HALAL STATUS OF MEDICINAL MUSHROOMS – UPCOMMING CHALLENGES;
Edin Ibrišimović
13. HALAL POULTRY AND FISH FARMING:FARM TO FORKCHALLENGES AND FUTURE PERSPECTIVES;
Ali Murad Khan, Usman Mir Khan, Umar Murad Khan, Hatice Sadiye Gezgin
14. CREATING A HALAL TOURISM BRAND IN AN UNCONVENTIONAL MARKET: THE BARBADOS STORY;
Suleiman Bulbulia
15. HALAL QUALITY MANAGEMENT AND MONITORING PRACTICES FOR BETTER FOOD ACCESSIBILITY;
Umar Murad Khan, Hatice Sadiye Gezgin, Ahmet Güner, Ali Murad Khan
16. CAMEL MILK PRODUCTS AS A VEHICLE FOR INNOVATIVE BUSINESS OPPORTUNITIES IN THE GLOBAL HALAL ECONOMY;
Yvonne Maffei, Christina Adams
17. HALAL AND KOSHER GELATIN PERSPECTIVES IN FOOD PRODUCTION
Usman Mir Khan, Rana Muhammad Aadil, Zeliha Selamoglu, Anam Latif
18. THE ACCEPTABLE LIMIT OF ETHYL ALCOHOL IN HALAL CERTIFIED PRODUCTS AND THE CONTEXT OF OIC/SMIIC;
Syed Fazal ur Rahim

Foreword

Dear readers, we finally managed to organize the Congress on Halal Quality and on this occasion, in one place, to unite a large number of stakeholders from the profession and science of Halal Quality Certification. The main conclusions from the Congress are presented as summaries in this publication. The congress, which we intend to hold in the future, had the goal of contributing to a better practical application of halal in everyday life, through the presentation and affirmation of scientific, professional and practical achievements on halal quality. The purpose of the Congress is to connect the academic community, industry (food, pharmaceutical, chemical and others) and state institutions into a unique value chain. That is why the structure of the Congress participants, at the domestic and international level, consists of representatives of the academic community, scientific institutes, and industry, agriculture and government bodies.

Considering the fact that there is a large number of consumers of halal products in the world, efforts are being made to contribute to better cooperation of all stakeholders and participants in the halal value chain. In this regard, halal production should increase productivity, improve quality, but also increase efficiency and effectiveness. The most important goal is to provide quality halal product to those who are interested.

The scientific relevance of the Congress and the Book of Abstracts are given by:

- The number of reported scientific and professional works,
- Total number of participants, especially university professors from the country and abroad,
- Professionally edited publication of the Book of Abstracts,
- Faculties, institutes and organizations that contributed to the organization of the work of the Congress and
- References of the participants are shown with their names and biographies, as well as quotes.

Involvement in the work of the Congress undoubtedly represents a contribution to the development of a better future and the creation of conditions for a higher quality of halal products that are consumed daily around the world. This year, the topics of the summaries consist of areas, which are printed as separate chapters, as following:

- Certification and accreditation of halal quality, status and opportunities for improvement,
- Halal in different segments of industrial products,
- Halal medicine, pharmacy and nutrition,
- Halal, economics and social sciences and
- Analytical methods in the identification of haram, halal and food safety.

Each chapter has its own editors who made an effort to translate the content into the Bosnian language and edit the summaries according to the rules of writing.

We would like to take this opportunity to thank all the authors who contributed to the work of the Congress. Special thanks to the editors of individual chapters, sponsors and donors who supported the organization and implementation of the Congress as well as the printing of this Book of Abstracts.

We would like to welcome all the participants of the congress, especially the authors of papers from the country and abroad.

*Prof. dr. sc. Midhat Jašić, Editor-in-chief and responsible editor of the Book of Abstracts
Ph.D. Damir Alihodžić, Chair of the organizing committee of the Congress and editor of the Book of Abstracts*

Predgovor

Poštovani čitatelji, konačno smo uspjeli organizirati Kongres o halal kvaliteti i tim povodom na jednom mjestu objediniti veći broj aktera iz područja struke i nauke o certificiranju halal kvalitete. Osnovna priopštenja sa Kongresa su prezentovana kao sažeci u ovoj publikaciji. Kongres, kojeg namjeravamo i u budućnosti održavati, imao je cilj doprinijeti boljoj praktičnoj primjeni halala u svakodnevnom životu, kroz prezentaciju i afirmaciju naučnih, stručnih i praktičnih dostignuća o halal kvaliteti. Svrha Kongresa je povezati akademsku zajednicu, industriju (prehrambenu, farmaceutsku, kemijsku i druge) i državne institucije u jedinstveni lanac vrijednosti. Zato strukturu učesnika Kongresa, na domaćoj i međunarodnoj razini, čine predstavnici akademske zajednice, znanstvenih instituta, industrije, poljoprivrede i državnih tijela.

S obzirom na činjenicu da u svijetu postoji veliki broj potrošača halal proizvoda, nastoji se doprinijeti boljoj saradnji svih aktera i učesnika u lancu halal vrijednosti. S tim u vezi, halal proizvodnja treba povećati produktivnost, unaprijediti kvalitetu, ali i povećati učinkovitost i djelotvornost. Najvažniji cilj je pružiti zainteresiranima kvalitetan halal proizvod.

Naučnu relevantnost kongresu i ovom Zborniku daju:

- broj prijavljenih naučnih i stručnih radova,
- ukupan broj učesnika, a posebno univerzitetskih profesora iz zemlje i inozemstva,
- profesionalno uređena publikacija Zbornik sažetaka,
- fakulteti, instituti i organizacije koje su doprinijele organizaciji rada Kongresa i
- reference učesnika prikazane su njihovim imenima i biografijama, te citatima.

Uključivanje u rad Kongresa nedvojbeno predstavlja doprinos razvoju bolje budućnosti i stvaranju uslova za veću kvalitetu halal proizvoda koji se svakodnevno konzumiraju širom svijeta. Ove godine tematiku sažetaka čine područja, koja su štampana kao zasebna poglavlja, a to su:

- Certificiranje i akreditacija halal kvaliteta, status i mogućnosti za unapređenje,
- Halal u različitim segmentima industrijskih proizvoda,
- Halal medicina, farmacija i prehrana,
- Halal, ekonomija i društvene nauke i
- Analitičke metode u identifikaciji harama, halala i sigurnost hrane.

Svako poglavlje ima svoje urednike koji su se potrudili da prevedu sadržaj na bosanski jezik i urede sažetke po pravilima pisanja.

Ovom prilikom zahvaljujemo se svim autorima koji su dali doprinos u radu Kongresa. Posebno se zahvaljujemo urednicima pojedinih poglavlja, te sponzorima i donatorima koji su podržali organizaciju i održavanje Kongresa kao i štampanje ovog Zbornika sažetaka.

Želimo dobrodošlicu svim učesnicima kongresa, a posebno autorima radova iz zemlje i inozemstva.

*Prof.dr. sc. Midhat Jašić, glavni i odgovorni urednik zbornika
dr. sc. Damir Alihodžić, predsjednik organizacijskog odbora Kongresa i urednik Zbornika*

SADRŽAJ || Contents

POGLAVLJE 1 || CHAPTER 1

CERTIFICATION AND ACCREDITATION OF HALAL QUALITY, STATUS AND OPPORTUNITIES FOR IMPROVEMENT CERTIFICIRANJE I AKREDITACIJA HALAL KVALITETA, STATUS I MOGUĆNOSTI ZA UNAPREĐENJE

Amir Sakić

DEVELOPMENT OF CERTIFICATION AND ACCREDITATION OVER THE PAST 15 YEARS ----- 19

RAZVOJ CERTIFIKACIJE I AKREDITACIJE TOKOM POSLJEDNJIH 15 GODINA ----- 19

Ihsan ÖVÜT

OIC/SMIIC STANDARDS ON HALAL ISSUES AND HALAL QUALITY INFRASTRUCTURE ----- 20

OIC/SMIIC STANDARDI O OBLASTI HALALA I INFRASTRUKTURA HALAL KVALITETA ----- 21

Muhamad Alfiyan Zubaidi, Omar Messikh, Abdelbasset Benzertiha

HALAL STANDARDS AROUND THE GLOBE: A COMPARATIVE STUDY ----- 22

HALAL STANDARDI ŠIROM SVIJETA: KOMPARATIVNA STUDIJA ----- 22

Midhat Jašić, Valdet Peštalić, Damir Alihodžić, Benjamin Muhamedbegović

HALAL EDUCATION AND THE NEED FOR IMPROVEMENTS AND UNIFICATION ----- 23

HALAL OBRAZOVANJE TE POTREBE ZA POBOLJŠANJEM I UNIFIKACIJOM ----- 23

Winai Dahlan, Anat Denyinghot, Pornpimol Mahamad, Kesinee Katelakha, Najwa Yanya Santiworakul, Acharee Sukswan, Nureesun Mahamud, Monruedee Khemtham, Pradorn Sureephong, Nifarid Radenahmad, and Vanida Nopponphunt

HALAL STANDARDIZATION SYSTEM INTERGRATED WITH CHEMICAL DATABASE AND BLOCKCHAIN FOR HALAL QUALITY ASSURANCE INTERGRITY ----- 24

SISTEM HALAL STANDARDIZACIJE INTEGRIRAN SA HEMIJSKOJ BAZOM PODATAKA I BLOCKCHAIN (DIGITALNOM BAZOM PODATAKA) ZA OBEZBJEĐENJE INTEGRITETA HALAL KVALITETA ----- 25

Damir Alihodžić, Midhat Jašić, Benjamin Muhamedbegović, Kemal Sejranović, Vildana Džafić

HALAL ACCREDITATION AND CERTIFICATION SCHEME, CURRENT STATE ----- 25

HALAL AKREDITACIJA I CERTIFIKACIJA, TRENUTNO STANJE ----- 26

Almir Alić, Ahmed Hatunić, Vildana Džafić

CONTEMPORARY LEGISLATION AND HALAL ----- 27

SUVREMENO ZAKONODAVSTVO I HALAL ----- 27

Mirsad Arnautalić, Enver Gicić, Senad Ćeman

THE PRESENCE OF HALAL IN FORMAL EDUCATION AT HIGHER EDUCATION INSTITUTIONS IN BOSNIA AND HERZEGOVINA AND THE REGION ----- 28

PRISUTNOST HALALA U FORMALNOM OBRAZOVANJU NA VISOKOOBRAZOVNIM USTANOVAMA U BOSNI I HERCEGOVINI I REGIONU ----- 29

Umar Murad Khan, Hatice Sadiye Gezgin, Ahmet Güner, Ali Murad Khan

HALAL QUALITY MANAGEMENT AND MONITORING PRACTICES FOR BETTER FOOD ACCESSIBILITY ----- 29

PRAKSE UPRAVLJANJA I PRAĆENJA HALAL KVALITETE ZA BOLJU DOSTUPNOST HRANE ----- 30

Mohamed Jinna, Mohammad Mahatab Ansari

HALAL AWARENESS IN THE OIC AND NON-OIC COUNTRIES ----- 31

SVIJEŠT O HALALU U ZEMLJAMA OIC-a I ZEMLJAMA KOJE NISU ČLANICE OIC-a ----- 32

Aldin Dugonjić, Edina Mešić

REQUIREMENTS FOR HALAL ACCREDITATION FROM THE PERSPECTIVE OF HALAL CERTIFICATION BODIES ----- 32

ZAHTJEVI HALAL AKREDITACIJE IZ PERSPEKTIVE HALAL CERTIFIKACIJSKIH TIJELA ----- 33

Benjamin Čaušević, Azra Sinanović, Iram Gladan, Midhat Jašić, Damir Alihodžić	
HALAL CERTIFICATION AND VALIDATION OF HEALTH SAFETY OF PRODUCTS	34
HALAL CERTIFIKACIJA I VALIDACIJA ZDRAVSTVENE SIGURNOSTI PROIZVODA	34

Mahmoud Tatari	
HALAL INTEGRITY	35
INTEGRITET HALALA	36

POGLAVLJE 2 || CHAPTER 2

HALAL IN DIFFERENT SEGMENTS OF INDUSTRIAL PRODUCTS

HALAL U RAZLIČITIM SEGMENTIMA INDUSTRIJSKIH PROIZVODA

Mian N. Riaz, Nooran M. Riaz	
HIDDEN HARAM INGREDIENTS IN FOODS	39
SKRIVENI HARAM SASTOJCI U HRANI	39

Adel Sabir	
SCIENTIFIC VIEWPOINT OF ISTIHALAH AND ITS APPLICATION TO GELATINE AND BLOOD PLASMA	40
ZNANSTVENO GLEDIŠTE O ISTIHALAHU I NJENOJ PRIMJENI NA ŽELATIN I KRVNU PLAZMU	41

Yvonne Maffei, Christina Adams	
CAMEL MILK PRODUCTS AS A VEHICLE FOR INNOVATIVE BUSINESS OPPORTUNITIES IN THE GLOBAL HALAL ECONOMY	41
PROIZVODI OD DEVINOG MLIJEKA KAO MEHANIZAM ZA INOVATIVNE POSLOVNE MOGUĆNOSTI U GLOBALNOJ HALAL EKONOMIJI	42

Usman Mir Khan, Rana Muhammad Aadil, Zeliha Selamoglu, Anam Latif	
HALAL AND KOSHER GELATIN PERSPECTIVES IN THE FOOD PRODUCTION	43
PERSPEKTIVE HALAL I KOSHER ŽELATINA U PROIZVODNJI HRANE	44

Ali Murad Khan, Usman Mir Khan, Umar Murad Khan, Hatice Sadiye Gezgin	
HALAL POULTRY AND FISH FARMING: FARM TO FORK CHALLENGES AND FUTURE PERSPECTIVES	45
HALAL UZGOJ PERADI I RIBE: IZAZOVI I BUDUĆE PERSPEKTIVE OD FARME DO VILICE	45

Ali Fanous	
PRODUCTION OF MICROBIAL PRODUCTS I.E. STARTER CULTURES AND ENZYMES FROM A HALAL PERSPECTIVE	46
PROIZVODNJA MIKROBIJALNIH PROIZVODA TJ. POČETNE KULTURE I ENZIMI IZ HALAL PERSPEKTIVE	46

Muamer Mandra, Damir Alihodžić, Kemal Sejranović, Sanel Hodžić, Mladenka Pestorić, Dubravka Škrobot, Jelena Tomić	
CHALLENGES AND OPPORTUNITIES IN HALAL CHICKEN MEAT PRODUCTION	47
IZAZOVI I MOGUĆNOSTI U PROIZVODNJI HALAL PILEČEG MESA	48

Jasmina Šerifović, Midhat Jašić, Saša Šušnić	
FUTURE OF SUSTAINABLE FOOD – GRASHOPPERS	48
BUDUĆNOST ODRŽIVE HRANE – SKAKAVCI	49

Jasna Bajramović, Benjamin Čaušević	
IMPROVING THE QUALITY OF COMMUNICATION IN COMPANIES IN ACCORDANCE WITH ISLAMIC PRINCIPLES	49
POBOLJŠANJE KVALITETA KOMUNIKACIJE U PODUZEĆIMA U SKLADU SA ISLAMSKIM PRINCIPIMA	50

POGLAVLJE 3 || CHAPTER 3

HALAL MEDICINE, PHARMACY AND NUTRITION

HALAL MEDICINA, FARMACIJA I PREHRANA

Jawad Alzeer

HALALOPYTHY: INTEGRATING HALAL PHARMACEUTICALS FOR HOLISTIC HEALING ----- 53

HALALOPITIJA: INTEGRACIJA HALAL FARMACEUTSKIH PROIZVODA ZA HOLISTIČKO LIJEČENJE ----- 53

Hanifa Mujić, Ešef Ćosić, Senad Bećirović, Emilija Spaseska, Midhat Jašić, Nermin Kavazović

HALAL HERBAL PREPARATIONS AND FOOD SUPPLEMENTS ----- 54

HALAL BILJNI PRIPRAVCI I DODATCI PREHRANI ----- 55

Azra Sinanovic, Midhat Jasic, Nejra Hodžić

HALAL NUTRITION AND THE NEEDS FOR STANDARDIZATION ----- 55

HALAL PREHRANA I POTREBE ZA STANDARDIZACIJOM ----- 56

Emilija Spaseska Aleksovaska, Stela Jokić, Benjamin Muhamedbegović

THE STATUS OF OPIATES (CANABIS) IN REGARD TO HEALTH AND HALAL ----- 57

STATUS OPIJATA (CANABIS) U POGLEDU ZDRAVLJA I HALALA ----- 58

Senad Ćeman, Dženan Kulović, Ahmed Purdić

SOURCES OF HALAL REGULATIONS: PLANNING A HALAL DIET DURING RAMADAN ----- 59

IZVORI PROPISA O HALALU: PLANIRANJE HALAL PREHRANE ZA VRIJEME RAMAZANA ----- 59

Edin Ibrišimović

HALAL STATUS OF MEDICINAL MUSHROOMS – UPCOMMING CHALLENGES ----- 60

HALAL STATUS LJEKOVITIH GLJIVA – NADOLAZEĆI IZAZOVI ----- 61

Muharem Zildzic, Senada Selmanovic, Midhat Jasic

INTEGRATIVE MEDICINE AND HALAL APPROACH TO NUTRITION ----- 61

INTEGRATIVNA MEDICINA I HALAL PRISTUP PREHRANI ----- 62

Mohammed Ali Alsheikh Wace

HALAL PHARMACEUTICALS: PATIENT COUNSELING AND DRUG INFORMATION ----- 63

HALAL PHARMACEUTICALS: SAVJETOVANJE PACIJENATA I INFORMACIJE O LIJEKOVIMA ----- 63

Mirela Tinjić, Midhat Jašić, Aldin Dugonjić, Edina Mešić

HUMMUS - TRADITIONAL HALAL DISH FROM THE MIDDLE EAST ----- 64

HUMUS - TRADICIONALNO HALAL JELO BLISKOG ISTOKA ----- 65

Mohamed Osman, Nizama Salihefendić

HALAL VACCINES ----- 65

HALAL VAKCINE ----- 66

Merve Ozaykal, Ayten Guner Atayoglu, Rumeysa Atayolu, Ali Timucin Atayoglu

HALAL STATUS OF HONEYBEE PRODUCTS ----- 67

HALAL STATUS PČELINJIH PROIZVODA ----- 68

POGLAVLJE 4 || CHAPTER 4

HALAL, EKONOMIJA I DRUŠTVENE NAUKE

HALAL, ECONOMY AND SOCIAL SCIENCES

Kadrija Hodžić

CHALLENGES AND RESTRAINTS TO HALAL MARKET GROWTH-----71

IZAZOVI I OGRANIČENJA RASTA HALAL TRŽIŠTA ----- 71

Firdaus Fanny Putera Perdana, Muhammad Hadi Hamzah, Marco Tieman, Moonyati Yatid

BENCHMARKING HALAL ECOSYSTEMS OF EUROPEAN COUNTRIES WITH OTHER REGIONS USING THE HDC'S 10-HALAL ECOSYSTEM INDICATORS ----- 72

BENCHMARKING HALAL EKOSISTEMA EVROPSKIH ZEMALJA SA DRUGIM REGIONIMA KORISTEĆI HDC-vih 10
INDIKATORA HALAL EKOSISTEMA----- 73

Faruk Caklovica, Aldin Dugonjic, Kenan Caklovica, Muhamed Smajlovic, Elma Hrustemovic, Adnan Alijagic, Berin Rahmanovic, Neira Fazlovic, Zinka Hojkuric-Rahmanovc

HALAL FOOD IN THE CONTEXT OF MODERN LIFE----- 73

HALAL HRANA U KONTEKSTU SAVREMENOG ŽIVLJENJA----- 74

Suad Becirovic, Semsudin Plojovic, Enis Ujkanovic, Haris Zogic

INCREASING THE COMPETITIVE ADVANTAGE OF HALAL BUSINESSES – INTERDEPENDENCE BETWEEN INTERNAL AND EXTERNAL PROCESSES ----- 75

POVEĆANJE KONKURENTSKE PREDNOSTI HALAL POSLOVANJA – MEĐUOVISNOST UNUTRAŠNJIH I VANJSKIH PROCESA ----- 75

Aziz Hasanovic

GENERAL PRINCIPLES OF HALAL QUALITY MANAGEMENT----- 76

OPŠTI PRINCIPI UPRAVLJANJA HALAL KVALITETOM ----- 76

Alija Avdukic

THE SPIRITUAL NATURE BASED ON ETHICS IN HALAL ENTREPRENEURIAL INDUSTRY----- 77

DUHOVNA PRIRODA ZASNOVANA NA ETICI U HALAL PODUZETNIČKOJ INDUSTRIJI ----- 78

Suleiman Bulbulia

CREATING A HALAL TOURISM BRAND IN AN UNCONVENTIONAL MARKET: THE BARBADOS STORY ----- 78

STVARANJE BRENDA HALAL TURIZMA NA NEKONVENCIONALNOM TRŽIŠTU: PRIČA BARBADOS ----- 79

Ivana Karanikic

HALAL FOOD - TRIGGER OF DEVELOPING SUSTAINABLE RURAL TOURISM IN THE WESTERN BALKANS----- 79

HALAL HRANA - POKRETAČ RAZVOJA ODRŽIVOG RURALNOG TURIZMA NA ZAPADNOM BALKANU ----- 80

Šefket Krcić

ETHICS OF HALAL----- 81

ETIKA HALALA ----- 81

POGLAVLJE 5 || CHAPTER 5

ANALYTICAL METHODS IN HARAM IDENTIFICATION, HALAL AND FOOD SAFETY

ANALITIČKE METODE U IDENTIFIKACIJI HARAMA, HALAL I SIGURNOST HRANA

Anat Denyinghot, Mongkol Vesaratchavest, Suwimon Keeratipibul, Winai Dahlan

APPLICATION OF MULTIPLEX PCR COUPLED WITH DNA STRIP FOR DETECTING FIVE NON-HALAL ANIMALS IN FOOD PRODUCTS ----- 85

PRIMENA MULTIPLEKS PCR-a SPOJENOG SA DNK TRAKOM ZA DETEKCIJU PET NE-HALAL VRSTA ŽIVOTINJA U PREHRAMBENIM PROIZVODIMA	85
Syed Fazal ur Rahim	
THE ACCEPTABLE LIMIT OF ETHYL ALCOHOL IN HALAL CERTIFIED PRODUCTS AND THE CONTEXT OF OIC/SMIIC-24	86
PRIHVATLJIVA GRANICA ETIL ALKOHOLA U HALAL CERTIFIKOVANIM PROIZVODIMA I KONTEKST OIC/SMIIC 24	86
Ante Lončarić, Jurislav Babić, Antun Jozinović, Drago Šubarić, Krunoslav Aladić, Stela Jokić, Mario Oršolić, Borislav Miličević	
ANALYSIS OF ALCOHOL IN FOOD	87
ANALIZA ALKOHOLA U HRANI	87
Nejra Kubat-Aščalić, Antea Ljubez, Neira Fazlović, Kenan Čaklovića, Berin Rahmanović, Adnan Alijagić, Faruk Čaklovića	
MICROBIOLOGICAL STATUS OF QURBANI SHEEP CARCASSES AFTER HOME SLAUGHTER	88
MIKROBIOLOŠKO STANJE TRUPOVA KURBANSKIH OVACA NAKON KUĆNOG KLANJA	88
Ayten Erol	
SUSTAINABLE HALAL FOOD SAFETY	89
ODRŽIVA SIGURNOST HALAL HRANA	89
Hamid Roberto Distefano	
FOOD SAFETY AND WHOLESOMENESS IN HALAL CERTIFIED PRODUCTS	90
SIGURNOST I KORISNOST HRANE U HALAL CERTIFIKOVANIM PROIZVODIMA	91
Berin Rahmanović, Zinka Hojkurić Rahmanović, Faruk Čaklovića, Kenan Čaklovića, Elma Hrustemović, Adnan Alijagić, Nejra Kubat-Aščalić, Neira Fazlović	
THE INFLUENCE OF THE HALAL CONCEPT ON THE MICROBIOLOGICAL CORRECTNESS OF MEAT AND MEAT PRODUCTS	91
UTICAJ HALAL KONCEPTA NA MIKROBIOLOŠKU ISPRAVNOST MESA I MESNIH PRERAĐEVINA	92
Adnan Alijagić, Faruk Čaklovića, Kenan Čaklovića, Berin Rahmanović, Elma Hrustemović, Neira Fazlović, Zinka Hojkurić-Rahmanović	
MICROBIOLOGICAL CORRECTNESS OF FISH WITH REFERENCE TO <i>Listeria Monocytogenes</i> IN THE CONTEXT OF IMPORTANCE TO HALAL PRODUCTION	92
MIKROBIOLOŠKA ISPRAVNOST RIBA SA OSVRTOM NA <i>Listeria monocytogenes</i> U KONTEKSTU ZNAČAJA NA HALAL PROIZVODNJU	93

CIJELI RADOVI || FULL PAPERS

Suleiman Bulbulia	
CREATING A HALAL TOURISM BRAND IN AN UNCONVENTIONAL MARKET: THE BARBADOS STORY	99
STVARANJE BRENDA HALAL TURIZMA NA NEKONVENCIONALNOM TRŽIŠTU: PRIČA BARBADOS	
Mohamed Jinna, Mohammad Mahatab Ansari	
HALAL AWARENESS IN THE OIC AND NON-OIC COUNTRIES	100
SVIJEŠT O HALALU U ZEMLJAMA OIC-a I ZEMLJAMA KOJE NISU ČLANICE OIC-a	
Farruh Azimov, Ilhami Akturk	
Role and Significance of the Association of halal certification bodies (AHAC)	107
Uloga i značaj Udruženja halal certifikacijskih tijela (AHAC)	

POGLAVLJE 1 || CHAPTER 1

CERTIFICIRANJE I AKREDITACIJA HALAL KVALITETA,
STATUS I MOGUĆNOSTI ZA UNAPREĐENJE

CERTIFICATION AND ACCREDITATION OF HALAL QUALITY,
STATUS AND OPPORTUNITIES FOR IMPROVEMENT

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DEVELOPMENT OF CERTIFICATION AND ACCREDITATION OVER THE PAST 15 YEARS

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Abstract

Introduction: The need for certifying Halal food emerged in the 1970s as the diversity of food products increased, along with the risk of consuming Haram food. Earlier, there were only a few dozen food products available, but today their number has increased to several thousand. The greater variety of food products has led to more doubt about their Halal status.

Results and discussion: In the mid-20th century, in developed Western countries Halal slaughter control applied for the purpose of exporting meat to Islamic countries. The supply of Halal food gained economic importance with the increase of the Muslim immigrant population in Western countries. The increase in product's supply led to the need for standardizing product quality, which resulted by the development of Halal Quality standards and certification. The growth in supply continued and expanded in the late 20th century.

The first international document defining Halal food was Codex Alimentarius CAC-GL 24-1997. In the early 21st century, national Halal standards emerged, but their development varied. Progress in international standardization was achieved by the establishment of the Standardization and Metrology Institute of the Islamic Countries (OIC SMIIC), which developed a large number of halal standards. Based on OIC SMIIC standards, several accreditation centers were established in the UAE (EIAC), Saudi Arabia (GAC), Turkey (HAK), and elsewhere. However, some Muslim countries still have regulations in place that require Halal certification bodies to meet special national requirements, which increase the cost of Halal certification, and the final price is paid by the Halal consumer.

Conclusion: Despite efforts to fully standardize Halal certification and accreditation at the international level, some countries still insist on applying their own regulations. Therefore, a stronger international diplomatic initiative is necessary to achieve a unified Halal accreditation system and certification of Halal products.

Keywords: Halal, integrity of Halal accreditation.

RAZVOJ CERTIFIKACIJE I AKREDITACIJE TOKOM POSLJEDNJIH 15 GODINA

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Sažetak

Uvod: Potreba za certificiranjem halal hrane pojavila se sedamdesetih godina 20. stoljeća, kada se povećava raznovrsnost ponude prehrambenih proizvoda, a time i rizik od konzumiranja haram hrane.

Ranije je u ponudi bilo samo nekoliko desetina prehrambenih proizvoda, a danas je njihov broj porastao na više hiljada. Raznovrsnija ponuda rezultirala je izraženijom sumnjom u halal status proizvoda.

Rezultati i rasprava: Polovinom 20. stoljeća u razvijenim zapadnim zemljama za potrebe izvoza mesa u islamske zemlje primjenjivana je kontrola halal klanja. Ponuda halal hrane dobila je ekonomski značaj s povećanjem populacije muslimanskih imigranata u zapadnim zemljama. Porast ponude doveo je do potrebe za standardizacijom kvaliteta proizvoda, koja je potaknula razvoj standarda i certificiranja halal kvalitete. Rast ponude je tekao u kontinuitetu i doživio je ekspanziju krajem 20. stoljeća.

Prvi međunarodni dokument koji definira halal hranu je Codex Alimentarius CAC-GL 24-1997. Početkom 21. stoljeća javljaju se nacionalni halal standardi čiji razvoj se odvijao neujednačeno. Napredak u međunarodnoj standardizaciji je postignut osnivanjem Instituta za standardizaciju i metrologiju Islamskih zemalja (OIC SMIIC) koji je razvio veliki broj halal standarda. Na temelju OIC SMIIC standarda uspostavljeno je više akreditacijskih centara u Emiratima (EIAC), Saudijskoj Arabiji (GAC), Turskoj (HAK) i drugih. Međutim, u pojedinim muslimanskim zemljama još uvijek su na snazi propisi koji zahtijevaju da halal certifikacijska tijela ispune posebne nacionalne zahtjeve koji povećavaju troškove halal certificiranja, a konačnu cijenu plaća kupac halala.

Zaključak: I pored nastojanja da halal certificiranje i akreditiranje na međunarodnom nivou bude u cjelosti ujednačeno, pojedine zemlje još uvijek insistiraju na primjeni vlastitih propisa. Stoga je neophodno poduzeti snažniju međunarodnu diplomatsku inicijativu s ciljem postizanja jedinstvenog sistema halal akreditacije i certificiranja halal proizvoda.

Ključne riječi: Halal, integracija halal akreditacije.

OIC/SMIIC STANDARDS ON HALAL ISSUES AND HALAL QUALITY INFRASTRUCTURE

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Abstract

SMIIC is a treaty based intergovernmental standardization organization headquartered in Istanbul, Türkiye. SMIIC is an OIC institution which was established in 2010 after the completion of ratification process of its Statute by its members. Being the only competent body of the OIC in standardization, metrology and accreditation fields, SMIIC develops consensus based OIC/SMIIC standards aiming at achieving uniformity in conformity assessment activities among member states in order to increase intra-OIC trade. In this context, since its establishment, the number of member states has gradually increased and reached 47, including 3 observers.

According to its Statute, SMIIC has 8 objectives, and they can be summarized: To prepare OIC/SMIIC standards and achieve uniformity in metrology, laboratory testing and standardization in member states. To provide technical assistance to the Member States which do not possess such bodies. To establish a conformity assessment scheme for the purpose of expediting exchange of materials, manufactured goods and products among Member States, beginning with mutual recognition. In this regard, SMIIC prioritizes accreditation system over national recognition system.

The vision of the Institute is creating a quality infrastructure that improves economy, welfare and protects its member states. With that vision, SMIIC has published 56 standards of which 20 are on halal topics and

these standards are developed according to the needs of its members and the industry with the contribution of our members as well as International Islamic Fiqh Academy (IIFA) as our partner. SMIIC Strategic Plan 2021-2030 which has been approved at the 15th General Assembly meeting of SMIIC includes 3 main strategic priorities and 13 strategic objectives. Priorities of OIC/SMIIC for the next decade are to: develop high-quality standards that are used worldwide, support members' needs and ensure effective engagement of their stakeholders, support the enhancement of quality infrastructure and interconnectivity of members.

Key words: OIC/SMIIC standards, halal quality,

OIC/SMIIC STANDARDI O OBLASTI HALALA I INFRASTRUKTURA HALAL KVALITETA

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Sažetak

Institut za standardizaciju i mjeriteljstvo zemalja islamske kooperacije (SMIIC/OIC) je međuvladina organizacija za standardizaciju zasnovana na sporazumu islamskih zemalja sa sjedištem u Istanbulu, Turska. SMIIC je institucija OIC-a osnovana 2010. godine nakon što su članice završile procesa ratifikacije Statuta. Kao jedino nadležno tijelo OIC-a u oblastima standardizacije, mjeriteljstva i akreditacije, SMIIC razvija OIC/SMIIC standarde zasnovane na konsenzusu, s ciljem postizanja jednoobraznosti u aktivnostima ocjenjivanja usklađenosti među državama članicama kako bi se povećala trgovina unutar OIC-a. U tom kontekstu, od osnivanja, broj država članica se postepeno povećavao i dostigao 47 članica, uključujući 3 države članice u ulozi posmatrača.

Prema svom Statutu, SMIIC ima 8 ciljeva, a oni se mogu sažeti: Priprema OIC/SMIIC standarda i postizanje jednoobraznosti u mjeriteljstvu, laboratorijskom ispitivanju i standardizaciji u državama članicama. Pružanje tehničke pomoći državama članicama koje nemaju takva tijela. Uspostaviti šemu ocjenjivanja usklađenosti u svrhu ubrzanja razmjene materijala, proizvedene robe i proizvoda između država članica, počevši od međusobnog priznavanja. S tim u vezi, SMIIC daje prioritet sistemu akreditacije u odnosu na nacionalni sistem priznavanja.

Vizija Instituta je stvaranje kvalitetne infrastrukture koja unapređuje ekonomiju, blagostanje i štiti svoje države članice. U skladu sa vizijom, SMIIC je objavio 56 standarda od kojih je 20 na temu halala i ovi standardi su razvijeni prema potrebama svojih članica i industrije uz doprinos država članica kao i Međunarodne islamske fikh akademije (IIFA) kao našeg partnera.

Strateški plan SMIIC-a 2021-2030 odobren na 15. sastanku Generalne skupštine SMIIC-a uključuje 3 glavna strateška prioriteta i 13 strateških ciljeva. Prioriteti OIC/SMIIC-a za sljedeću deceniju su: razvoj standarda visokog kvaliteta koji se koriste širom svijeta, podrška potrebama članica i osiguranje efikasnog angažmana svih zainteresiranih strana, podrška unapređenju infrastrukture kvaliteta i međupovezanosti članica.

Ključne riječi: OIC/SMIIC standardi, halal kvalitet,

HALAL STANDARDS AROUND THE GLOBE: A COMPARATIVE STUDY

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Abstract

Halal food standards refer to the set of dietary guidelines and regulations for Muslims that govern the preparation, handling, and consumption of food. These standards have been published by various countries and organizations worldwide, leading to a diverse range of Halal standards. The varying publication of Halal standards by different countries has posed a challenge for the industry to comply with a unified standard, resulting in a complex and inconsistent landscape. This study aims to compare and analyze the major Halal standards used worldwide, including MS 1500 from Malaysia, GSO 2055-1 from the Gulf Cooperation Council, HAS 23000 from Indonesia, MUIS HC S001 from Singapore, and OIC/SMIIC 1 from the Organization of the Islamic Cooperation (OIC). This study will compare various aspects of the major Halal standards including, but not limited to, methods used for animals stunning, mechanical slaughtering, slaughtering by the peoples of the book, alcohol usage and concentration, insects and their by-products, and vinegar processing. The results of this study will provide a better understanding of the differences in Halal standards and their impact on the global Halal industry. This study is expected to help stakeholders understand these standards and contribute to the development of harmonized Halal standards in the future.

Key words: Halal food, dietary guideline, Islamic regulation, Halal industry, harmonized standard

HALAL STANDARDI ŠIROM SVIJETA: KOMPARATIVNA STUDIJA

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Sažetak

Halal standardi za hranu odnose se na skup smjernica i propisa za muslimane koji reguliraju pripremu, rukovanje i konzumaciju hrane. Ove standarde su objavile različite zemlje i organizacije širom svijeta, što je dovelo do raznolikog raspona halal standarda. Različite objave halal standarda u različitim zemljama predstavljaju izazov za industriju da se uskladi s jedinstvenim standardom, što je rezultiralo složenim i nedosljednim krajolikom. Ova studija ima za cilj usporediti i analizirati glavne halal standarde koji se koriste u cijelom svijetu, uključujući MS 1500 iz Malezije, GSO 2055-1 iz Vijeća za suradnju u Zaljevu, HAS 23000 iz Indonezije, MUIS HC S001 iz Singapura i OIC/SMIIC 1 iz Organizacije zemalja Islamske suradnje (OIC). Ova studija će usporediti različite aspekte glavnih halal standarda uključujući, ali ne ograničavajući se na metode koje se koriste za omamljivanje životinja, mehaničko klanje, klanje od strane ljudi iz knjige, upotrebu i koncentraciju alkohola, insekte i njihove nusproizvode, te preradu octa. Rezultati ove studije omogućit će bolje razumijevanje razlika u halal standardima i njihov utjecaj na globalnu halal industriju. Očekuje se da će ova studija pomoći sudionicima da razumiju te standarde i doprinijeti razvoju usklađenih halal standarda u budućnosti.

Ključne riječi: halal hrana, dijetetske smjernice, islamska regulativa, halal industrija, usklađeni standard

HALAL EDUCATION AND THE NEED FOR IMPROVEMENTS AND UNIFICATION

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Abstract

Introduction: Education is the present and future of halal food and nutrition. The difficulty of recognizing halal products is caused by the increase in the supply, especially of food products, from a few dozens to several thousand.

The aim of the work: The aim of the work is to show the need for improvement and unification of the education system in the area of halal quality of food and other products.

Method: The paper collected classified information about the existing methods and forms of halal education.

Results and discussion: This paper describes the types and forms of halal education. The main process for improving the halal quality system is education. Halal education includes lifelong learning; in which it is necessary to include all segments of halal values. The integration of Islamic learning into educational processes is a common practice in the modern democratic world. In the framework of Islamic education, halal products, especially food and nutrition, have a special and important place. There are different forms of halal education. It can be formal, informal and informative. Education is a continuous process for teacher and student in an unbroken cycle: Learning to teach others, teaching for learning and acquiring new knowledge.

Conclusion: Standardization of the education process is necessary in parallel with the standardization of halal products, processes and systems. By implementing these activities, greater satisfaction of believers is achieved in ensuring the halal quality of products, and the standardization of the process requires continuous improvement.

Keywords: improvements formal and informal education about halal

HALAL OBRAZOVANJE I POTREBE ZA POBOLJŠANJEM I UNIFIKACIJOM

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Sažetak

Uvod: Obrazovanje je sadašnjost i budućnost halal hrane i prehrane. Usloznavanje prepoznavanja halal proizvoda je nastalo povećanjem ponude, naročito prehrambenih proizvoda sa nekoliko desetina na nekoliko hiljada.

Cilj rada: Cilj rada je prikazati potrebe za poboljšanjem i unifikacijom sistema edukacije u području halal kvaliteta hrane i drugih proizvoda.

Metod: U radu su prikupljeni klasificirane informacije o postojećem načinima i oblicima edukacije o halalu.

Rezultati i rasprava: U ovom radu opisani su vrste i forme halal edukacije. Glavni proces za poboljšanja sustava halal kvalitete je obrazovanje. Halal edukacija obuhvata cjeloživotno učenje u kojeg je potrebno uključiti sve segmente halal vrijednosti. Integracija islamskog učenja u edukacijske procese je uobičajena praksa u modernom demokratskom svijetu. U okviru islamskog obrazovanja halal proizvodi, a posebno hrana i prehrana imaju posebno i važno mjesto. Postoje različiti oblici halal obrazovanja. Može biti formalno, neformalno i informativno. Obrazovanje je kontinuirani proces za učitelja i učenika u neprekinutom ciklusu: „Učenje da bi podučavao druge, podučavanje zbog učenja i sticanja novih znanja”.

Zaključak: Standardizacija procesa edukacije je neophodna paralelno s standardizacijom halal proizvoda, procesa i sistema. Realizacijom ovih aktivnosti postiže se veće zadovoljstvo vjernika u osiguranju halal kvalitete proizvoda, a standardizacija procesa zahtijeva neprekidno poboljšanje.

Ključne riječi: poboljšanje formalne i neformalne edukacije o halalu

HALAL STANDARDIZATION SYSTEM INTERGRATED WITH CHEMICAL DATABASE AND BLOCKCHAIN FOR HALAL QUALITY ASSURANCE INTEGRITY

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Abstract

Modern industries facilitate the intrusion of sophisticated haram elements into products, the Halal standardization system for Haram elimination and quarantine is therefore essential. The incorporation of Haram screened-Scientific laboratory together with Shariah-based haram/najis purging system as well as Halal chemical database into the system are recommended. The Halal Science Center Chulalongkorn University, Thailand (HSC) developed a Halal standardization system so-called ‘HAL-Q’ by seamless incorporation of all aforementioned mechanisms. Halal database namely H-number was developed by using scientific haram laboratory screening of 188,361 samples. HSC’s Najis cleansing liquid was also developed under the supervision of Islamic Fatwa Council. The developed system was finally implemented into 1,112 food factories covering 158,823 workers. Non-Fungible Token (NFT)-based HAL-Q was also created for building up of the Thailand Diamond Halal Blockchain 4.0 system prior to halal certification by the country's authorized Islamic organizations. All aims for making Halal products and services from Thailand, which is not a Muslim country, gaining the confidence of Muslim consumers worldwide. This presentation also demonstrates the algorithmic development of the above-mentioned system so as to augment the competitiveness of Halal products and services to other products without Halal accreditation.

Key words: Halal Standardization, Halal Assurance System, Blockchain, Laboratory Analyses, Digital Technology.

SISTEM HALAL STANDARDIZACIJE INTEGRIRAN SA HEMIJSKOJ BAZOM PODATAKA I BLOCKCHAIN (DIGITALNOM BAZOM PODATAKA) ZA OBEZBJEĐENJE INTEGRITETA HALAL KVALITETA

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Sažetak

Moderne industrije olakšavaju ubacivanje sofisticiranih haram elemenata u proizvode, stoga je sistem halal standardizacije za eliminaciju harama i karantin neophodan. Preporučuje se objedinjavanje naučne laboratorije za otkrivanje harama sa sistemom čišćenja harama/nedžsa (zabranjenog ili nečistog) u skladu sa Islamskim propisima kao i Halal hemijskom bazom podataka u jedan sistem. Halal naučni centar Univerziteta Chulalongkorn, Tajland (HSC) razvio je Sistem halal standardizacije takozvani 'HAL-Q' besprijekornom kombinacijom svih gore navedenih mehanizama. Halal baza podataka, odnosno H-broj, razvijena je korištenjem naučnog laboratorijskog istraživanja na 188.361 uzorka. HSC-ova tečnost za čišćenje nedžsa je također razvijena pod nadzorom Islamskog vijeća za fetve. Razvijeni sistem je konačno implementiran u 1.112 fabrika hrane koje zapošljavaju 158.823 radnika. Prije što su državne ovlaštene Islamske organizacije vršile halal certifikiranje u zemlji, za kreiranje sistema Thailand Diamond Halal Blockchain 4.0 korišten je HAL-Q sistem koji je baziran na NFT- nezamjenjivom tokenu kriptografski zaštićenim djelićima blockchaine. Sve sa ciljem kako bi se zadobilo povjerenje muslimanskih potrošača širom svijeta u halal proizvoda i halal usluga iz Tajlanda a koji nije muslimanska zemlja, Ova prezentacija također demonstrira algoritamski razvoj gore navedenog sistema kako bi se povećala konkurentnost halal proizvoda i usluga u odnosu na druge proizvode bez halal akreditacije.

Ključne riječi: Halal standardizacija, Halal sistem osiguranja, Blockchain, Laboratorijske analize, Digitalna tehnologija.

HALAL ACCREDITATION AND CERTIFICATION SCHEME, CURRENT STATE

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Abstract

Introduction: Halal is based on Islamic regulations, primarily on the sources of Islam, the Qur'an, and the Sunnah. These sources make it quite clear what is forbidden and what is allowed for Muslims to consume and use. On the basis of these sources, halal certification of products was carried out in previous decades. These Islamic regulations needed to be adapted to the "language and form" best understood by industries, namely standards, and standardization. Manufacturing companies have already had experience with the implementation of various standards in their production, so they can more easily implement halal standards.

The aim of the work: To show the current state of halal accreditation and certification standards in the world, their application, advantages, and disadvantages.

Results and discussion: Today there are around 300 halal certification bodies in the world, which perform certification in accordance with the requirements of various halal standards. Each halal certification body has its own rules and procedures for certification. Based on international accreditations, accreditation bodies were formed within the OIC countries (EIAC, GAC, HAK, PNAC). Accreditation is the improvement of the quality of certification, but an extremely big problem is the mutual non-recognition of the results of the work of halal accreditation bodies. One of the proposals for resolution is mutual communication and agreement, preferably within the OIC Institute for Standardization framework. The most important associations that unite certification institutions are the World Halal Council (WHC), and the Association of Halal Certification Bodies AHAC, which can contribute to solving these problems.

Conclusion: It is necessary to make an agreement within the OIC on mutual recognition of accreditations and certificates as soon as possible. Diplomatic and scientific activity is suggested for realizing this idea by all congress and the OIC participants.

Keywords: Halal Accreditation, Halal certification,

HALAL AKREDITACIJA I CERTIFIKACIJA, TRENUTNO STANJE

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Sažetak

Uvod: Halal je utemeljen na islamskim propisima, prvenstveno na izvorima islama Kur'ana i sunneta. Na osnovu ovih izvora prilično je jasno šta je zabranjeno, a šta dozvoljeno muslimanima za konzumiranje i korištenje. Na osnovu ovih izvora prethodnih desetljeća rađeno je halal certificiranje proizvoda. Ove islamske propise bilo je potrebno prilagoditi "jeziku i formi" koje industrije najbolje razumiju, a to su standardi i standardizacija. Proizvodne kompanije su već imale iskustva sa implementacijom različitih standarda u svojoj proizvodnji, tako da jednostavnije mogu implementirati i halal standarde.

Cilj rada: Prikazati trenutno stanje halal akreditacijskih i certifikacijskih standarda u svijetu, njihovu primjenu, prednosti i nedostatke.

Rezultati i diskusija: Danas u svijetu postoji preko 300 halal certifikacijskih tijela, koji certificiranje vrše u skladu sa zahtjevima različitih halal standarda. Svako halal certifikacijsko tijelo ima je svoja pravila i procedure za certificiranje. Po ugledu na međunarodne akreditacije formirana su akreditacijska tijela unutar Zemalja OIC-a (EIAC, GAC, HAK, PNAC). Akreditacija je unapređenje kvalitete certificiranja, ali je izuzetno veliki problem međusobno nepriznavanje rezultata rada halal akreditacijskih tijela. Jedan od prijedloga za rješavanje je međusobna komunikacija i dogovor, a najbolje u okviru OIC instituta za standardizaciju. Najznačajnija udruženja koja objedinjuju certifikacijske institucije su *World Halal Council* (WHC), Asocijacija halal certifikacijskih tijela AHAC, koji mogu doprinijeti rješavanju ovih problema.

Zaključak: Neophodno je što prije napraviti sporazum u okviru OIC o međusobnom priznavanju akreditacija i certifikata. Predlaže se diplomatska i znanstvena aktivnost na realizaciji ove ideje svih učesnika kongresa i OIC-a.

Ključne riječi: Halal Akreditacija, Halal certificiranje,

CONTEMPORARY LEGISLATION AND HALAL

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Abstract

Halal certification of products and services is regulated differently in the modern legislation of certain countries. In the European Union, halal is not regulated at all, while the Gulf countries (Arab countries) have a regulated and standardized halal certification system, just like some other Asian countries such as Malaysia, Indonesia, and Thailand.

According to the latest estimates, there are currently around 45 million Muslims in Europe and many companies see a chance for additional earnings by focusing on this target group. In practice, companies sometimes encounter legal restrictions that create problems for them to harmonize their production with the halal standard. Some members of the European Union do not accept halal slaughter. These legal regulations present a problem for slaughterhouses that want to harmonize their slaughtering with Islamic regulations. An example is Poland, whose ruling structures try to prevent ritual slaughter (halal and kosher) by law, even though the Polish state is the largest producer of halal meat in Europe, bringing them huge profits. The laws referred to by EU members are the Food Act, the Animal Welfare Act, the Consumer Protection Act, and others.

On the other side, we also have countries that respect Islamic rules and are also members of The Standards and Metrology Institute for Islamic Countries (SMIIC which deals with the development and issuance of halal standards from various fields.). Bosnia and Herzegovina is an observer at the OIC SMIIC and actively participates in drafting regulations for halal standardization.

Conclusion It is necessary to regulate halal and halal standardization through positive laws of the European Union and other non-Muslim countries in a way to ensure the rights of Muslims to consume food in accordance with their religion.

Halal certification bodies must have a strategy to incorporate halal into the existing legislation of the mentioned countries.

Kew words: halal; regulations; laws; islamic countries; non islamic countries

SUVREMENO ZAKONODAVSTVO I HALAL

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Abstract

Halal certificiranje proizvoda i usluga je različito regulisano u savremenom zakonodavstvu određenih zemalja. U Evropskoj Uniji halal uopće nije regulisan, dok Zaljevske zemlje (Arapske zemlje) imaju regulisan i standardizovan sistem halal certificiranja, baš kao i neke druge Azjske države poput Malezije, Indonezije, Tajlanda.

Prema najnovijim procjenama u Evropi trenutno ima oko 45 miliona muslimana i mnoge kompanije vide šansu za dodatnom zaradom fokusirajući se na tu ciljnu skupinu. Kompanije u praksi ponekad nailaze na zakonske restrikcije koji im stvaraju probleme da usklade svoju proizvodnju sa halal standardom.

Pojedine članice Evropske Unije ne prihvaćaju halal klanje. Te zakonske regulative predstavljaju problem klaonicama koje žele uskladiti svoje klanje sa islamskim propisima. Primjer je Poljska čije vladajuće strukture zakonskim propisima nastoje onemogućiti ritualno klanje (halal i košer) iako je Poljska država najveći proizvođač halal mesa u Evropi i donosi im ogroman profit. Zakoni na koje se članice EU pozivaju su Zakon o hrani, Zakon o dobrobiti životinja, Zakon o zaštiti potrošača i drugi.

Na drugoj strani imamo i države koje poštuju islamska pravila i koje su članice OIC SMIIC koji se bavi izradom i izdavanjem halal standarda iz različitih oblasti. Bosna i Hercegovina je observer pri OIC SMIIC i aktivno učestvuje pri izradi propisa iz oblasti halal standardizacije.

Conclusion: Potrebno je regulirati halal i halal standardizaciju kroz pozitivne zakone Evropske Unije i drugih nemuslimanskih zemalja na način da se osiguraju prava muslimana da konzumiraju ishranu u skladu sa svojom vjeroispovjesti. Halal certifikacijske tijela moraju imati strategiju inkorporacije halal u postojeća zakonodavstva navedenih zemalja.

Ključne riječi: halal, propisi, zakoni, islamske zemlje, nemuslimanske zemlje

THE PRESENCE OF HALAL IN FORMAL EDUCATION AT HIGHER EDUCATION INSTITUTIONS IN BOSNIA AND HERZEGOVINA AND THE REGION

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Abstract

Islam encompassed all segments of human life with regulation and norms and did not leave legal gaps in it, rather it determined them in detail or in principle, according to their importance and prioritized. When valuing things and prescribing laws, Islam is guided by human natural, moral and ethnical values, in contrast to the modern materialized man, who in all this is most often guided by profit and material gain.

In the world, more and more people are talking about the terms halal and haram, but these terms mostly mean the consumption of food and drink. For many, this topic is still unknown or superficially known, and it occupies more and more space in the media and life space, and it is necessary to dedicate a more detailed analysis to it. In the last ten years, there have been more and more final theses at higher education institutions in Bosnia and Herzegovina and the region that have been written on the topic of halal, and which have been processed from economic, technological, theological, marketing, veterinary, tourism and other aspects.

The paper deals with the representation of halal in formal education at higher education institutions such as the Faculty of Islamic Sciences, Faculties of Economics, Faculties of Food Technology, Agricultural, Pharmaceutical, Hospitality-Tourism and others, primarily in Bosnia and Herzegovina, but also in the region.

The aim of the work is to establish which higher education institutions have subjects on halal in their study program or if this topic is covered within a certain course.

Conclusion Topics from the field of halal were covered at secondary schools in Bosnia and Herzegovina and the region. There is an increasing need to study halal from various scientific fields, but currently this subject is not represented at any faculty.

Keywords: education, halal, higher education, institutions, representation.

PRISUTNOST HALALA U FORMALNOM OBRAZOVANJU NA VISOKOOBRAZOVNIM USTANOVAMA U BOSNI I HERCEGOVINI I REGIONU

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Sažetak

Islam je sve segmente ljudskog života obuhvatio propisima i normama i nije u njemu ostavio pravne praznine, već ih detaljno ili načelno odredio, a sukladno njihovoj važnosti i prioritetima. Islam se kod vrednovanja stvari i propisivnju zakona povodi za prirodno ljudskim, moralnim i etičkim vrijednostima, za razliku od savremenog materijaliziranog čovjeka koji se u svemu tome najčešće povodi za profitom i materijalnom dobiti.

Danas u svijetu sve više se govori o pojmovima halala i harama, ali pod tim pojmovima najviše se podrazumijeva konzumiranje hrane i pića. Mnogima je ova tematika još uvijek nepoznata ili površno poznata, a zauzima sve više mjesta u medijskom i životnom prostoru, pa joj je potrebno posvetiti detaljniju analizu. Posljednjih desetak godina sve više je završnih radova na visokoškolskim institucijama u BiH i regionu koji su napisani na temu halala, a koji su obrađivani sa ekonomskog, tehnološkog, teološkog, marketinškog, veterinarskog, turističkog i drugih aspekata.

Rrad se bavi zastupljenosti halala u formalnom obrazovanju na visokoobrazovnim institucijama poput fakulteta islamskih nauka, ekonomskih fakulteta, prehrambeno-tehnoloških fakulteta, poljoprivrednih, farmaceutskih, ugostiteljsko-turističkih i drugih, prvenstveno u Bosni i Hercegovini, ali i region.

Cilj rada je ustanoviti koje visokoobrazovne institucije u svom studijskom programu imaju predmete o halalu ili se u sklopu određenog predmeta obrađuje ova tema.

Zaključak: Na visokoškolskim ustanovama u BiH i regionu obrađivane su teme iz oblasti halala. Iskazuje se sve veća potreba za izučavanjem halala sa različitih naučnih oblasti, ali trenutno niti na jednom fakultetu ovaj predmet nije zastupljen.

Ključne riječi: obrazovanje, halal, visokoobrazovne ustanove, zastupljenost.

HALAL QUALITY MANAGEMENT AND MONITORING PRACTICES FOR BETTER FOOD ACCESSIBILITY

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Abstract

Muslims are devoted to the Islamic religion, and the food they consume must be Halal, Arabic for "judicial" or "suitable." Muslims are permitted to consume nutritious halal food which has been prepared for them. Fizzy drinks, pork meat, blood, dead animals, and animals not slaughtered in accordance with Islamic rules are some of the major prohibitions. The recent rise in untruthful Halal certificates and physical contamination of Halal food products has harmed the industry's legacy. Consumers of halal food

began to doubt the legitimacy and halal status of the halal food products originated from countries that have less percentage of Muslims rather than other religions. Halal certification is currently in a confusing situation, with different Halal standards that do not agree upon one another. Muslims give more and more importance on halal in regards to their diet and nutritional choices, which has resulted in a dramatic surge in halal research. Briefly the food industry is becoming more sensitive and concerned about the manufacture and origin of halal goods. The basic structure of the paper is on elements affecting the reliability of the Halal food supply chain, such as monitoring, market structure, quality standards, and customer satisfaction and trust. Another aim of this paper is the possibilities for applying the HACCP method for halal assurance, while also examining, if present halal standards share any characteristics with widely recognized food hygiene standards. To reach the highest standards, the halal distribution system can be streamlined and integrated, especially with another Halal Assurance Critical Control Point (HACCP). HACCP is a systematized process for evaluating the high obstacles in a food industry, identifying the key strategic points whereby a risk may worsen be increased, and figuring out what is necessary to keep the quality of halal products. This paper mostly consists of food safety and Halal assurance. However, halal food consumers have recently been more conscious with the standard of the meals they consume. The purpose of this paper it to learn about and describe how Halal certification systems include the methodology and guidelines in the availability of halal food. By incorporating halal monitoring results and approved techniques into management collaboration protocols, reliability is increased. By assigning governance in basic distribution, substantiality can be guaranteed along the cycle of Halal food distribution. The provided halal insurance structure is a crucial idea for controlling and managing the global halal food industry.

Key Words: Halal Quality, Halal Food Management, Halal Certification, Food Safety Management System

PRAKSE UPRAVLJANJA I PRAĆENJA HALAL KVALITETE ZA BOLJU DOSTUPNOST HRANE

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Sažetak

Muslimani su posvećeni vjeri, a hrana koju konzumiraju mora biti halal, što na arapskom znači "dozvoljeno" ili "korisno". Muslimanima je dozvoljeno da konzumiraju nutritivno korisnu i halal hranu. Određene vrste pića, svinjsko meso, krv, strv i životinje koje nisu zaklane u skladu s islamskim propisima neki su od glavnih zabrana. Nedavni porast lažnih Halal certifikata i fizičke kontaminacije halal prehrambenih proizvoda naštetili su imidžu industrije.

Potrošači halal hrane počeli su sumnjati u legitimnost i stabilnost halal proizvoda koje su uvozili iz zemalja sa procentualno manjim brojem muslimana u odnosu na druge religije. Certificiranje halal proizvoda trenutno se nalazi u zbunjujućoj situaciji, sa različitim halal standardima koji se međusobno razlikuju. Muslimani pridaju sve veću važnost halal u pogledu svoje prehrane i izbora prehrane, što je rezultiralo dramatičnim porastom istraživanja halala. Ukratko prehrambena industrija postaje sve osjetljivija i zabrinutija za proizvodnju i porijeklo halal robe. Osnovna struktura studije o elementima koji utiču na pouzdanost lanca opskrbe halal hranom, kao što su praćenje, tržišna struktura, standardi kvalitete, te zadovoljstvo i povjerenje kupaca. Još jedan cilj ovog rada su mogućnosti primjene HACCP metode za osiguranje halala, dok također ispituje, ako postoje, halal standardi dijele zajedničke karakteristike sa široko priznatim standardima higijene hrane. Kako bi se postigli najviši standardi, sistem distribucije halal

proizvoda može se uskladiti i integrisati posebno s još jednom Kritičnom kontrolnom točkom Halal Assurance (HACCP). HACCP je sistematizirani proces za procjenu velikih prepreka u prehrambenoj industriji, identificiranje ključnih strateških točaka pri čemu se rizici mogu povećati i utvrđivanje što je potrebno za očuvanje kvalitete jestivih halal proizvoda. Ovaj rad se uglavnom sastoji od sigurnosti hrane i osiguranja halal. Međutim, potrošači halal hrane u posljednje vrijeme sve su svjesniji standarda za proizvodnju hrane koje konzumiraju. Svrha je bila naučiti i opisati kako sistemi halal certificiranja uključuju metodologiju i smjernice u dostupnosti halal hrane. Uključivanjem rezultata halal praćenja i odobrenih tehnika u protokole suradnje menadžmenta povećava se pouzdanost. Pomoću upravljanja u osnovnoj distribuciji može se zajamčiti održivost duž ciklusa distribucije halal hrane. Pružena struktura osiguranja halal kvaliteta je ključna ideja za kontrolu i vođenje globalne industrije halal hrane.

Ključne riječi: Halal kvaliteta, upravljanje halal hranom, halal certifikacija, sustav upravljanja sigurnošću hrane

HALAL AWARENESS IN THE OIC AND NON-OIC COUNTRIES

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Abstract

The fundamental understanding of the halal has undeniably helped Muslim consumers in taking halal to greater awareness in the last few decades. In the globalization era, halal has been upgraded from its traditional understanding to the modern era. Halal Awareness refers to the understanding and recognition of the Islamic dietary laws and regulations related to food and beverages, cosmetics, pharmaceuticals, travel & tourism and medical tourism.

For a Muslim consumer, halal foods and drinks mean that the products have met the requirements laid down by the Shariah law whereas, for a non-Muslim consumer, it represents the symbol of hygiene, quality and safety product when produced strictly under the Holistic Halal Assurance Management System.

The level of awareness about halal food and product consumption among Muslims is gaining impetus in OIC (Organisation of Islamic Cooperation) and Non-OIC countries. In OIC countries, educational exposure can be used to raise people's awareness about halal lifestyle. In the Non-OIC Countries, lack of transparency confuses Muslim consumers whether the products are complying with their halal definition. For instance, Muslim consumers don't need to be taught what Halal is but they need to be informed about the traceability and ingredients of products.

Halal Awareness is important for both OIC and non-OIC countries, as it promotes a better understanding of Islamic dietary laws and regulations, and ensures that the food and drink consumed by the Muslim community is compliant with Islamic law. The growing demand for Halal products and the increase in Halal certification organizations in non-OIC countries is a positive development that will help to increase the availability of Halal products and promote Halal Awareness globally.

Key word: Muslim consumers, halal food, OIC countries.

SVIJEST O HALALU U ZEMLJAMA OIC-a I ZEMLJAMA KOJE NISU ČLANICE OIC-a

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Sažetak

Fundamentalno razumijevanje halala je bez sumnje pomoglo muslimanima potrošačima da u posljednjih nekoliko desetljeća podignu veću svijest o halal. U eri globalizacije halal je iz tradicionalnog shvaćanja nadograđen u moderno doba. Halal svijest odnosi se na razumijevanje i priznavanje islamskih prehrambenih pravila i propisa koji se odnose na hranu i piće, kozmetiku, lijekove, putovanja i turizam te medicinski turizam.

Za potrošača muslimane, halal hrana i piće znači da su proizvodi udovoljili zahtjevima propisanim islamskim propisima, dok za potrošača nemuslimane predstavlja simbol higijene, kvalitete i sigurnosti proizvoda kada se proizvodi strogo prema holističkom halal standardu. Sustav upravljanja jamstvom.

Razina svijesti o halal hrani i konzumaciji proizvoda među muslimanima sve je veća u zemljama OIC-a (Organizacija zemalja islamske saradnje) i izvan OIC-a. U zemljama OIC-a, obrazovna izloženost može se koristiti za podizanje svijesti ljudi o halal načinu života. U zemljama izvan OIC-a, nedostatak transparentnosti zbunjuje muslimanske potrošače jesu li proizvodi u skladu s njihovom halal definicijom. Na primjer, muslimanske potrošače ne treba poučavati što je halal, ali ih treba informirati o sljedivosti i sastojcima proizvoda.

Halal svijest je važna kako za zemlje OIC-a tako i za zemlje koje nisu članice OIC-a, jer promiče bolje razumijevanje islamskih prehrambenih zakona i propisa, te osigurava da su hrana i piće koje muslimanska zajednica konzumira u skladu s islamskim zakonom. Sve veća potražnja za halal proizvode i povećanje broja organizacija za halal certificiranje u zemljama koje nisu članice OIC-a pozitivan je razvoj koji će pomoći u povećanju dostupnosti halal proizvoda i promicanju svijesti o halal-u na globalnoj razini.

Ključne riječi: Muslimani potrošači, halal hrana, zemlje OIC-a.

REQUIREMENTS FOR HALAL ACCREDITATION FROM THE PERSPECTIVE OF HALAL CERTIFICATION BODIES

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Abstract

The halal market is growing rapidly due to the increasing Muslim populations and the rising awareness of both Muslims and non-Muslims about the benefits of halal products for human health. While food still dominates the halal market, the market has expanded to include pharmaceuticals, cosmetics, health products, toiletries, and medical devices. However, the lack of clear regulatory frameworks for certification, standardization, and accreditation remains a major challenge in the industry. Although halal is clearly defined in the sources of Islam, there is no unique world halal standard for halal certification.. To address this issue, halal accreditation for halal certification bodies has been implemented worldwide in recent years. According to Croatian Accreditation Agency accreditation is a procedure by which an

accreditation body evaluates a particular institution and confirms that it is professionally and technically capable to work in accordance with internationally accepted rules (Hrvatska akreditacijska agencija, 2023). Halal certification bodies undergo rigorous and complex accreditation requirements to ensure that halal products can be exported without any hindrance. However, this research reveals that the multiplicity of halal standards is a significant obstacle to the smooth functioning of export activities. The main focus of this research was on halal certification bodies to determine whether the regulation of the halal market with accreditation processes is on the right track. The results showed that there is a need for international alignment of halal accreditation processes to address this obstacle.

Keywords: halal certification, halal accreditation, internationally recognised standard, uniformity.

ZAHTJEVI HALAL AKREDITACIJE IZ PERSPEKTIVE HALAL CERTIFIKACIJSKIH TIJELA

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Sažetak

Halal tržište bilježi sve veći rast kako zbog porasta muslimanske populacije tako i zbog sve veće svijesti i muslimana i nemuslimana o dobrobitima halal proizvoda za ljudsko zdravlje. Iako hrana i dalje dominira halal tržištem, tržište se proširilo na farmaceutske proizvode, kozmetiku, zdravstvene proizvode, toaletne potrepštine i medicinske uređaje. Međutim, nedostatak jasnih regulatornih okvira za certifikaciju, standardizaciju i akreditaciju ostaje veliki izazov u industriji. Iako je halal jasno definiran u izvorima islama, ne postoji jedinstveni svjetski halal standard za halal certifikaciju. Kako bi se riješio ovaj problem, posljednjih godina vodeće svjetska halal tržišta implementirale su halal akreditaciju za halal certifikacijska tijela. Prema Hrvatskoj akreditacijskoj agenciji akreditacija je postupak kojim akreditacijsko tijelo ocjenjuje određenu instituciju i potvrđuje da je stručno i tehnički sposobna za rad u skladu s međunarodno prihvaćenim pravilima (Hrvatska akreditacijska agencija, 2023). Tijela za halal certificiranje podliježu rigoroznim i složenim zahtjevima akreditacije kako bi se osiguralo da se halal proizvodi mogu izvoziti bez ikakvih prepreka. Međutim, ovo istraživanje otkriva da je neujednačenost i prisutnost velikog broja halal standarda značajna prepreka neometanom odvijanju izvoznih aktivnosti. Glavni fokus ovog istraživanja bio je na halal certifikacijskim tijelima kako bi se utvrdilo je li regulacija halal tržišta s procesima akreditacije na dobrom putu. Rezultati su pokazali da postoji potreba za međunarodnim usklađivanjem procesa halal akreditacije kako bi se riješila ova prepreka.

Ključne riječi: halal certifikacija, halal akreditacija, međunarodno priznati standard, uniformiranost,

HALAL CERTIFICATION AND VALIDATION OF HEALTH SAFETY OF PRODUCTS

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Abstract

Halal Quality Certification Agency accepts mostly all legal regulations, especially those related to the health safety of products. In order to establish a system of control, monitoring and monitoring of the production process and to guarantee that the product is halal, it is necessary to establish an HRCCP system over the process.

A preventive proactive approach is used in the establishment of the production system of halal food status. In process validation, there are analytical methods that prove the origin of food with ELISA, PCR and HPLC methods used for validation.

Inspections and tests carried out in order to determine the non-halal origin of ingredients and product content must be carried out in accordance with inspection and testing methods that are based on confirmed and verified methods recognized at the national and international level. Validation of halal certification products includes sampling and analysis of products certified by the Halal Quality Certification Agency.

Obligatory analyses in products, semi-products and raw materials such as the presence of pig DNA, proteins and pig fats/lipids, the presence of ethanol, the presence of GMO raw materials, prove the halal status of the product, however, it is necessary to perform some recommended analyzes in order to the health correctness of the product was also confirmed, such as the presence of residues and contaminants. Internal analyzes for the presence of haram ingredients in raw materials or halal certified products are carried out by the Halal Quality Certification Agency using rapid tests to detect certain components. After conducting the internal analysis, the results are recorded in the analysis database, and a report is prepared for each analysis.

Keywords Halal status, food safety, residues and contaminants, laboratory analyses

HALAL CERTIFIKACIJA I VALIDACIJA ZDRAVSTVENE SIGURNOSTI PROIZVODA

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Sažetak

Agencija za certificiranje halal kvalitete prihvaća uglavnom sve zakonske propise, a posebno one koji se odnose na zdravstvenu ispravnost proizvoda. Da bi se uspostavio sistem kontrole, praćenja i praćenja proizvodnog procesa te da bi se garantirala halal vrijednost proizvoda potrebno je uspostaviti HRCCP sistem nad procesom.

U uspostavi sistema proizvodnje statusa halal hrane koristi se preventivno proaktivan pristup. U validaciji procesa postoje analitičke metode kojima se dokazuje porijeklo hrane ELISA, PCR i HPLC metodama koje se koriste za validaciju.

Provjere i ispitivanja koja se provode u svrhu utvrđivanja nehalal porijekla sastojaka i sadržaja proizvoda moraju se provoditi u skladu s metodama inspekcije i ispitivanja koje se temelje na potvrđenim i provjerenim metodama priznatim na nacionalom i međunarodnom nivou. Validacija halal certificiranih proizvoda uključuje uzorkovanje i analizu proizvoda certificiranih od strane Agencije za certificiranje halal kvalitete.

Obavezne analize u proizvodima, poluproizvodima i sirovinama kao što su prisutnost svinjske DNA, proteina i svinjskih masti/lipida, prisutnost etanola, prisutnost GMO sirovina, dokazuju halal status proizvoda, međutim, potrebno je izvršiti neke preporučene analize kako bi se potvrdila i zdravstvena ispravnost proizvoda, poput prisutnosti rezidua i kontaminanata. Interne analize na prisutnost haram sastojaka u sirovinama ili halal certificiranim proizvodima provodi Agencija za certificiranje halal kvalitete brzim testovima za otkrivanje određenih komponenti. Nakon provedene interne analize, rezultati se evidentiraju u bazi analiza, te se za svaku analizu izrađuje izvještaj.

Ključne riječi: Halal status, sigurnost hrane, rezidue i kontaminanti, laboratorijske analize

HALAL INTEGRITY

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Abstract

The objective of the paper is to highlight Halal as an Amanah and to promote a Global Halal Strategy (GHS) that aims to systemize the conveyance of confidence in halal products and services through a structural halal integrity integration into the Global Halal Chain. It further proposes a mechanism for the sustainable development of Muslim communities worldwide by running the strategy in a global common mode, which aims to achieve the goal of becoming a community of excellence, and which enables the creation of continuous true added value for the wider public and to achieve public recognition of the ethical Halal -Tayyib concept globally.

The paper emphasizes the importance of building “Confidence through Integrity” and suggests the wide implementation of a Halal Code of Conduct as a requirement, as well as the establishment of centers of halal leadership excellence (COHLE) in combination with the technical halal regulatory framework. It also highlights problems and challenges of the current Global Halal Assurance System from Standardization, Accreditation, Certification and Industry and proposes solutions and proposes the introduction of a Corruption Index System (CIS) to reduce the occurrence of corruption and other frauds.

Key words: halal integrity, global halal strategy, halal –tayyib

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Sažetak

Cilj ovog rada je naglasiti Halal kao Amanah i promovirati Globalnu Halal Strategiju (GHS) koja ima za cilj sistemizirati prenošenje povjerenja u halal proizvode i usluge putem strukturne integracije integriteta halala u Globalni Halal Lanac. Predlaže se mehanizam za održivi razvoj muslimanskih zajednica širom svijeta pokretanjem strategije u globalnom zajedničkom modu, koji ima za cilj postati zajednica izvrsnosti i koji omogućava stvaranje kontinuirane stvarne dodane vrijednosti za širu javnost i postizanje javnog priznanja etičkog Halal-Tayyib koncepta globalno.

Rad naglašava važnost izgradnje "Povjerenja putem integriteta" i predlaže široku primjenu Halal Kodeksa ponašanja kao zahtjeva, kao i uspostavu centara izvrsnosti halal liderstva (COHLE) u kombinaciji sa tehničkim halal regulativnim okvirom. Također se ističu problemi i izazovi trenutnog Globalnog Halal Sigurnosnog Sustava od Standardizacije, Akreditacije, Certifikacije i Industrije i predlažu se rješenja te se predlaže uvođenje Sistema Indeksa Korupcije (CIS) radi smanjenja pojave korupcije i drugih prijevara.

Ključne riječi: halal integritet, globalna halal strategija, halal-tayyib

POGLAVLJE 2 || CHAPTER 2

HALAL U RAZLIČITIM SEGMENTIMA
INDUSTRIJSKIH PROIZVODA

HALAL IN DIFFERENT SEGMENTS
OF INDUSTRIAL PRODUCTS

Urednici poglavlja || Chapter editors:

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HIDDEN HARAM INGREDIENTS IN FOODS

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Abstract

Halal consumers read the food labels and the ingredient lists for good reason, to make sure there is no haram ingredients in their food. There's usually a whole list of ingredients words that are hard to understand their sources. These ingredients may include, food additives, preservatives flavors, coloring agent, anti-foaming agent, releasing agent, anticaking agents, flavor enhancer and enzymes. Sometime food regulation does not require to label these ingredients or their sources. Food additives and processing aids are substances added to foods for many purposes including preserving flavor or improving taste, texture and appearance. The term food additive applies broadly to chemicals, both natural and synthetic, that are added to food, either intentionally or indirectly, to facilitate processing, extend shelf life, improve or maintain nutritional value, or enhance the food's organoleptic qualities. Some products would not be possible to produce without additives. However, some of the food additives also have serious problems with respect to their halal status. For the food industry to serve the halal market properly, it is very important that they determine the halal status (suitability) of these additives. Unfortunately, some of the common additives are derived from sources which are not halal, for example, pigs and other haram animals and animals that were not slaughtered as halal. Even if the food additive is listed in the ingredients statement, the source of the additive is usually not mentioned. Furthermore, food additives do not need to appear on the ingredients label statement when used as carriers, processing aids and anti-caking agents. Because of how they are processed, some foods may become contaminated with unintentional food additives that are not halal such as food grade equipment lubricants. To make sure all aspects of the food's production is halal food companies need to be able to assure halal consumers that all food additives they used are halal. This requires that a food company work closely with their halal certifier and that the halal certifier is knowledgeable about and checks the halal status of all materials that are used in or come in contact with a food product.

Key words: Food Additives, Preservatives, Enzymes, Flavor, Releasing agents, Anti-foaming agent.

SKRIVENI HARAM SASTOJCI U HRANI

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Sažetak

Halal potrošači čitaju etikete na hrani i popis sastojaka iz dobrog razloga, kako bi bili sigurni da u njihovoj hrani nema haram sastojaka. Obično postoji cijeli niz riječi sastojaka čije je porijeklo teško razumjeti. Ti sastojci mogu uključivati aditive, konzervanse, arome, bojila, sredstva protiv pjene, sredstva za odvajanje, sredstva protiv zgrudnjavanja, pojačivače okusa i enzime. Ponekad propisi o hrani ne zahtijevaju označavanje tih sastojaka ili njihovih izvora. Aditivi i pomoćne tvari za preradu su tvari koje se dodaju hrani u razne svrhe, uključujući očuvanje okusa ili poboljšanje okusa, teksture i izgleda. Pojam aditiv za hranu široko se odnosi na hemikalije, prirodne i sintetičke, koje se dodaju hrani, namjerno ili neizravno, kako bi se olakšala obrada, produžio rok trajanja, poboljšala ili očuvala nutritivna vrijednost ili

poboljšala organoleptička svojstva hrane. Neke proizvode ne bi bilo moguće proizvesti bez aditiva. Međutim, neki aditivi za hranu također imaju ozbiljnih problema u pogledu njihovog halal statusa. Da bi prehrambena industrija ispravno posluživala halal tržište, vrlo je važno da utvrde halal status (prikladnost) tih aditiva. Nažalost, neki od uobičajenih aditiva potječu iz izvora koji nisu halal, na primjer, svinje i drugih haram životinja, te životinja koje nisu zaklane kao halal. Čak i ako je aditiv za hranu naveden u izjavi o sastojcima, izvor aditiva obično nije spomenut. Nadalje, aditivi za hranu ne moraju se navesti na etiketi sastojaka kada se koriste kao nosači, pomoćne tvari za preradu i sredstva protiv zgrudnjavanja. Zbog načina na koji se obrađuju, neke hrane mogu biti kontaminirane nenamjernim aditivima koji nisu halal, kao što su prehrambeni podmazivači opreme. Kako bi se osiguralo da su svi aspekti proizvodnje hrane halal, prehrambene kompanije moraju biti u mogućnosti uvjeriti halal potrošače da su svi aditivi za hranu koje koriste halal. To zahtijeva da prehrambena kompanija usko sarađuje sa svojim halal certifikatorom te da halal certifikator ima znanje i provjerava halal status svih materijala koji se koriste u proizvodnji ili dolaze u kontakt s prehrambenim proizvodom.

Ključne riječi: Aditivi za hranu, konzervansi, enzimi, arome, sredstva za otpuštanje, sredstva protiv pjene.

SCIENTIFIC VIEWPOINT OF ISTIHALAH AND ITS APPLICATION TO GELATINE AND BLOOD PLASMA

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Abstract

The growth in food technology has led to an increase in the availability of food products and ingredients of uncertain or prohibited origin, including those that are falsely labelled as "Halal." The use of such doubtful materials may be unjustifiably justified using the concept of Istihalah.

Istihalah is a term used in Islamic jurisprudence to refer to the transformation of a substance into a new substance with different properties or characteristics, such that the original substance can no longer be recognized or identified. The use of gelatine from non-Halal origin and blood plasma as a food ingredient is a controversial issue, particularly among Muslim consumers who follow strict dietary laws. In the case of gelatine, it is derived from collagen, a protein found in animal bones and tissues. During the process of gelatine production, the collagen is hydrolysed and broken down into smaller peptides, which are then reconstituted into a gel-like substance. However, the molecular structure of gelatine remains largely unchanged, and the original substance is still recognizable. In the case of blood plasma, it is the liquid component of blood and is essentially unchanged from its original state. The only difference is that the plasma may be fractionated and purified for specific purposes. From a scientific viewpoint, it could be argued that the transformation is not significant enough to justify the applicability of Istihalah. In conclusion, the scientific viewpoint on Istihalah and its applicability to gelatine and blood plasma is that the transformation must be significant enough to make the original substance no longer recognizable and to change its properties. In the case of gelatine and blood plasma, the transformation is not significant enough to justify the applicability of Istihalah. The purpose of this study is to understand the concept of Istihalah as it relates to changes in the physical and chemical properties of food substances.

Keyword: Istihalah, Blood Plasma, Gelatine, Halal Food Ingredients

ZNANSTVENO GLEDIŠTE O ISTIHALAHU I NJENOJ PRIMJENI NA ŽELATIN I KRVNU PLAZMU

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Sažetak

Rast u tehnologiji hrane doveo je do povećanja dostupnosti proizvoda i sastojaka hrane nejasnog ili zabranjenog porijekla, uključujući one koji su lažno označeni kao "Halal". Korištenje takvih upitnih materijala može biti neopravdano opravdano korištenjem koncepta Istihale. Istihala je pojam koji se koristi u islamskoj jurisprudenciji kako bi se opisala transformacija supstance u novu supstancu s različitim svojstvima ili karakteristikama, tako da se izvorna supstanca više ne može prepoznati ili identificirati. Korištenje želatina ne-halal porijekla i krvne plazme kao sastojka hrane je kontroverzno pitanje, posebno među muslimanskim potrošačima koji slijede stroge prehrambene zakone. U slučaju želatina, on se dobiva iz kolagena, proteina koji se nalazi u životinjskim kostima i tkivima. Tokom procesa proizvodnje želatina, kolagen se hidrolizira i razgrađuje na manje peptidne lance, koji se zatim rekonstituiraju u gel - sličnu supstancu. Međutim, molekularna struktura želatina ostaje uglavnom nepromijenjena, a izvorna supstanca je i dalje prepoznatljiva. Stoga, sa znanstvenog gledišta, može se tvrditi da transformacija nije dovoljno značajna da bi se opravdala primjenjivost Istihale. U slučaju krvne plazme, ona je tekući sastojak krvi i bitno je nepromijenjena od svog izvornog stanja. Jedina razlika je što se plazma može frakcionirati i prečistiti za specifične svrhe. Zaključno, znanstveno gledište o Istihali i njenjoj primjenjivosti na želatinu i krvnu plazmu je da transformacija mora biti dovoljno značajna kako bi izvorna supstanca postala neprepoznatljiva i kako bi se promijenila njezina svojstva. U slučaju želatine i krvne plazme, transformacija nije dovoljno značajna da bi se opravdala primjenjivost Istihala. Cilj ove studije je razumjeti koncept Istihala u odnosu na promjene fizičkih i hemijskih svojstava prehrambenih supstanci.

Ključne riječi: Istihala, krvna plazma, želatina, halal sastojci hrane

CAMEL MILK PRODUCTS AS A VEHICLE FOR INNOVATIVE BUSINESS OPPORTUNITIES IN THE GLOBAL HALAL ECONOMY

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Abstract

Camel milk is a halal food, with camels mentioned in the Quran and hadith that are significant to Muslims the world over. Camel milk, fat, meat, urine and organs have been used for centuries in Arabian, African, and Asian cultures as staples and healing foods. The milk has served as a sole source of nutrition and even hydration in challenging times, and is now gaining increasing recognition as a unique food with notable qualities such as antiviral, antibacterial, and anti-inflammatory attributes. Very few references to the commercial use of camel milk for the halal market, however, can be found. With nearly 2 billion Muslims in the world, many affluent Muslim consumers as well as health-conscious non-Muslims in the West are increasingly seeking out healthy and interesting new food options. Additionally, as 1 of every 44 US children has autism, these children often have comorbid food sensitivities and observe a cow milk-free diet that often allows camel milk as an alternative dairy source. The 46-plus countries harboring

camels mostly see camel headcounts increasing. An economic benefit of this growth is the global camel milk market, with a valuation of USD 6302.31 million in 2021. As such, this paper aims to address the innovative possibilities for the halal food and beverage and tourism sectors to utilize camel milk and its byproducts. Research conducted for this study was done through travels to camel dairy farms and sites in various countries, most recently Saudi Arabia, India and the US in 2022.

Keyword(s): Camel Milk, Autism, Islamic Economy, Halal Economy, Muslim Consumer.

PROIZVODI OD DEVINOG MLIJEKA KAO MEHANIZAM ZA INOVATIVNE POSLOVNE MOGUĆNOSTI U GLOBALNOJ HALAL EKONOMIJI

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Sažetak

Devino mlijeko je halal hrana, a kamile se spominju u Kur'anu i hadisima koji su značajni za muslimane širom svijeta. Devino mlijeko, mast, meso, urin i organi stoljećima su korišteni u arapskim, afričkim i azijskim kulturama kao osnovna i ljekovita hrana. Mlijeko je služilo kao jedini izvor prehrane, pa čak i hidratacije u izazovnim vremenima, a sada dobiva sve veće priznanje kao jedinstvena hrana sa značajnim svojstvima kao što su antivirusna, antibakterijska i protuupalna svojstva. Međutim, može se pronaći vrlo malo referenci o komercijalnoj upotrebi devinog mlijeka za halal tržište. S gotovo 2 milijarde muslimana u svijetu, mnogi imućni muslimanski potrošači, kao i zdravstveno svjesni nemuslimani na Zapadu, sve više traže zdrave i zanimljive nove opcije prehrane. Osim toga, budući da 1 od svaka 44 djece u SAD-u ima autizam, ta djeca često imaju popratne bolesti osjetljivosti na hranu i pridržavaju se dijete bez kravljeg mlijeka koja često dopušta devino mlijeko kao alternativni izvor mlijeka. Više od 46 zemalja u kojima se nalaze deve uglavnom bilježe porast broja deva. Ekonomska korist ovog rasta je globalno tržište devinog mlijeka, s procjenom od 6302,31 miliona USD u 2021. Kao takav, ovaj rad ima za cilj pozabaviti se inovativnim mogućnostima za sektore halal hrane i pića i turizma za korištenje devinog mlijeka i njegovih nusproizvoda. Istraživanje za ovu studiju provedeno je putovanjima na farme i lokacije za proizvodnju mlijeka deva u raznim zemljama, najčešće u Saudijskoj Arabiji, Indiji i SAD-u tokom 2022 godine.

Ključne riječi: Devino mlijeko, Autizam, Islamska ekonomija, Halal ekonomija, Muslimani potrošači.

HALAL AND KOSHER GELATIN PERSPECTIVES IN THE FOOD PRODUCTION

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Abstract

The gelatin production is always remained a concern of great debate worldwide. The collagen found in animal bones, skins, and connective tissues is partially hydrolyzed to produce gelatin, a water-soluble protein. Gelatin has a wide range of uses in many different industries, including the food, pharmaceutical, and cosmetics industries. But in Halal and Kosher food industries, it is regarded as one of the most contentious components. The acceptability of items containing gelatin is determined by the animal from which it was derived and it is impossible to determine the source animal from which the gelatin originated after it is combined with food or pharmaceutical products. As a result, there is a chance of financially motivated adulteration or mislabeling. In yoghurt production, milk is incorporated with gelatin to counter the syneresis problem during storage but gelatin source is unknown which led to Halal or Haram ethical issues. This study focused on yoghurt production from transglutaminase enzyme extracted from plant sources as gelatin replacer and to examine the rheological properties of yogurt. The effects of varied enzyme concentrations ranging from 0.02%, 0.03% and 0.04% with various setting temperatures of 35°C, 45°C, and 55°C with different time treatment of 60, 90 and 120 minutes were evaluated. The enzymatic treatment of milk proved beneficial to retard the syneresis phenomenon during yogurt storage at 4°C which improved water holding capacity during centrifugation. The post-acidification procedure and stability of yogurt samples were both effected by cross-linking of transglutaminase with milk protein that proved effective tool for improving functional properties of yoghurt. As consumer concerns about the authenticity of Halal and Kosher food and non-food products have grown. Therefore, Gelatin's species origin must be detected and quantified in order to ensure its integrity with regard to Halal and Kosher issues.

Key words: Gelatin, Kosher, Yoghurt, Transglutaminase enzyme, Halal source.

PERSPEKTIVE HALAL I KOSHER ŽELATINA U PROIZVODNJI HRANE

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Sažetak

Proizvodnja želatine uvijek je bila predmet velike rasprave širom svijeta. Kolagen koji se nalazi u životinjskim kostima, koži i vezivnim tkivima djelomično se hidrolizira kako bi se proizveo želatin, vodotopivi protein. Želatin ima širok spektar upotrebe u mnogim različitim industrijama, uključujući prehrambenu, farmaceutsku i kozmetičku industriju. Međutim, u halal i košer prehrambenim industrijama smatra se jednom od najspornijih komponenti. Prihvatljivost proizvoda koji sadrže želatin određuje se životinjom iz koje potječe, a nemoguće je utvrditi izvor životinje iz koje je želatin potekao nakon što se pomiješa s prehrambenim ili farmaceutskim proizvodima. Kao rezultat toga, postoji mogućnost za finansijski motiviranu prevaru ili pogrešnog označavanja. U proizvodnji jogurta, mlijeko se kombinira sa želatinom kako bi se riješio problem sinereze tokom skladištenja, ali izvor želatina je nepoznat, što dovodi etičkih pitanja halala ili harama. Ova studija se fokusirala na proizvodnju jogurta iz enzima transglutaminaze dobijenog iz biljnog izvora kao zamjene za želatin i na ispitivanje reoloških svojstava jogurta. Ispitali su se učinci različitih koncentracija enzima u rasponu od 0,02%, 0,03% i 0,04% s različitim temperaturama postavljanja od 35°C, 45°C i 55°C te različitim vremenskim tretmanima od 60, 90 i 120 minuta. Enzimatski tretman mlijeka pokazao se korisnim za smanjenje pojave sinereze tokom čuvanja jogurta na 4°C, što je poboljšalo sposobnost zadržavanja vode tokom centrifugiranja. Postupak naknadnog zakiseljavanja i stabilnost uzoraka jogurta bili su pod utjecajem umrežavanja transglutaminaze s mliječnim proteinima koji su se pokazali kao učinkovit alat za poboljšanje funkcionalnih svojstava jogurta. Kako su povećane zabrinutosti potrošača u vezi s autentičnošću halal i košer hrane i proizvoda, potrebno je otkriti i kvantificirati vrstu želatina kako bi se osigurala njegova cjelovitost u pogledu halal i košer pitanja.

Ključne riječi: Želatin, Košer, Jogurt, Enzim transglutaminaza, Halal izvor.

HALAL POULTRY AND FISH FARMING: FARM TO FORK CHALLENGES AND FUTURE PERSPECTIVES

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Abstract

Developing a rational understanding of Halal from Supply Chain with food perspective is a comprehensive definition of Halal Supply Chain Management (HSCM) of fish and poultry farming. Several well-known definitions of the HSCM from this were investigated for their preparation and reviewed against the identified characteristics of Halal and the Supply Chain Management related to food chain of fish and poultry farming. The study exhibits that identified definitions narrowly address the characteristics of Halal Chain Management regarding fish and poultry farming. Thus, we have proposed a comprehensive definition of HSCM including of all the characteristics of Halal Chain Management from farm to fork in poultry and fish farming in Asia region. The present work suggests that all the activities of Halal farming needs to be managed to extend Halal till, the consumption point with improved performance originates. This definition is very much required by the researchers of this area in theory building which define or making process oriented and testing relationships among the component of HSCM. Halal Supply Chain directors also target or standardize the metrics against other competing supply chains industrial products rest than fish and chicken farming. This can help the Halal chain farming industries to involve in advancing the Halal practices in Supply Chain of Halal farming of fish and poultry.

Key words: Halal Chicken Farming, Halal Fish Farming, Halal, Halal Supply Food Chain

HALAL UZGOJ PERADI I RIBE: IZAZOVI I BUDUĆE PERSPEKTIVE OD FARME DO VILICE

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Sažetak

Razvijanje racionalnog razumijevanja halala u kontekstu lanca opskrbe hranom je sveobuhvatna definicija upravljanja lancem opskrbe halal hrane (HSCM) za uzgoj ribe i peradi. Istraženo je nekoliko dobro poznatih definicija HSCM-a, razmotrena njihova priprema i upoređene sa prepoznatim karakteristikama halala i upravljanjem lancem opskrbe u kontekstu s prehrambenim lancem uzgoja ribe i peradi. Studije pokazuju da prepoznate definicije usko tretiraju karakteristike upravljanja halal lancem u vezi sa uzgojem ribe i peradi. Stoga smo predložili sveobuhvatnu definiciju HSCM-a koja uključuje sve karakteristike upravljanja halal lancem od farme do stola u uzgoju peradi i ribe u azijskoj regiji. Ovaj rad sugerira da treba upravljati svim aktivnostima halal uzgoja kako bi se produžio halal do početka tačke potrošnje s

poboljšanim učinkom. Ova definicija je vrlo potrebna istraživačima ovog područja u izgradnji teorije koja definira ili usmjerava proces i testira odnose među komponentama HSCM-a. Direktori lanca opskrbe halala također ciljaju ili standardiziraju metriku u odnosu na industrijske proizvode drugih konkurentskih lanaca opskrbe osim uzgoja ribe i pilića. Ovo može pomoći industriji uzgoja halal hrane da se uključi u unapređenje halal prakse u opskrbnom lancu halal uzgoja ribe i peradi.

Ključne riječi: halal uzgoj pilića, halal uzgoj ribe, halal, halal lanac opskrbe hranom

PRODUCTION OF MICROBIAL PRODUCTS I.E. STARTER CULTURES AND ENZYMES FROM A HALAL PERSPECTIVE

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Abstract:

Starter cultures are microorganisms that are used in the production of cultured dairy products such as yogurt and cheese. The primary function of lactic starters is the production of lactic acid from lactose. Further functions of starter cultures may include the flavor, aroma production and improvement of structure. The starter culture is cultivated on a growth media which is a complex blend of skimmed milk powder or whey protein powders supplemented with nutrients, buffering and chelating agents that are specifically designed to support the propagation of Lactic Acid Bacteria for use as a bulk starter. The fermentation media may contain haram materials. In addition, some antifoaming agents could be produced from materials such as fatty acids and mono- diglycerides derived from haram animals. Enzymes are highly specialized proteins that catalyze specific biochemical reactions and they are important processing aids in food industry. Formerly, most of the enzymes used were traditionally derived from plant and animal sources, which resulted in a low level of availability and high prices. Microbial enzymes prove economically advantageous since cultivation of microorganisms is much simpler and faster than that of plants and animals, and the microorganisms could be easily genetically manipulated to produce desired enzymes. This presentation discusses the Halal status of the starter cultures which are grown on growth media as well as enzymes produced by genetically modified microorganisms (GMMs).

Keywords: starter cultures, enzymes, growth media, genetically modified microorganisms.

ROIZVODNJA MIKROBIJALNIH PROIZVODA TJ. POČETNE KULTURE I ENZIMI IZ HALAL PERSPEKTIVE

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Sažetak:

Startne kulture su mikroorganizmi koji se koriste u proizvodnji kultiviranih mliječnih proizvoda kao što su jogurt i sir. Primarna funkcija mliječnih početnih kultura je proizvodnja mliječne kiseline iz laktoze. Dodatne funkcije startnih kultura mogu uključivati proizvodnju okusa, arome i poboljšanje strukture.

Startna kultura se uzgaja na podlozi za rast koja je složena mješavina obranog mlijeka u prahu ili proteinskih prahova sirutke, dopunjenih hranjivim tvarima, puferima i kelirajućim sredstvima koji su posebno dizajnirani za podršku razmnožavanju mliječnokiselinskih bakterija za upotrebu kao masovni početak. Fermentacijski medij može sadržavati haram materijale. Osim toga, neka sredstva za sprečavanje pjenjenja mogu biti proizvedena iz materijala kao što su masne kiseline i mono-digliceridi dobiveni iz haram životinja. Enzimi su vrlo specijalizirani proteini koji kataliziraju specifične biohemijske reakcije i važni su pomoćni procesi u prehrambenoj industriji. Ranije su većina enzima koji se koriste bili tradicionalno dobiveni iz biljnih i životinjskih izvora, što je rezultiralo niskom razinom dostupnosti i visokim cijenama. Mikrobnim enzimima su ekonomski povoljniji, jer je uzgoj mikroorganizama mnogo jednostavniji i brži od uzgoja biljaka i životinja, a mikroorganizmi se lako genetski mogu manipulirati da proizvedu željene enzime. Ova prezentacija raspravlja o halal statusu startnih kultura koje se uzgajaju na mediju za rast, kao i o enzimima proizvedenim od genetski modificiranih mikroorganizama (GMM).

Ključne riječi: startne kulture, enzimi, medij za rast, genetski modificirani mikroorganizmi.

CHALLENGES AND OPPORTUNITIES IN HALAL CHICKEN MEAT PRODUCTION

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Abstract

This study discusses the challenges and opportunities of halal chicken meat for sustainable production at the national level. Considering the existing challenges, the aim of this work is to deepen understanding of some issues related to production and marketing opportunities of halal chicken meat in Bosnia and Herzegovina (B&H). Based on available statistical data and calculations, this work shows broiler number, chicken meat production and its consumption in B&H in the period 2017 – 2022. Document searching technique based on the research and Agency for Halal Quality Certification Bosnia and Herzegovina data was used to fulfil the objectives of the study. Data on imports and exports are obtained from producers and Agency for Halal Quality Certification Bosnia and Herzegovina. Questions that arise in relation to halal chicken meat on the B&H market are mainly related to the export reliability. Therefore, it is necessary to examine the challenges and opportunities of halal chicken meat in B&H according to the demands of the international market. The authors emphasize the following challenges and opportunities: product traceability, improving supply chain efficiency, facilitating farm management, authenticating halal status of food and monitoring of halal certifications. The results reveal and highlight the principles related to improving the authority, validity, production, and marketing value of halal chicken meat.

Key words: broiler chickens, halal chicken meat challenges, marketing value

IZAZOVI I MOGUĆNOSTI U PROIZVODNJI HALAL PILEĆEG MESA

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Sažetak

Ova studija raspravlja o izazovima i mogućnostima halal pilećeg mesa za održivu proizvodnju na nacionalnom nivou. S obzirom na postojeće izazove, cilj ovog rada je produbiti razumijevanje nekih pitanja vezanih za proizvodnju i marketinške mogućnosti halal pilećeg mesa u Bosni i Hercegovini (BiH). Na temelju dostupnih statističkih podataka i proračuna, ovaj rad prikazuje broj brojlera, proizvodnju pilećeg mesa i njegovu potrošnju u BiH u razdoblju 2017. - 2022. godine. Tehnika pretrage dokumenata temelji se na istraživanju i podacima Agencije za certificiranje kvalitete halal Bosne i Hercegovine kako bi se postigli ciljevi studije. Podaci o uvozu i izvozu dobiveni su od proizvođača i Agencije za certificiranje kvalitete halal Bosne i Hercegovine. Pitanja koja se postavljaju u vezi s halal pilećim mesom na tržištu BiH uglavnom se odnose na pouzdanost izvoza. Stoga je neophodno sagledati izazove i mogućnosti halal pilećeg mesa u BiH spram zahtjeva međunarodnog tržišta. Autori ističu sljedeće izazove i mogućnosti: sljedivost proizvoda, poboljšanje efikasnosti lanca opskrbe, olakšavanje upravljanja farmom, provjera autentičnosti halal statusa hrane i praćenje halal certifikacija. Rezultati otkrivaju i naglašavaju principe vezane uz poboljšanje autoriteta, valjanosti, proizvodnje i tržišne vrijednosti halal pilećeg mesa.

Ključne riječi: brojleri, izazovi halal pilećeg mesa, tržišna vrijednost

FUTURE OF SUSTAINABLE FOOD–GRASHOPPERS

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Abstract

Limited agricultural resources for food production, pollution and growing world population represent an imperative to find an alternative to conventional food production (primarily meat). In order to reach this goal, it is necessary to establish a sustainable diet with a reduction in meat consumption and/or the use of alternative sources of protein. In recent times, increasing emphasis has been placed on the production of insects as an alternative type of food. Although in parts of the world and in Christianity and part of Islamic world they have indeed been used as food for many years, in Western countries there is still

distrust and rejection of this type of food, phenomenon known as entmophobia (fear of insects). Since insect-based nutrition is still taboo in Western countries and insects are not yet accepted as food, it is necessary to address consumer education to ensure the acceptance of grasshoppers as a source of new food and encourage the development of this food industry. The aim of this paper is to present the benefits of grasshoppers (*L. Migratoria*) with an emphasis on nutritional content and the benefits of growing grasshoppers as an alternative type of food, safe for human consumption.

Keywords: grasshoppers, halal, alternative foodsource, foodsafety, novelfood

BUDUĆNOST ODRŽIVE HRANE – SKAKAVCI

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Sažetak

Ograničeni poljoprivredni resursi za proizvodnju hrane, zagađenje i rastuća svjetska populacija predstavljaju imperativ pronalaska alternative konvencionalnoj proizvodnji hrane (prvenstveno mesa). Kako bi se postigao ovaj cilj, potrebno je uspostaviti održivu prehranu uz smanjenje konzumacije mesa i/ili korištenje alternativnih izvora proteina. U novije vrijeme sve se veći naglasak stavlja na proizvodnju insekata kao alternativne vrste hrane. Iako se u dijelu kršćanskog i dijelu islamskog svijeta doista koriste kao hrana već dugi niz godina, u zapadnim zemljama još uvijek postoji nepovjerenje i odbacivanje ove vrste hrane, fenomen poznat kao entmofobija (strah od insekata). Budući da je prehrana temeljena na kukcima još uvijek tabu u zapadnim zemljama i kukci još nisu prihvaćeni kao hrana, potrebno je pozabaviti se edukacijom potrošača kako bi se osiguralo prihvaćanje skakavaca kao izvora nove hrane i potaknuo razvoj ove prehrambene industrije. Cilj ovog rada je prikazati dobrobiti skakavaca (*L. Migratoria*) s naglaskom na nutritivni sadržaj i dobrobiti uzgoja skakavaca kao alternativne vrste hrane, sigurne za ljudsku prehranu.

Cljučne riječi: skakavci, halal, alternativni izvori hrane, sigurnost hrane, nova hrana

IMPROVING THE QUALITY OF COMMUNICATION IN COMPANIES IN ACCORDANCE WITH ISLAMIC PRINCIPLES

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Abstract

Introduction: Without neglecting the time distance of the development and study of communication in modern times, we can find the best example in the life of the Prophet, the most influential model of applied communication skills in all aspects of life, testifying to his excellence as well as the unsurpassed application of the same in modern life and any of its aspects.

Material and methods: Comparison of the connection of the modern corporate system, leadership, where everyday difficulties are undoubtedly found precisely in the part of communication, with the communication practice of the Prophet, peace be upon him, as it leads to the improvement of business,

better relations between people, which in the end always leads to a better and more inspiring business environment within and between the business partners themselves.

Results and discussion: Through communication would be another confirmation of the living Islamic principle that directs people towards each other, and as proof of the fact that the Prophet, peace be upon him, is a universal and inexhaustible example of how and in what way to achieve success through communication and thus revive one and an affirmative approach to communication, which is an image of Islamic society, and in relation to contemporary teachings and communication schools and approaches to communication in general.

Conclusion: The models of communication skills applied by the Prophet, peace and blessings of God be upon him, and the methods he used in terms of leadership, organization, state organization, and implementation of plans largely represent the basis for personality modeling and tools that are recommended today for the modern study and application of communication skills.

Key words: Propeth, a.s., communication, principles, modeling.

POBOLJŠANJE KVALITETA KOMUNIKACIJE U PODUZEĆIMA U SKLADU SA ISLAMSKIM PRINCIPIMA

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Sažetak

Uvod: Ne zanemarujući vremensku distancu razvoja i proučavanja komunikacije u savremenom dobu, najbolji primjer nalazimo u Poslanikovom, a.s., životu, kao najutjecajniji uzor primijenjene komunikacijske vještine u svim aspektima života, svjedočeći njegovoj izvrsnosti, a kao nenadmašnu primjenu istog u modernom životu i bilo kojem njegovom aspektu.

Materijal i metode: Usporedba povezanosti modernog korporativnog sistema, liderstva, gdje se svakodnevne poteškoće nedvojbeno nalaze upravo u dijelu komunikacije, sa komunikacijskom praksom Poslanika, a.s., jer ona dovodi do poboljšanja poslovanja, boljih odnosa među ljudima, što u konačnici uvijek dovodi do boljeg i inspirativnijeg poslovnog okruženja unutar i između samih poslovnih partnera.

Rezultati i rasprava: Komunikacija bi bila još jedna potvrda živog islamskog principa koji usmjerava ljude jedne prema drugima, te kao dokaz činjenice da je Poslanik, a.s., univerzalni i neiscrpni primjer kako i na koji način postići uspjeh kroz komunikaciju i na taj način oživjeti jedan i afirmativan pristup komunikaciji, što je slika islamskog društva, a u odnosu na savremena učenja i komunikacijske škole i pristupe komunikaciji općenito.

Zaključak: Modeli komunikacijskih vještina koje je primjenjivao Poslanik, a.s., te metode koje je koristio u pogledu vođenja, organizacije, državnog uređenja i provođenja planova u velikoj mjeri predstavljaju osnovu za modeliranje ličnosti i alate koji se danas preporučuje za svremeno proučavanje i primjenu komunikacijskih vještina.

Ključne riječi: Poslanik, a.s., komunikacija, principi, model.

POGLAVLJE 3 || CHAPTER 3

HALAL MEDICINA, FARMACIJA I PREHRANA

HALAL MEDICINE, PHARMACY AND NUTRITION

Urednici poglavlja || Chapter editors:

Prof. dr. Mohammad Hashim Osman,

Prof. dr. Muharem Zildžić,

mr. sci. Azra Sinanović,

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HALALOPYTHY: INTEGRATING HALAL PHARMACEUTICALS FOR HOLISTIC HEALING

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Abstract

Introduction: Halalopathy is a novel approach to therapeutic medicine that emphasizes the compatibility between medication and beliefs/lifestyles of patients.

Aim of Work: To investigate the compatibility between medication and beliefs/lifestyles of patients in the context of halal lifestyle, and to understand the concept of Halalopathy in terms of entropy and potential energy.

Material and Methods: A literature search, logical thinking, idea comparison, analogy thinking, data analysis and conceptual idea generation were used to gather information, identify patterns, draw parallels, test hypotheses and generate new ideas to contribute to the current body of knowledge and identify potential areas for future research.

Results and Discussion: The research found that compatibility between medication and patients' beliefs/lifestyles results in increased trust in treatment, stimulation of the placebo effect and a harmonious relationship between the mind and medication. Halalopathic medicine, a holistic approach that incorporates material, human, moral and spiritual values, is based on the principles of entropy and potential energy. This approach improves prevention and recovery by understanding the body in terms of entropy and potential energy and using this understanding to deliver the most appropriate treatment for each individual patient.

Conclusion: Halalopathy represents a new therapeutic concept that aims to enhance the compatibility between human's belief/lifestyle and therapeutic drug, leading to a more effective treatment. The research demonstrates the importance of evaluating ingredients and closely monitoring production processes to ensure adherence to halal guidelines in order to achieve compatibility and more effective treatment.

Key words: Halal Pharma, Integrative medicine, Effective treatment, Personalized therapy, Energy

HALALOPITIJA: INTEGRACIJA HALAL FARMACEUTSKIH PROIZVODA ZA HOLISTIČKO LIJEČENJE

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Sažetak

Uvod: Halalopatija je novi pristup terapijskoj medicini koji naglašava kompatibilnost između lijekova i uvjerenja/životnog stila pacijenata.

Cilj rada: Istražiti kompatibilnost između lijekova i uvjerenja/stilova života pacijenata u kontekstu halal načina života, te razumjeti koncept Halalopatije u smislu entropije i potencijalne energije.

Materijal i metode: Pretraživanje literature, logičko razmišljanje, usporedba ideja, analogno razmišljanje, analiza podataka i generiranje konceptualnih ideja korišteni su za prikupljanje informacija, identifikaciju obrazaca, povlačenje paralela, testiranje hipoteza i generiranje novih ideja za doprinos trenutnom korpusu znanja i identificirati potencijalna područja za buduća istraživanja.

Rezultati i rasprava: Istraživanje je pokazalo da kompatibilnost između lijekova i uvjerenja/životnog stila pacijenata rezultira povećanim povjerenjem u liječenje, stimulacijom placebo učinka i skladnim odnosom između uma i lijekova. Halalopatska medicina, holistički pristup koji uključuje materijalne, ljudske, moralne i duhovne vrijednosti, temelji se na načelima entropije i potencijalne energije. Ovaj pristup poboljšava prevenciju i oporavak razumijevanjem tijela u smislu entropije i potencijalne energije i korištenjem tog razumijevanja za pružanje najprikladnijeg tretmana za svakog pojedinog pacijenta.

Zaključak: Halalopatija predstavlja novi terapijski koncept koji ima za cilj poboljšati kompatibilnost između čovjekovih uvjerenja/stila života i terapijskog lijeka, što dovodi do učinkovitijeg liječenja. Istraživanje pokazuje važnost ocjenjivanja sastojaka i pomnog praćenja proizvodnih procesa kako bi se osiguralo pridržavanje halal smjernica kako bi se postigla kompatibilnost i učinkovitiji tretman.

Ključne riječi: Halal Pharma, Integrativna medicina, Učinkovito liječenje, Personalizirana terapija, Energija.

HALAL HERBAL PREPARATIONS AND FOOD SUPPLEMENTS

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Abstract

Introduction: Dietary supplements based on plant extracts have seen rapid growth on the market in recent decades. Patients and other consumers are increasingly interested in herbal medicines and food supplements, where side effects are much less common than with chemical substances.

The aim of the work: The aim of the work is to describe the most important plant extracts used in treatment support the most common diseases and conditions such as: obesity, hypertension, diabetes, diseases of the circulatory system and hemorrhoids.

Results and discussion: Plant extracts are used in liquid, solid and powder forms, and can be part of various pharmaceutical dosage forms.

To reduce body weight; extracts of senna, buckthorn, gotu kola, seaweed, and Calotropis are most often used; in diabetes; blueberry, alfalfa, alpine cranberry, anemarrhena moringa, sage, cinnamon, cayenne and fenugreek; for hypertension; extract of garlic, cinnamon, licorice, godzija, stevia, wood sage; while extracts of pumpkin, African plum, nettle, saw palmetto, heather and others are most often used to help maintain normal prostate function.

Most of the listed plant components and extracts are well-recognized medicines in folk medicine. In the production of liquid extracts, processes containing alcohol, prohibited fats and other haram ingredients can be used, which calls into question the halal status. Similarly, the production of food supplements can contain haram excipients.

Conclusion: The increasing use of plants extract for various applications such as medicinal products and as food supplements by Muslims, necessitate the implementation of halal process in plants extract production and their excipients

Keywords: herbal extracts, halal, dietary supplements

HALAL BILJNI PRIPRAVCI I DODATCI PREHRANI

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Sažetak

Uvod: Dodaci prehrani na bazi biljnih ekstrakata posljednjih desetljeća na tržištu bilježe rapidan rast. Pacijenti i drugi potrošači su sve više zainteresirani za biljne lijekove i dodatke prehrani gdje su nuspojave znatno rjeđe nego kod hemijskih supstanci.

Cilj rada: Cilj rada je opisati značajnije korištene biljne ekstrakte u podršci liječenju najčešćih bolesti i stanja kao što su: debljina, hipertenzija, dijabetes, bolesti krvožilnog sistema i hemoroidi.

Rezultati i rasprava: Biljni ekstrakti se koriste u tekućim, krutim i praškastim formama, a mogu ulaziti u sastav različitih farmaceutskih dozirnih oblika.

Za smanjenje tjelesne mase najčešće se koriste ekstrakti sene, krkovine, gotu kole, morskih algi, Calotropis; kod dijabetesa: borovnica, alfalfa, alpska brusnica, anemarrhena moringa, kadulja, cimeta, čajna i piskavica; kod hipertenzije: ekstrakt bijelog luka, cimeta, sladića, godzija, stevije, drvene žalfija; dok za pomoć pri održavanju normalne funkcije prostate najčešće se koriste ekstrakti bundeve, afričke šljive, koprive, testeraste palma, vrijesake i druge.

Većina navedenih biljnih komponenti i ekstrakata su dobro prepoznati lijekovi u narodnoj medicini. Pri proizvodnji tekućih ekstrakata se mogu koristiti postupci koji sadrže alkohol, zabranjene masnoće i druge haram sastojke što dovodi u pitanje halal status. Isto tako proizvodnja dodataka prehrani može sadržavati haram ekspanzije.

Zaključak: Očekivati je da će u budućnosti biti sve veća primjena biljnih ekstrakata za proizvodnju dodataka prehrani i drugih dijetetskih proizvoda. Biljna medicina pripremljena halal postupkom je prihvatljiva u podršci liječenju većine stanovništva.

Ključne riječi: biljni ekstrakti, halal, dodaci prehrani

HALAL NUTRITION AND THE NEEDS FOR STANDARDIZATION

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Abstract

Introduction: Halal nutrition is important for health as a food consumption. The basic principles of halal nutrition are fully in line with the modern scientific nutrition knowledge.

Aim of the work: To compare halal nutrition with modern principles of proper nutrition based on the recommendations of the World Health Organization and other relevant institutions and indicate the need for standardization as well as the creation of guidelines.

Results and discussion: Modern proper nutrition is based on guides prescribed by different institutions. All guides recommend moderate consumption of different types of food. In order to reduce the unwanted impact on the environment, it is often recommended to eat seasonal and locally produced food. The guidelines are in agreement with the teachings of the Quran: "Eat and drink but do not overdo it". When it

comes to the impact on the environment, Islam expressly forbids disturbing the order on earth, thus requiring both a reduced ecological and carbon footprint.

In addition to the halal status of certain foods, halal nutrition also includes principles based on sources of Islam

One of the leading problems of modern society is the increasing trend of chronic non-communicable diseases related to nutrition, such as cardiovascular diseases, diabetes, hypertension and some types of carcinoma, which are today the leading causes of mortality in the world. By applying the principles of halal nutrition, the frequency of modern food-related diseases can be reduced. This primarily refers to moderation in food and drink. There is one important guiding principle to follow in a halal diet: eat and drink, but not excessively. This means that when eating, one third of the stomach should be filled with food, one third with water, and one third should be left for air. Along with a healthy diet, it is necessary to reduce the level of stress, increase physical activity and improve the quality of sleep. Islam does not allow the consumption of alcohol and all other intoxicating substances. Modern proper nutrition also supports these prohibitions.

Conclusion: In order to establish standardization and educate the population about the methods and principles of halal nutrition, it is necessary to create guides within the framework of religious communities, associations and institutes. Such standardized guidelines and their application in practice would help reduce the incidence of non-communicable chronic diseases.

Keywords: halal and proper nutrition, standardization

HALAL PREHRANA I POTREBE ZA STANDARDIZACIJOM

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Sažetak

Uvod: Halal prehrana važna je za zdravlje kao i hrana koja se konzumira. Osnovni principi halal prehrane u potpunosti su u skladu sa suvremenim znanstvenim spoznajama o pravilnoj prehrani.

Cilj i zadatak rada: Uporediti halal prehranu sa suvremenim načelima pravilne prehrane baziranu na preporukam Svjetske Zdravstvene Organizacije i drugih relevantnih institucija te ukazati na potrebe za standardizacijom kao i izradom vodiča.

Rezultati i rasprava: Savremena pravilna prehrana temelji se na vodičima propisanim od različitih institucija. Svi vodiči preporučuju umjereno konzumiranje različitih vrsta hrane. Zbog smanjenja neželjenog utjecaja na okoliš često se preporučuje konzumiranje sezonske i lokalno proizvedene hrane. Slična načela prihvata principe umjerenog konzumiranja temeljene na Quranu: “Jedite i pijte ali ne pretjerujte”. Kad je u pitanju utjecaj na okoliš, islam izričito zabranjuje remećenje reda na zemlji, pa time se zahtijeva i smanjene ekološkog i ugljično dioksidnog otiska.

Osim halal statusa određenih namirnica, halal prehrana uključuje i načela koja se temelje na izvorima islama. Jedan od vodećih problema suvremenog društva je trend porasta kroničnih nezaraznih bolesti povezanih s prehranom kao što su kardiovaskularne bolesti, dijabetes, hipertenzija i neke vrste karcinoma, koji su danas vodeći uzroci smrtnosti u svijetu. Primjenom načela halal prehrane može se smanjiti učestalost suvremenih bolesti povezanih s hranom. To se prije svega odnosi na umjerenost u hrani i piću. Jedan je važni princip kojeg se treba pridržavati u halal ishrani: jesti i piti, ali ne pretjerivati. To podrazumijeva da prilikom jela treba jednu trećinu želuca napuniti hranom, jednu trećinu vodom, a jednu trećinu ostaviti za zrak. Uz pravilnu prehranu neophodno je smanjiti razinu stresa, povećati fizičku aktivnost i poboljšati kvalitet sna. Islam ne dozvoljava konzumiranje alkohola kao i svih drugih tvari koje opijaju. Ove zabrane i savremena pravilna prehrana podržava.

Zaključak: U cilju uspostavljanja standardizacije i edukacije stanovništva o načinima i principima halal prehrane, potrebno je izraditi vodiče u okviru vjerskih zajednica, udruženja i instituta. Takvi standardizirani vodiči i njihova primjena u praksi bi pomogli smanjenju učestalost nezaraznih kroničnih bolesti.

Ključne riječi: halal i pravilna prehrana, standardizacija

THE STATUS OF OPIATES (CANABIS) IN REGARD TO HEALTH AND HALAL

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Abstrakt

Introduction: Everything that intoxicates our bodies is forbidden for Muslims to consume, so this is especially applies to narcotic or stimulating substances. The special conditions and the use of opiates, especially cannabis, as medicine have long been debated in the Islamic world. Among other things, due to the fact that for a long time there were no studies on the evidence of effectiveness on health. More recently, some Islamic jurisprudence has adopted a flexible and open approach to the use of cannabis.

The aim of the work and methods: The aim of the work was to collect existing data on the effectiveness of opiates (especially cannabis) on health and the treatment of certain diseases, and to link them with the conditions for obtaining halal status.

Results and discussion: According to Islamic regulations, none of the scientists consider opiates to be completely legal and permissible substances. Their legality is subject to certain conditions, circumstances and limitations. In the area of drug policy, religious scholars are generally not alone in opposing the use of drugs for medicinal purposes, so cannabis is not completely prohibited from that aspect. Cultivation and distribution of cannabis for pharmaceutical production is considered legitimate, when it is done under supervision and within the legal framework. Some religious authorities, however, still object on the grounds that it is, in itself, a prohibited substance. Considering the health risk, application must be under strong state supervision and with caution.

During the past decade, a respectable number of publications have been published, and the number of clinical studies on the use of opiates is increasing. Medicalization and legalization certainly contribute to the reduction of stigma and social mistrust towards cannabis, especially considering the evidence-based data that confirm the therapeutic effectiveness and safety of cannabis in the treatment of some very serious diseases. It is also very important that the chemical composition has been investigated in detail, more than 100 different cannabinoids have been discovered, and a specific terpene profile that helps to explain the pharmacological action of the plant.

Conclusions: Countries where opiates (cannabis) have been legalized for medical use have created a medical and regulatory environment that encourages and enables the conduct of quality clinical studies based on evidence of health effects. Medicinal use is placed in a strictly defined legal framework that prevents abuse and gives the possibility of controlling the cultivation, processing and production of finished forms of medicines, distribution and use. From this point of view, when used to treat diseases, the use of opiates is justified.

Key words: opiates (cannabis), medical use, halal status

STATUS OPIJATA (CANABIS) U POGLEDU ZDRAVLJA I HALALA

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Sažetak

Uvod: Sve što opija zabranjena je njgova upotreba muslimanima pa se to posebno odnosi narkotičke ili stimulativne supstancie. O posebnim uvjetima i o upotrebi opijata, posebno kanabisa, kao lijeka, dugo se raspravljalo u islamskom svijetu. Između ostalog, zbog toga što dugo vremena nije bilo studija o dokazima učinkovitosti na zdravlje. U novije vrijeme neke islamske jurisprudencije usvojile su fleksibilan i otvoren pristup upotrebi kanabisa.

Cilj rada i metode: Cilj rada je bio prikupiti postojeće podatke o učinkovitosti opijata (naročito kanabisa) na zdravlje i tretman odrđenih bolesti te povezati sa uvjetima dobijanja halal statusa.

Rezultati i rasprava: Prema islamskim propisima nitko od znanstvenika ne smatra opijate potpuno legalnim i dopuštenim supstancama. Njihova zakonitost podliježe odrđenim uvjetima, okolnostima i ograničenjima. U oblasti politike droga, vjerski učenjaci uglavnom nisu sami protiv upotrebe droga u ljekovite svrhe, pa kanabis, s tog aspekta nije potpuno zabranjen. Uzgoj i distribucija kanabisa za farmaceutsku proizvodnju smatra se legitimnim, kad se to radi uz nadzor i u zakonskom okviru. Neki vjerski autoriteti se ipak, još uvijek, protive na temelju toga što je to, sama po sebi, zabranjena supstanca. Obzirom na zdravstveni rizik primjena mora biti uz jak nadzor države i s oprezom.

Tijekom proteklog desetljeća objavljen je respektabilan broj publikacija, a u porastu je broj provedenih kliničkih studija o primjeni opijata. Medikalizacija i legalizacija svakako pridonose smanjenju stigmi i društvenog nepovjerenja prema kanabisu, posebice s obzirom na podatke utemeljene na dokazima koji potvrđuju terapijsku učinkovitost i sigurnost kanabisa u liječenju nekih vrlo teških bolesti. Vrlo je važno i to što je detaljno istražen kemijski sastav, otkriveno je više od 100 različitih kanabinoida, određen terpeniski profil koji pomaže objasniti farmakološko djelovanje biljke.

Zaključci: Zemlje u kojima je su opijati (kanabis) za medicinsku upotrebu legalizirani stvorile su medicinsko i regulatorno okruženje koje potiče i omogućuje provođenje kvalitetnih kliničkih studija utemeljenim na dokazima djelovanja na zdravlje. Medicinska upotrebasmjštena je u strogo definiran zakonski okvir koji onemogućuje zlouporabu te daje mogućnost kontrole uzgoja, prerade i proizvodnje gotovih oblika lijekova, distribucije i uporabe. S tog aspekta kada se koristi za liječenje bolesti upotreba opijata je opravdana.

Ključne riječi: opijati (kanabis), medicinska upotreba, halal status

SOURCES OF HALAL REGULATIONS: PLANNING A HALAL DIET DURING RAMADAN

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Abstract

Introduction: The beneficial effect of fasting on the body was recognized as far back as ancient Greece. In his cures, Hippocrates emphasized the importance of fasting in the prevention and treatment of certain pathological processes, and even today many doctors recommend it. Fasting in Islam is strictly ascetic and requires abstaining from food and drink from dawn to sunset, and halal food and halal nutrition are essential prerequisites for fasting during the month of Ramadan.

Aim of the work: The aim of the paper is to describe the basic principles of planning a halal diet during Ramadan and the requirements for halal food quality and diet.

Results and discussion: Fasting is obligatory in Islam and is based on Islamic regulations, but also on the principles of modern proper nutrition. In Islam, but also in the modern scientific approach to nutrition, the principles of moderate consumption of different types of food, as well as the consumption of locally produced and seasonal products, are nurtured.

First of all, the food consumed by Muslims during Ramadan must be halal. Today, it is difficult to choose halal food due to the variety of food items in stores, and it is largely based on the eating habits of the population. For this reason, it is necessary to educate believers - fasting people on the recognition of halal products and recommend the consumption of halal certified food.

In order to facilitate fasting during Ramadan, it is necessary to prepare the body and carefully plan the procurement of food and drinks. Preparations for fasting should begin a few weeks before Ramadan begins. One of the activities is the procurement of halal foods and their health check.

During Ramadan, it is recommended to plan daily meals, sehur and iftar while respecting the principles of proper nutrition of Islamic tradition and cultural-historical heritage.

Conclusion: Nutrition during Ramadan is best practiced with respect for Islamic regulations and contemporary guides to proper nutrition.

Keywords: halal regulations, fasting, halal diet planning.

IZVORI PROPISA O HALALU: PLANIRANJE HALAL PREHRANE ZA VRIJEME RAMAZANA

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Sažatak

Uvod: Blagotvoran učinak posta na organizam prepoznat je još u doba stare Grčke. Hipokrat je u svojim kurama liječenja isticao važnost posta u prevenciji i liječenju određenih patoloških procesa, a i danas ga

mnogi ljekari preporučuju. Post u islamu je strogo asketski i zahtijeva odricanje od jela i pića od zore do zalaska sunca, a halal hrana i halal prehrani su bitni preduvjeti posta tokom mjeseca Ramazana.

Cilj rada: Cilj rada je opisati osnovna načela planiranja halal prehrane za vrijeme Ramazana te zahtjeve za halal kvalitetom hrane i načinom prehrane.

Rezultati rasprava: Post je u islamu obavezan i temelji se na islamskim propisima, ali i načelima savremene pravilne prehrane. U islamu ali i u suvremenom znanstvenom pristupu prehrani njeguju se principi umjerenog konzumiranja različitih vrsta hrane, te konzumacija lokalno proizvedenih i sezonskih proizvoda.

Prije svega, hrana koju konzumiraju muslimani za vrijeme Ramazana mora biti halal. Danas je otežan odabir halal hrane zbog raznolikost ponude prehrambenih artikala u trgovinama, a uveliko se bazira na prehrambenim navikama stanovništva. Zbog toga je neophodna edukacija vjernika – postača o prepoznavanju halal proizvoda, te preporuka konzumiranja halal certificirane hrane.

Da bi se olakšao post za vrijeme Ramazana, potrebno je pripremiti organizam te pažljivo planirati nabavku hrane i pića. Pripreme za post trebaju početi nekoliko sedmica prije nastupanja Ramazana. Jedna od aktivnosti je nabavka halal namirnica i provjera njihove zdravstvene ispravnosti.

Tokom Ramazana preporučuje se planiranje dnevnih obroka, sehura i iftara uz uvažavanje principa pravilne prehrane islamske tradicije i kulturno-povjesnog nasleđa.

Zaključak: Prehranu tokom Ramazana najbolje je prakticirati uz uvažavanje islamskih propisa i savremenih vodiča pravilne prehrane.

Ključne riječi: propisi o halal, post, planiranje halal prehrane

HALAL STATUS OF MEDICINAL MUSHROOMS – UPCOMING CHALLENGES

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Abstract

Introduction: Fungi are a large kingdom of organisms on earth. It is considered that they are one of the most important sources of food, nutritional supplements and traditional medicines in the future, so the halal aspect is also important.

The aim of the work: The aim of the work is to collect and analyze existing scientific data on the use of mushrooms as functional food and nutritional supplements from the halal aspect.

Results and discussion: Wild and cultivated mushrooms are used in nutrition, pharmacy and medicine. In general, they can be divided into edible and poisonous, but in pharmacy and medicine this difference is less significant, especially when it comes to their purpose.

Like edible plants, edible mushrooms generally have halal status. However, depending on the excipients used to process them, they can potentially become haram. Medicinal mushrooms, in accordance with the purpose of use, often enter the "gray zone", where the "halal status" must be determined for each species individually. Accordingly, the halal suitability of medicinal and other mushrooms becomes an important and complex area of research.

Conclusion: The constantly growing number of newly discovered mushrooms and their wide use in medicine and the food industry make them a hot topic of research. They are gaining more and more importance in the food industry and medicine. Accordingly, the joint work of researchers and scientists will be necessary to meet the future challenges regarding the halal suitability of mushrooms in the food industry and especially in medicine.

Keywords: mushrooms, processing, halal status

HALAL STATUS LJEKOVITIH GLJIVA – NADOLAZEĆI IZAZOVI

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Sažetak

Uvod: Gljive su veliko carstvo organizama na zemlji. Smatra se da su jedan od važnijih izvora hrane, dodataka prehrani a i tradicionalnih lijekova u budućnosti pa su zbog toga značajne i sa aspekta halala.

Cilj rada: Cilj rada je prikupiti i analizirati postojeće znanstvene podatke o korištenju gljiva kao funkcionalne hrane i dodataka prehrani s aspekta halala.

Rezultati i rasprava: U prehrani, farmaciji i medicini koriste se samonikle i uzgojene gljive. Općenito ih se može podijeliti na jestive i otrovne, no u farmaciji i medicini ta je razlika manje značajna, posebice kada je u pitanju njihova namjena.

Kao i jestive biljke, jestive gljive uglavnom imaju halal status. Međutim, ovisno o pomoćnim tvarima koje se koriste za njihovu preradu, potencijalno mogu postati haram. Ljekovite gljive, u skladu sa svrhom korištenja, često ulaze u “sivu zonu”, gdje treba odrediti “halal status” za svaku vrstu pojedinačno. Sukladno tome, halal podobnost ljekovitihi drugih gljiva postaje važno i kompleksno područje istraživanja.

Zaključak: Stalno rastući broj novootkrivenih gljiva i njihova široka upotreba u medicini i prehrambenoj industriji, čini ih vrućom temom istraživanja. Sve više dobivaju na važnosti u prehrambenoj industriji i medicini. Sukladno tome, zajednički rad istraživača i znanstvenika bit će neophodan kako bi se odgovorilo na buduće izazove u vezi s halal prikladnošću gljiva u prehrambenoj industriji, a posebno u medicini.

Ključne riječi: gljive, prerada, halal status

INTEGRATIVE MEDICINE AND HALAL APPROACH TO NUTRITION

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Abstract

Introduction: Integrative medicine approaches to human health care as a unique complex of body, mind, spirit and emotions in a specific social and natural environment. In recent years, there has been a sharp increase in interest in integrative medicine. It has been proven that in the USA, patients use integrative medicine methods more often and go to integrative medicine institutions more often than to the family doctor. Nutritionism plays an important role in integrative medicine because it accepts the importance of the multifunctional role of food in treating the whole personality: body, mind-psyche and soul. In practice, a new term holistic or integrative nutrition was introduced, as a sign of the importance of personal nutrition in improving the nutritional, psychophysical and emotional status of the patient, but also as part of the primary therapy of various diseases. The halal approach to nutrition has the same principles as integrative medicine in the importance of considering all aspects of personality: body, mind, soul and emotions, as well as religious belief in the value of permitted food. Using the advantages of

integrative nutrition with a halopathic approach, greater efficiency of preventive and therapeutic procedures can be achieved in the complete protection of human health.

The aim of the work: The aim of the work is to evaluate and assess the principles and practice of integrative medicine in the process of nutrition, and then to compare them with the procedures of nutrition with halal food, that is, with the concept of halalopathy. With the proven advantages of the simultaneous application of both concepts in nutritionism, it is possible to increase the effectiveness of the overall protection of human health.

Methods: We used data from a systematic review of controlled studies, as well as all other relevant evidence on the value of applying the principles of integrative medicine and halalopathy in the process of nutrition to preserve and improve human health.

Results and discussion: The results indicate that the type of food, eating habits and the relationship between the brain and the digestive tract play a decisive role in health promotion, disease prevention, but also in the treatment of almost all diseases. Conscious eating and knowledge about the values of permitted food according to the concept of integrative medicine and halalopathy have advantages compared to the practice of conventional medicine.

Conclusion: An approach to nutrition based on the principles of integrative medicine and halalopathy can improve the health status of the entire population and enable better prevention of chronic non-communicable diseases, as well as more efficient medical treatment of patients.

Keywords: Halal food, integrative medicine

INTEGRATIVNA MEDICINA I HALAL PRISTUP PREHRANI

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Sažetak

Uvod: Integrativna medicina pristupa zdravstvenoj zaštiti čovjeka i prehrani kao jedinstvenom kompleksu tijela, uma, duha i emocija u specifičnom socijalnom i prirodnom okruženju. Posljednjih godina naglo je povećan interes za integrativnu medicinu. Dokazano je da u SAD pacijenti više koriste metode integrativne medicine i češće odlaze na preglede u ustanove integrativne medicine nego kod porodičnog doktora. Nutricionizam igra važnu ulogu u integrativnoj medicini jer prihvata važnost multifunkcionalne uloge hrane u tretiranju cijele ličnosti: tijela, uma-psihe i duše. U praksi je uveden novi pojam holistička ili integrativna prehrana, kao znak važnosti personalne ishrane u poboljšanja nutricionog, psihofizičkog i emocionalnog statusa pacijenta, ali i kao i dio primarne terapije različitih oboljenja. Halal pristup prehrani ima iste principe kao i integrativna medicina u važnosti razmatranja svih aspekata ličnosti: tijela, uma duše i emocija, te religijskog vjerovanja u vrijednosti dozvoljene hrane. Koristeći prednosti integrativne prehrane sa halopatskim pristupom može se postići veća efikasnost preventivnih i terapijskih postupaka u kompletnoj zaštiti zdravlja čovjeka.

Cilj rada: Cilj rada je da se evaluiraju i procjene principi i praksa integrativne medicine u procesu prehrane, a zatim da se kompariraju sa postupcima prehrane sa halal hranom, odnosno sa konceptom halalopatije. Sa dokazanim prednostima istovremene primjene oba koncepta u nutricionizmu moguće je povećati efikasnost cjelokupne zaštite zdravlja čovjeka.

Metode: Korišteni su podaci kod sistematski pregleda kontroliranih studija, a i svi ostali relevantni dokazi o vrijednostima primjene principa integrativne medicine i halalopatije u procesu prehrane za očuvanje i unapređenje zdravlja čovjeka.

Rezultati i diskusija: Rezultati ukazuju da vrsta hrane, navike jedenja i odnos mozak-digestivni trakt imaju odlučujuću ulogu u promociji zdravlja, prevenciji bolesti, ali u tretmanu skoro svih bolesti. Svjesno jedenje i znanje o vrijednostima dozvoljene hrane po konceptu integrativne medicine i halalopatije imaju prednosti u odnosu na praksu konvencionalne medicine.

Zaključak: Pristup prehrani po principima integrativne medicine i halalopatije može poboljšati zdravstveno stanje cijele populacije i omogućiti bolju prevenciju hroničnih nezaraznih bolesti, kao i efikasniji medicinski tretman oboljelih.

Ključne riječi: Halal hrana, integrativna medicina

HALAL PHARMACEUTICALS: PATIENT COUNSELING AND DRUG INFORMATION

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Abstract

Introduction: Patient counseling is one of the main roles of the community pharmacist. Halal pharmaceuticals become a new topic and should have covered by the community pharmacists, beside the traditional information given about the medication information; directions of use, advice on side effects, precautions, storage, diet and life style modifications.

Aim of the work: To investigate the halal status of medicines. Although there is fast increasing of the halal pharmaceuticals awareness in the non OIC countries and some OIC countries, the Muslim community pharmacist still doesn't know where to get the drug information about the origin and the halal status of the different medicines.

Results and conclusions: This article tries to highlight the available drug information sources related to the halal pharmaceuticals and suggest some practical solutions to improve this new topic in the patient counselling.

Keywords: drugs, halal, patients informing

HALAL PHARMACEUTICALS: SAVJETOVANJE PACIJENATA I INFORMACIJE O LIJEKOVIMA

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Sažetak

Uvod: Savjetovanje pacijenata jedna je od glavnih uloga društvenog ljekarnika. Halal lijekovi postaju nova tema koju bi trebao pokriti lokalni ljekarnik uz tradicionalne informacije o lijekovima, uputama za uporabu, savjetima o nuspojavama, mjerama opreza, skladištenju, prehrani i modifikacijama načina života.

Cilj rada: Ovaj članak pokušava istaknuti dostupne izvore informacija o lijekovima koji se odnose na halal lijekove i predložiti neka praktična rješenja za poboljšanje ove nove teme u savjetovanju pacijenata.

Rezultati i rasprava: Brojne studije su istraživale pitanje znanja društvenih ljekarnika o savjetovanju o halal lijekovima. Istraživanja su posebno uočila nedostatak znanja o pitanjima nepoznavanja halal lijekova, haram sastojaka, resursa koje treba koristiti ili lijekova koje treba koristiti kao alternativu.

Zaključak: Čak i uz brz porast svijesti o halal farmaceutskim proizvodima u zemljama koje nisu članice OIC-a i nekim zemljama OIC-a, ljekarnik muslimanske zajednice još uvijek ne zna gdje dobiti informacije o lijeku o porijeklu i halal statusu različitih lijekova. Potrebna je dodatna edukacija ljekarnika muslimanske zajednice kako bi se povećao njihov nivo znanja o ovoj problematici.

Ključne riječi: lijekovi, halal, informiranje pacijenata

HUMMUS - TRADITIONAL HALAL DISH FROM THE MIDDLE EAST

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Abstract

Introduction: Hummus is a vegetable protein-lipid dish with a high satiety index, prepared from tahini and chickpeas. It was eaten by the forefather of all religions, Abraham or, among Muslims, Ibrahim a.s. Hummus is popular in most Arab countries and in Israel, and is gaining more and more followers in Western countries as well. The fundamental terms used to comment on the halal status of a product are halal (permitted), haram (forbidden), and meshbuh (questionable).

Aim of the paper: The purpose of this paper is to provide a brief nutritional overview of hummus, as well as an outline of the requirements for the commercial production of halal hummus.

Materials and methods: This paper compared the nutritional composition and ingredient list of six commercially available hummus products. A haram analysis was conducted based on the halal norm HRN BAS 1049:2010.

Results and discussion: The caloric value of hummus ranges from 231 to 295 kcal, while the total fat content in these products ranges from 19 to 24 g, saturated fat from 1.5 to 3 g, carbohydrates from 6.7 to 11 g, sugars from 0.2 to 2.2 g, fiber from 3 to 7.5 g, protein from 3.9 to 8.6 g, and salt from 0.5 to 1.63 g. Although calorie counting is the traditional approach to weight management, using nutrient density standards can help individuals have a higher quality diet. Compared to other spreads and dips, hummus has a higher Naturally Nutrient Rich (NNR) rating.

Based on HRN BAS 1049:2010, humus is considered low risk for haram since its ingredients are mostly of plant origin, although some additives used in commercial production may be synthetic. Haram analysis is conducted to identify haram critical control points (*HrCCP*) and establish preventive measures to avoid haram contamination of the final product.

Conclusion: Hummus is a nutritionally balanced dish that belongs to the low-risk category in terms of halal. However, adequate supervision of *HrCCP* is necessary to ensure the halal status of the product.

Keywords: hummus, halal status, halal production, *HrCCP*, health benefits

HUMUS - TRADICIONALNO HALAL JELO BLISKOG ISTOKA

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Sažetak

Uvod: Humus je biljno proteinsko-lipidno jelo, sa visokim indeksom sitosti. Glavni sastojci su slanutak i susam. Konzumirao ga je praotac svih vjera, Abraham ili, među muslimanima, Ibrahim a.s.. Humus je popularan u većini arapskih zemalja i Izraelu, a sve je popularniji u zapadnim zemljama. Osnovni pojmovi koji se koriste u komentaranju halal statusa proizvoda su halal (dozvoljeno), haram (zabranjeno) i mešbuh (upitno).

Cilj rada: Cilj rada je dati kratak nutritivni pregled humusa, kao i pregled zahtjeva za komercijalnu proizvodnju halal humusa.

Materijali i metode: U radu je upoređen nutritivni sastav kao i spisak sastojaka ukupno 6 komercijalno dostupnih humusa. Haram analiza je izvršena na osnovu halal norme HRN BAS 1049:2010.

Rezultati i diskusija: Kalorijska vrijednost humusa kreće se od 231 do 295 kcal, dok se ukupne masti u navedenim proizvodima kreću od 19 do 24 g, zasićene masti od 1,5 do 3 g, ugljikohidrati od 6,7 do 11 g, šećeri od 0,2 do 2,2 g, vlakna od 3 do 7,5 g, proteini od 3,9 do 8,6 g i soli od 0,5 do 1,63 g. Iako je brojanje kalorija tradicionalni pristup upravljanju težinom, korištenje standarda gustine nutrijenata može pomoći pojedincima da imaju kvalitetniju ishranu. Humus ima višu ocjenu na skali hrane prirodno bogate nutrijentima (NNR) u odnosu na druge namaze i umake.

Na temelju HRN BAS 1049:2010, humus se smatra niskim rizikom za haram jer su njegovi sastojci uglavnom biljnog porijekla, iako neki aditivi koji se koriste u komercijalnoj proizvodnji mogu biti sintetički. Haram analiza se vrši radi identifikacije haram kritičnih kontrolnih tačaka (*HrCCP*) i uspostavljanja preventivnih mjera za izbjegavanje haram kontaminacije konačnog proizvoda.

Zaključak: Humus je nutritivno uravnoteženo jelo. Iako humus spada u kategoriju niskog rizika u pogledu halala, potrebno je provesti adekvatan nadzor nad *HrCCP-a*.

Ključne riječi: humus, halal status, halal proizvodnja, *HrCCP*, zdravstvene prednosti

HALAL VACCINES

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Abstract

Introduction: Vaccines are medical products that are given to individuals to protect people from serious infections such as Covid-19. Vaccination has resulted in eradication of some diseases such as smallpox virus and reducing the incidence of others to minimum such as measles virus. Vaccines are considering to be one of the most successful medical interventions.

Vaccines are made from small amount of viruses or bacteria that have been inactivated by chemical treatment (killed vaccines), other vaccines contain live attenuated micro-organism that can not cause the

disease. Vaccine may also compose of purified proteins from the micro-organism that are produced using DNA recombinant technology, such as hepatitis viral B vaccine.

The aim of the paper: The aim of the paper is to show which possible haram components are involved in the process of obtaining vaccines and their use

Results and discussion: New vaccines are also being produced using genetic materials from the micro-organism's RNA or DNA that are directly injected to the body to produce pathogen DNA coded proteins inside the cells, for examples Pfizer Covid-19 vaccine.

Although the active ingredient of the vaccines are derived from the pathogen, vaccines also contain other materials such as animal products. These animal products are used as stabilizers and as well as adjuvants to enhance the immune response to the vaccine. These animal products may be derived from Pigs such as gelatin or human such as serum albumin.

The process of vaccine manufacturing may need growing viruses or bacteria in cell lines that are derived from animal and human e.g. eggs, human derived cell lines. The process also requires enzymes and various culture media that act as nutrient for the cell lines. Most of these ingredients are derived from animals.

These additive ingredients which are derived from animals such Pig gelatins or human, and those vaccines that are grown in cells derived from human and animals are the subject of discussion in Islam and other religions, and whether vaccines are halal or haram.

Conclusion: It is important to understand the process and the ingredient of each vaccine before issuing a judgment or religion opinion as each vaccine different from the other in term of its composition and manufacturing process.

Key words: vaccines, halal status.

HALAL VAKCINE

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Sažetak

Uvod: Vakcine su medicinski proizvodi koji se daju pojedincima kako bi zaštitili ljude od ozbiljnih infekcija kao što je Covid-19. Cijepljenje je rezultiralo iskorjenjivanjem nekih bolesti poput virusa velikih boginja i smanjenjem učestalosti drugih na najmanju moguću mjeru poput virusa ospica. Vakcine se smatraju jednom od najuspješnijih medicinskih intervencija.

Vakcine se proizvode od male količine virusa ili bakterija koje su inaktivirane hemijskim tretmanom (mrtva vakcina), druge vaccine sadrže žive atenuirane mikroorganizme koji ne mogu izazvati bolest. Vakcina se također može sastojati od pročišćenih proteina iz mikroorganizama koji su proizvedeni korištenjem DNA rekombinantne tehnologije, kao što je vakcina protiv virusa hepatitisa B.

Cilj rada: Cilj rada je pokazati koje su moguće haram komponente uključene u proces dobivanja vakcina i njihova upotreba.

Rezultati i rasprava: Nove vaccine se također proizvode korištenjem genetskih materijala iz RNK ili DNK mikroorganizama koji se izravno ubrizgavaju u tijelo kako bi proizveli proteine kodirane DNK patogena unutar stanica, na primjer Pfizerova vakcina protiv Covid-19.

Iako je aktivni sastojak vaccine proizveden iz patogena, vaccine također sadrže druge materijale kao što su životinjski proizvodi. Ovi životinjski proizvodi koriste se kao stabilizatori i kao adjuvansi za poboljšanje imunološkog odgovora na vakcinu. Ovi životinjski proizvodi mogu biti dobiveni od svinja kao što je želatina ili ljudi kao što je serum albumin.

Proces proizvodnje vakcina može zahtijevati uzgoj virusa ili bakterija u staničnim linijama koje potječu od životinja i ljudi, npr. jajne stanice, ljudske stanične linije. Proces također zahtijeva enzime i različite

medije za uzgoj koji djeluju kao hranjive tvari za stanične linije. Većina ovih sastojaka potječe od životinja.

Ovi aditivi koji su dobiveni od životinja kao što su želatine svinja ili ljudi, te ona cjepiva koja se uzgajaju u stanicama dobivenim od ljudi i životinja predmet su rasprave u islamu i drugim religijama, te jesu li vakcine halal ili haram.

Zaključak: Važno je razumjeti proces i sastojak svake vaccine prije nego što se donese prosudba ili mišljenje, jer se svaka vakcina razlikuje jedna od druge u pogledu svog sastava i procesa proizvodnje.

Ključne riječi: vakcine, halal status.

HALAL STATUS OF HONEYBEE PRODUCTS

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Abstract

Introduction: In recent years, bee products have gained significant attention due to their potential health benefits and diverse applications. Honey, the most popular bee product, has been widely consumed in the Islamic world, and its halal status is well established. However, there are other bee products such as beeswax, royal jelly, propolis, and bee pollen, and the halal status of these products has been a topic of debate.

The classification of bee products as either plant-derived or animal-derived is important when determining their halal status. According to Islamic dietary laws, consuming animal-derived products requires specific guidelines and rules that differ from those for plant-derived products. Honey, bee pollen, and propolis are considered plant-derived products, as they are produced by plants and bees merely gather and process them. In contrast, beeswax and royal jelly are of animal origin, as they are produced by bees themselves.

Not only the source and nature of the bee product itself, but the production methods of bee products can also be a concern when it comes to determining their halal status. It should be noted that the fermentation process may sometimes include the use of substances, which would make the final product not permissible for halal consumption. Overall, fermentation and extraction play important roles in the production of halal products, and ensuring that these processes are carried out in a halal manner is crucial to ensuring the overall halal status of the final product.

The aim of the paper: This presentation will explore the halal issue of these bee products and provide an overview of the current research and opinions from Islamic scholars.

Results and discussion: The halal status of bee products is a complex issue that requires further investigation and clarification.

Conclusion: Islamic scholars and regulatory bodies should work together to establish clear guidelines and standards for the production and consumption of these bee products, taking into consideration the potential sources of impurities and the methods of collection and processing. This will enable Muslims to make informed choices regarding the consumption of bee products while adhering to the principles of halal.

Keywords: Bee products, Honey, Propolis, Bee pollen, Royal jelly, Fermentation, Extraction

HALAL STATUS PČELINJIH PROIZVODA

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Sažetak

Uvod: Posljednjih godina pčelinji proizvodi su dobili značajnu pozornost zbog svojih potencijalnih zdravstvenih dobrobiti i raznolike primjene. Med, najpopularniji pčelinji proizvod, naširoko se konzumira u islamskom svijetu, a njegov halal status je dobro utvrđen. Međutim, postoje i drugi pčelinji proizvodi kao što su pčelinji vosak, matična mliječ, propolis i pčelinji polen, a halal status ovih proizvoda bio je tema rasprave.

Cilj rada: Cilj ovog rada je istražiti halal problematiku pčelinjih proizvoda i dati pregled dosadašnjih istraživanja i mišljenja islamskih učenjaka.

Rezultati i rasprava: Klasifikacija pčelinjih proizvoda kao biljnog ili životinjskog podrijetla važna je pri određivanju njihovog halal statusa. Prema islamskim zakonima o prehrani, konzumacija proizvoda životinjskog podrijetla zahtijeva posebne smjernice i pravila koja se razlikuju od onih za proizvode biljnog podrijetla. Med, pčelinji pelud i propolis smatraju se proizvodima biljnog podrijetla, jer ih proizvode biljke, a pčele ih samo skupljaju i prerađuju. Nasuprot tome, pčelinji vosak i matična mliječ životinjskog su podrijetla jer ih same pčele proizvode.

Ne samo izvor i priroda samog pčelinjeg proizvoda, već i metode proizvodnje pčelinjih proizvoda također mogu predstavljati problem kada je u pitanju određivanje njihovog halal statusa. Treba napomenuti da proces fermentacije ponekad može uključivati upotrebu tvari koje bi konačni proizvod učinio nedopustivim za halal konzumaciju. Općenito, fermentacija i ekstrakcija igraju važnu ulogu u proizvodnji halal proizvoda, a osiguravanje da se ti procesi provode na halal način ključno je za osiguranje ukupnog halal statusa konačnog proizvoda.

Zaključak: Halal status pčelinjih proizvoda je kompleksno pitanje koje zahtijeva daljnje istraživanje i pojašnjenje. Islamski znanstvenici i regulatorna tijela trebaju raditi zajedno na uspostavljanju jasnih smjernica i standarda za proizvodnju i potrošnju ovih pčelinjih proizvoda, uzimajući u obzir potencijalne izvore nečistoća i metode sakupljanja i obrade. Ovo će omogućiti muslimanima da donesu informirane odluke o konzumaciji pčelinjih proizvoda uz pridržavanje principa halala.

Ključne riječi: Pčelinji proizvodi, med, propolis, pčelinji polen, matična mliječ, fermentacija, ekstrakcija

POGLAVLJE 4 || CHAPTER 4

HALAL, EKONOMIJA I DRUŠTVENE NAUKE
HALAL, ECONOMY AND SOCIAL SCIENCES

Urednici poglavlja || Chapter editors:

Prof. dr. Kadrija Hodžić
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CHALLENGES AND RESTRAINTS TO HALAL MARKET GROWTH

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Abstract

Halal markets belong to the group of the strongest world markets, becoming a market phenomenon for the whole world. In 2021, the size of the global halal food market reached 2,221.3 billion USD and is larger than the individual GDP sizes of Italy, Canada, Russia and Spain, and according to estimates, it is growing at a rate of approximately 11%. National stores and multinational companies have recognized the huge potential of the world halal market. Companies from countries with large or total Muslim populations as well as non-Muslim ones are working to become major players in such a growing market. However, the expansion of the halal market carries a potential social conflict that originates from two related natures: on the one hand, the struggle for market shares in global production, and on the other, as a clash of cultures in the market. The nature of a purely economic conflict is for now muted by the globalist ideology of the free market, but the post-globalist perspective with the eventual closure of national markets could awaken this conflict. The second conflict is more pronounced and is strongly present in the public discourse of certain Western countries where aggressive anti-halal movements have been developing in recent years. The regular narrative of such movements is expressed by the claim that halal food is a threat to the normal life of Westerners and that by consuming it, non-Muslims will be contaminated by Sharia ideology. These are significant challenges and limitations to the further growth of the halal market. Gathering such information is an important prerequisite for understanding the complexity of the market penetration of halal products, as well as understanding the potential social conflict that is already complicating the long-running and complex dialogue between Islam and the West.

Keywords: halal market, Islamic economy, halal boycott, xenophobia

IZAZOVI I OGRANIČENJA RASTA HALAL TRŽIŠTA

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Sažetak

Halal tržište spada u grupu najjačih svjetskih tržišta. U 2021. godini, veličina globalnog tržišta halal hrane veća je od pojedinačnih veličina BDP-a Italije, Kanade, Rusije i Španije, a prema procjenama raste po stopi od oko 11%. Kompanije iz zemalja sa velikom ili ukupnom muslimanskom populacijom, kao i one nemuslimanske, rade na tome da postanu glavni igrači na tako rastućem tržištu. Međutim, ekspanzija halal tržišta nosi potencijalni društveni sukob koji potiče iz dvije povezane prirode: s jedne strane, borbe za tržišne udjele u globalnoj proizvodnji, a s druge, kao sukoba kultura na tržištu. Priroda čisto ekonomskog sukoba je za sada prigušena globalističkom ideologijom slobodnog tržišta, ali postglobalistička perspektiva sa konačnim zatvaranjem nacionalnih tržišta mogla bi probuditi ovaj sukob. Drugi sukob je izraženiji i snažno je prisutan u javnom diskursu pojedinih zapadnih zemalja u kojima se posljednjih godina razvijaju agresivni antihalal pokreti. Uobičajeni narativ ovakvih pokreta izražen je tvrdnjom da halal hrana predstavlja prijatnu normalnom životu zapadnjaka i da će je konzumiranjem

nemuslimani kontaminirati šerijatskom ideologijom. Ovo su značajni izazovi i ograničenja za dalji rast halal tržišta. Prikupljanje takvih informacija važan je preduvjet za razumijevanje složenosti prodora halal proizvoda na tržište, kao i za razumijevanje potencijalnog društvenog sukoba koji već komplikuje dugotrajan i složen dijalog između islama i Zapada.

Ključne riječi: halal tržište, islamska ekonomija, halal bojkot, ksenofobija.

BENCHMARKING HALAL ECOSYSTEMS OF EUROPEAN COUNTRIES WITH OTHER REGIONS USING THE HDC'S 10-HALAL ECOSYSTEM INDICATORS

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Abstract

The latest projections put Muslim spending in 2021 at \$2 trillion spanning the industries of food, pharmaceuticals, cosmetics, fashion, travel, media, and recreation. In 2025, it is estimated that Muslim consumption throughout the world would total USD\$2.8 trillion. The Halal sector has become a powerful and profitable market. The global market for Halal products and services is expected to grow along with the increasing Halal literacy of consumers. This is because the core principles of Halal and Islamic values can coexist with the promotion of the United Nations' Sustainable Development Goals (UN SDGs) in the areas of social and economic development, business ethics, and environmental sustainability.

HDC (Halal Development Corporation Berhad) recently conducted a study with the support of important Islamic institutions such as the Standard Metrology Institute for Islamic Countries (SMIC) and Islamic Development Bank (IsDB). The study attempted to establish the term "Halal Ecosystem" as a new essential idea in the fields of international affairs, commerce, management, finance, and trade, describing the infrastructure of interdependent domains inside the Halal value chain. Halal Ecosystem Concept is intended to improve participation and coordination towards the ability to supply a highly-lucrative consumer demand.

Key words: benchmarking, halal ecosystems

BENCHMARKING HALAL EKOSISTEMA EVROPSKIH ZEMALJA SA DRUGIM REGIONIMA KORISTEĆI HDC-vih 10 INDIKATORA HALAL EKOSISTEMA

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Sažetak

Prema posljednjim procjenama muslimani su potrošili u 2021. godini 2 biliona dolara, što uključuje prehrambenu, farmaceutsku, kozmetičku industriju, modu, putovanja, medije i rekreaciju. U 2025. godini procjenjuje se da bi muslimani širom svijeta potrošili 2,8 biliona dolara. Halal sektor je postao moćno i profitabilno tržište. Očekuje se da će globalno tržište halal proizvoda i usluga rasti zajedno sa sve većom halal pismenošću potrošača. To je zato što osnovni principi halala i islamskih vrijednosti mogu koegzistirati s promocijom ciljeva održivog razvoja Ujedinjenih nacija (UN SDGs) u oblastima društvenog i ekonomskog razvoja, poslovne etike i održivosti životne sredine.

HDC (Halal Razvojna korporacija) je nedavno proveo studiju uz podršku važnih islamskih institucija kao što su Institut za standardizaciju i metrologiju zemalja Islamske konferencije (SMIIC) i Islamska razvojna banka (IsDB). Studija je pokušala da uspostavi termin "Halal ekosistem" kao novu suštinsku ideju u oblastima međunarodnih poslova, trgovine, menadžmenta, finansija i trgovine, opisujući infrastrukturu međuzavisnih domena unutar halal lanca vrednosti. Koncept halal ekosistema ima za cilj da poboljša učešće i koordinaciju kako bi se zadovoljila veoma unosna potražnja potrošača.

Ključne riječi: benchmarking, halal ekosistems

HALAL FOOD IN THE CONTEXT OF MODERN LIFE

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Abstract

Halal food and the concept of halal should be viewed in the context of civilizational continuity and perfection of living. This achievement is a reflection of the religious, cultural and traditional environment of the time in which we live. When we talk about halal food, we can also add elements of determination according to religion, health, cooking and the environment. This paper aims to investigate the motivation for consumption of halal food in society in order to credibly present halal food in the context of modern life. Articles from PubMed, Scopus and Google Scholar databases were used for writing. The review showed that the reflection of the culture of living mostly arises from the religious and sociological

determination of man. Halal food in a comprehensive sense can promote Islamic culture and tradition and produce beautiful emotions, a sense of charity, satisfaction and gratitude to the dear God. This achievement is a reflection of the religious, cultural and traditional environment of the time in which we live, work and act. Due to these characteristics, halal food is gaining more and more universal value, which opens tables for it on all meridians and parallels. If we follow the fact that Halal food is permitted food, it means that it is hygienically and healthily correct, that it does not contain biological and chemical toxins harmful to human health, it means that it is safe and that, including all relevant aspects, it represents the food of modern life.

Key words: halal food, motivation, modern living.

HALAL HRANA U KONTEKSTU SAVREMENOG ŽIVLJENJA

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Sažetak

Halal hranu i koncept halala treba posmatrati u kontekstu civilizacijskog kontinuiteta i savršenstva življenja. Ovo dostignuće je refleksija religijskog, kulturnog i tradicijskog ambijenta vremena u kojem živimo. Kada govorimo o halal hrani, možemo dodati i elemente određenja prema vjeri, zdravlju, kulinarstvu i okolišu. Ovaj rad ima za cilj istražiti motivaciju za konzumaciju halal hrane u društvu kako bi se halal hrana vjerodostojno predstavila u kontekstu savremenog življenja. Za pisanje su korišteni članci iz baza podataka PubMed, Scopus i Google Scholar. Pregled je pokazao da odraz kulture življenja najvećim dijelom nastaje iz vjerskog i sociološkog određenja čovjeka. Halal hrana u sveobuhvatnom značenju može promovisati islamsku kulturu i tradiciju i proizvesti lijepe emocije, osjećaj dobročinstva, zadovoljstva i zahvalnosti dragom Bogu. Ovo dostignuće je refleksija religijskog, kulturnog i tradicijskog ambijenta vremena u kojem živimo, radimo i djelujemo. Zbog ovakvih karakteristika halal hrana poprima sve više univerzalnu vrijednost što joj otvara trpeže na svim meridijanima i paralelama. Ako slijedimo činjenicu da je Halal hrana dozvoljena hrana, znači da je higijenski i zdravstveno ispravna, da ne sadrži biološke i hemijske nokse štetne po ljudsko zdravlje, znači da je sigurna i da uključujući sve relevantne aspekte, predstavlja hranu savremenog življenja.

Ključne riječi: halal hrana, motivacija, savremeno življenje.

INCREASING THE COMPETITIVE ADVANTAGE OF HALAL BUSINESSES – INTERDEPENDENCE BETWEEN INTERNAL AND EXTERNAL PROCESSES

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Abstract

Halal standards have been developed in order to offer goods to Muslims, which do not contain any forbidden substances. At the beginning, this monitoring was limited to the internal production process. But, it was realised that this was not enough and that certification should be expanded, in order to include the input and output processes related to the final product. For a successful implementation of Halal standards, it is necessary to communicate these standards to all stakeholders. This paper argues that the implementation of Halal standards in primary and support activities cannot be achieved without a good and just relationship with all people and other creations included in the implementation of a business. A long-term relationship with stakeholders will help to develop internal processes by efficiently implementing a process-oriented, quality management system based on continuous innovation. On the other hand, short-term success can be achieved with a great product, but when the rights of employees, suppliers, financiers etc. are ignored, profits will diminish very fast. Ignoring the interests of others will inevitably lead to the destruction of infrastructure, manufacturing of long-term harmful products and other actions that will harm people, animals or the environment.

Keywords: halal, stakeholder, halal standards.

POVEĆANJE KONKURENTSKE PREDNOSTI HALAL POSLOVANJA – MEĐUOVISNOST UNUTRAŠNJIH I VANJSKIH PROCESA

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Sažetak

Halal standardi su razvijeni kako bi se muslimanima ponudila roba koja ne sadrži zabranjene supstance. U početku je ovo praćenje bilo ograničeno na interni proizvodni proces. Ali, shvatilo se da to nije dovoljno i da bi certifikaciju trebalo proširiti, kako bi uključili ulazne i izlazne procese koji se odnose na finalni proizvod. Za uspješnu implementaciju Halal standarda potrebno je ove standarde prenijeti svim zainteresiranim stranama. U ovom radu se tvrdi da se implementacija Halal standarda u primarne i prateće djelatnosti ne može postići bez dobrog i pravednog odnosa sa svim ljudima i drugim kreacijama uključenim u realizaciju poslovanja. Dugoročni odnos sa zainteresovanim stranama će pomoći u razvoju internih procesa efikasnom implementacijom sistema upravljanja kvalitetom orijentisanog na procese zasnovanog na kontinuiranim inovacijama. S druge strane, kratkoročni uspjeh se može postići odličnim proizvodom, ali kada se zanemare prava zaposlenih, dobavljača, finansijera itd., profit će se vrlo brzo smanjiti. Ignoriranje interesa drugih neminovno će dovesti do uništenja infrastrukture, proizvodnje dugotrajno štetnih proizvoda i drugih radnji koje će štetiti ljudima, životinjama ili okolišu.

Ključne riječi: halal, proizvodni proces, ključne osobe, halal standardi.

GENERAL PRINCIPLES OF HALAL QUALITY MANAGEMENT

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Abstract

Introduction: The contemporary Islamic community has the obligation to adapt to the needs and demands of its members - believers, as well as to the complete environment in which it operates. The main purpose is always to achieve the interests and satisfaction of everyone, which is in accordance with Islamic regulations.

The aim and task of the work: The aim of the work is to indicate the compatibility between the general principles of quality management with the needs and requirements of the contemporary Islamic community.

Results and discussion: The paper explains the general principles of halal quality management and the establishment of an effective management system within the framework of halal quality. The focus of the halal system is on reducing and eliminating non-compliance with halal. The emphasis of the halal quality management system is to increase the satisfaction of all actors within the Islamic communities with continuous improvements. Special attention is paid to spotting, preventing and avoiding all forms of haram within institutions with constant control, monitoring and verification.

The halal quality management system includes an effective procedure for planning activities, achieving desired goals, and especially preventing haram in all forms. In order to achieve this, it is necessary to establish quality management of documents and records, with the possibility of traceability control, continuous monitoring and supervision of all processes and activities.

Conclusions: The practical application of most international norms is in accordance with Islamic regulations. Halal quality as well as the Islamic lifestyle are the foundation of modern life for Muslims.

Keywords: halal, quality management system, Islamic community

OPŠTI PRINCIPI UPRAVLJANJA HALAL KVALITETOM

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Uvod: Suvremena Islamska zajednica ima obavezu da se prilagođava potrebama i zahtjevima svojih članova – vjernika, a i kompletnom okruženju u kojem djeluje. Uvijek je glavna svrha postizanje interesa i zadovoljstva svih, što je i u skladu sa islamskim propisima.

Cilj i zadatak rada: Cilj rada je ukazati na sukladnost između općih načela upravljanja kvalitetom sa potrebama i zahtjevima savremene Islamske zajednice.

Rezultati i rasprava: U radu su pojašnjeni opći principi menadžmenta halal kvaliteta i uspostavljanja učinkovitog sustava upravljanja u okviru halal kvalitete. Težište halal sustava je u smanjivanju i uklanjanju neusklađenosti s halalom. Naglasak sustava upravljanja halal kvalitetom je porast zadovoljstva svih aktera unutar islamskih zajednica uz neprekidna poboljšanja. Posebna pažnja se daje na uočavanju, preveniranju i izbjegavanju svih oblika harama unutar institucija uz stalnu kontrolu, praćenje i provjeru. Sustav upravljanja halal kvalitetom uključuje učinkovit postupak planiranja aktivnosti, postizanja željenih ciljeva, a naročito preveniranja harama u svim formama. Da bi se to postiglo potrebno je uspostaviti

kvalitetno upravljanje dokumentima i zapisima, uz mogućnost kontrole sljedljivosti, neprekidan monitoring i nadzor svih procesa i aktivnosti.

Zaključci: Praktična primjena većine međunarodnih normi sukladna je sa islamskim propisima. Halal kvalitet kao i islamski životni stil su temelj suvremenog života muslimama.

Ključne riječi: halal, sistem upravljanje kvalitetom, islamska zajednica.

THE SPIRITUAL NATURE BASED ON ETHICS IN HALALENTPRENEURIAL INDUSTRY

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Abstract

Introduction: The study investigates the formation of halal products and services from the halal industry in the fashion, cosmetic, health, food, tourism and financial industries, which affects the demand for innovative efforts in ensuring the halal standard.

Aim and task of the research: To investigate Islamic ethics in the essentialization of the boundaries of entrepreneurial activities in halal industries. To investigate the ethical factors that encourage entrepreneurs to adopt halal products.

Results and discussion: The research adopts qualitative research as the primary research methodology. Different websites were used to analyze different halal products, from cosmetics to food. The spiritual nature based on ethics is the driving force for shaping Halal entrepreneurial industries and their offerings. Using the applied methodology, the factors that contribute to halal industrial consumption based on Sharia regulations were investigated. It is used to identify the level of Islamic legitimization of halal entrepreneurial products and the conditions required to achieve the expected results of successful Islamic entrepreneurship. Islamic ethics of halal products play a central role in the development of entrepreneurship because they shape and influence halal entrepreneurial activities. Thus, the role of ethics supporting the entrepreneurial process ensures the Islamic ethos in entrepreneurial activities.

Conclusions: From the literature review, products were categorized that can be described as an essential element of Islamic entrepreneurship. They are used as an initial guide to accept analyzes of products presented on websites without annual reports. It was confirmed that there are ethical factors corresponding to Islamic entrepreneurship.

Key words: halal industries, spiritual ethics, Islamic entrepreneurship.

DUHOVNA PRIRODA ZASNOVANA NA ETICI U HALAL PODUZETNIČKOJ INDUSTRIJI

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Sažetak

Uvod: Studija istražuje formiranje halal proizvoda i usluga iz halal industrije u modnoj, kozmetičkoj, zdravstvenoj, prehrambenoj, turističkoj i finansijskoj industriji što utiče na potražnju za inovativnim naporima u osiguranju halal standard.

Cilj i zadatak istraživanja: Istražiti islamsku etiku u esencijalizaciji granica poduzetničkih aktivnosti u halal industrijama. Istražiti etičke faktore koji podstiču poduzetnike da prihvate halal proizvode.

Rezultati i rasprava: Istraživanje usvaja kvalitativno istraživanje kao primarnu metodologiju istraživanja. Različite web stranice korištene su za analizu različitih halal proizvoda, od kozmetičkih do prehrambenih. Duhovna priroda zasnovana na etici je pokretačka snaga za oblikovanje halal poduzetničkih industrija i njihove ponude. Upotrebom primjenjene metodologije su istraženi faktori koji doprinose halal industrijskoj potrošnji temeljem šerijatskih propisa. Koristi se za identifikaciju nivoa islamske legitimizacije halal poduzetničkih proizvoda i uslova potrebnih za postizanje očekivanih rezultata uspješnog islamskog poduzetništva. Islamska etika halal proizvoda igra centralnu ulogu u razvoju poduzetništva jer oblikuju i utiče na halal poduzetničke aktivnosti. Dakle, uloga etike koja podupire poduzetnički proces osigurava islamski etos u poduzetničkim aktivnostima.

Zaključci: Iz pregleda literature kategorizirani su proizvodi koji se mogu opisati kao suštinski element islamskog poduzetništva. Korišteni su kao početni vodič za akceptiranje analiza proizvoda koji se predstavljaju na web stranicama bez godišnjih izvještaja. Potvrđeno je da su u etički faktori korespondentni sa islamskim poduzetništvom

Ključne riječi: halal industrije, duhovna etika, islamsko poduzetništvo.

CREATING A HALAL TOURISM BRAND IN AN UNCONVENTIONAL MARKET: THE BARBADOS STORY

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Abstract

Barbados, the world's newest Republic (2021), is the most easterly island of the Caribbean chain of islands that stretches from Bahamas in the north to Trinidad in the south. The island is among the more developed and economically stable countries in the region. Year-round sunshine, white sandy beaches, and turquoise crystal-clear waters makes Barbados a favored destination for tourists from North America, the United Kingdom and Europe. With a population of just around 300,000 persons, Barbados recorded 3 times that number with 966,000 tourists in 2019. Despite its attractiveness as a tourism destination and in spite of the presence of Muslims (1% of population) on the island for over a century, Barbados was not considered as a destination for Muslim travelers and halal tourism was non-existent. But that is changing. As the increasing number of Muslim travelers seek out newer experiences and uncommon locations for

halal tourism, Barbados is positioning itself to become a major player in the halal tourism arena, utilizing its existing resources, years of expertise in the conventional tourism industry and leveraging its local Muslim community, their institutions, culture, heritage, and legacy to attract Muslim tourists from across the globe. This paper will explore how Barbados, an unconventional market for halal tourism, through awareness, sensitization and committed goals is creating a halal tourism brand for itself, the first of its kind in the Caribbean.

Keywords: Halal tourism, Barbados, Caribbean, new halal tourism destination.

STVARANJE BRENDA HALAL TURIZMA NA NEKONVENCIONALNOM TRŽIŠTU: BARBADOS PRIČA

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Sažetak

Barbados, najnovija republika na svijetu (2021.), najistočnije ostrvo karipskog lanca ostrva koje se proteže od Bahama na sjeveru do Trinidada na jugu. Ostrvo spada među razvijenije i ekonomski stabilnije zemlje u regionu. Sunce tokom cijele godine, bijele pješčane plaže i tirkizno kristalno čisto more čine Barbados omiljenom destinacijom za turiste iz Sjeverne Amerike, Ujedinjenog Kraljevstva i Evrope. Sa populacijom od samo oko 300.000 ljudi, Barbados je 2019. godine zabilježio 3 puta veći broj od 966.000 turista. Uprkos svojoj atraktivnosti kao turističke destinacije i uprkos prisustvu muslimana (1% stanovništva) na ostrvu više od jednog veka, Barbados se nije smatrao destinacijom za muslimanske putnike, a halal turizam nije postojao. Ali to se mijenja. Kako sve veći broj muslimanskih putnika traži novija iskustva i neuobičajene lokacije za halal turizam, Barbados se pozicionira da postane glavni igrač u areni halal turizma, koristeći svoje postojeće resurse, godine stručnosti u industriji konvencionalnog turizma i koristeći svoje lokalne muslimane zajednice, njihove institucije, kulturu, naslijeđa i tekovine kako bi privukli muslimanske turiste iz cijelog svijeta. Ovaj rad će istražiti kako Barbados, nekonvencionalno tržište za halal turizam, kroz svijest, senzibilizaciju i posvećene ciljeve stvara za sebe brend halal turizma, prvi te vrste na Karibima.

Ključne riječi: Halal turizam, Barbados, Karibi, nova destinacija halal turizma.

HALAL FOOD - TRIGGER OF DEVELOPING SUSTAINABLE RURAL TOURISM IN THE WESTERN BALKANS

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Abstract

Tourism is one of the largest industries, while halal tourism is its fastest growing segment. In recent decades, mass tourism has developed due to the emergence of low-cost carriers, so once expensive destinations have become available to a large number of travelers. At the same time, there was an

uncontrolled opening of shopping centers, which offer food of questionable quality, mostly imported and at very low prices. With such prices, small producers of quality food from rural areas cannot compete. Caterers, hotels and restaurants, in order to be competitive, choose cheaper products of lower quality. Because of this, some forms of rural tourism have advantages that can also be applied to halal tourism.

Post-pandemic travel shows an increase in the interest of guests of the Islamic faith in the destinations of the Western Balkans, especially through staying in private households, tasting and buying local and healthy products. If they stay in hotels, they primarily generate income for hotels, which either have halal certificates or can prepare food according to halal standards.

Certifying small producers of domestic products, who decide to harmonize their production processes with halal requirements, would enable greater visibility of a certain destination as halal-friendly, and enable small producers to become more visible to travelers of the Islamic faith. Travelers who travel individually or in smaller groups are willing to pay more for a quality product, which directly affects the increase in awareness of the importance of preserving local culture and customs. Such a concept provides direct financial benefits to the local population and thus improves their quality of life.

In addition to guests of the Islamic religion, there is an increasing number of other guests who recognize halal food as healthy and safe.

Small producers from rural areas, organized in associations, can jointly approach hotels and offer better quality products at the same or slightly higher prices. The hotels would then offer such products to their guests and in this way influence the change in awareness of the importance of quality and healthy food in the conditions of the synergy of the carrier of rural tourism.

Keywords: halal tourism, rural tourism, halal nutrition, sustainability

HALAL HRANA - POKRETAČ RAZVOJA ODRŽIVOG RURALNOG TURIZMA NA ZAPADNOM BALKANU

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Sažetak

Turizam je jedna od najvećih industrija, dok je halal turizam njegov najbrže rastući segment. Posljednjih desetljeća, razvio se masovni turizam zbog pojave low-cost prijevoznika, pa su nekad skupe destinacije postale dostupne velikom broju putnika. Istovremeno je došlo i do nekontroliranog otvaranja trgovačkih centara, koji nude hranu upitne kvalitete, najčešće iz uvoza i po vrlo niskim cijenama. Takvim cijenama, mali proizvođači kvalitetne hrane iz ruralnih područja, ne mogu konkurirati. Ugostitelji, hoteli i restorani, da bi bili konkurentni, biraju jeftinije proizvode lošije kvalitete. Zbog toga neki oblici ruralnog turizma imaju prednosti koje se mogu primijeniti i na halal turizam.

Postpandemijska putovanja bilježe porast interesa gostiju islamske vjeroispovijesti za destinacije Zapadnog Balkana, posebno kroz boravak u na privatnim domaćinstvima, kušanje i kupnju domaćih i zdravih proizvoda. Ako borave u hotelima, prvenstvo stvaraju prihode hotelima, koji ili posjeduju halal certifikate ili mogu pripremati hranu u skladu s halal standardima.

Certificiranjem malih proizvođača domaćih proizvoda, koji odluče svoje proizvodne procese uskladiti sa zahtjevima halala, omogućila bi se veća vidljivost određene destinacije kao halal-friendly, a malim proizvođačima omogućilo da postanu vidljiviji putnicima islamske vjeroispovijesti. Putnici koji putuju individualno ili u manjim skupinama, spremni su platiti više za kvalitetan proizvod, što direktno utječe na povećanje svjesnosti o važnosti očuvanja lokalne kulture i običaja. Takav koncept lokalnom stanovništvu pruža direktne financijske benefite i na taj način poboljšava kvalitetu njihovog života.

Osim gostiju islamske vjeroispovijesti, sve je veći broj i drugih gostiju koji prepoznaju halal prehranu kao zdravu i sigurnu.

Mali proizvođači iz ruralnih područja, organizirani u udruženja, mogu zajednički nastupati prema hotelima i nuditi kvalitetnije proizvode po istim ili zanemarivo višim cijenama. Hoteli bi potom takve proizvode nudili svojim gostima i na taj način utjecali na promjenu svijesti o važnosti kvalitetne i zdrave prehrane u uvjetima sinergije nosioca ruralnog turizma.

Ključne riječi: halal turizam, ruralni turizam, halal prehrana, održivost

ETHICS OF HALAL

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Abstract

The author deals with the ethical understanding of halal from the point of view of philosophy, ethics and science. The spectrum of this observation of the phenomenology of halal, the author faces the challenges of modern times and the consideration of the quality of living in this earthly environment in accordance with God's principles. The work is based on four universal phenomenological entities that develop in the context of halal as a general view of the world. The first is the legally-ethically defined meaning of life that emits divinely inspired normative judgments and value judgments about social, economic and generally anthropological justice. The second is a medical approach in which the halal concept encompasses health, disease and the state in between. The third manifests itself as Divine grace, which Islamic scholars say consists of a state of mind, joy, sorrow, and worldly depression. In the fourth entity, halal combines oral tradition and written religion. Overall, today's understanding of halal represents a path towards a renaissance of the phenomenology of the spirit of Islam, offering solutions that are in harmony with the human desire to respect the environment, eat a balanced diet, and maintain a sense of religious belonging. Hence, the philosophy of halal science cannot be based on Western scientific thought, but on the rounded theological-philosophical positions of Islam from which a "positive analysis" can be made and normative ethical prescriptions can be offered for what should be and what can be in accordance with the eschatological reward of "getting both of the world."

Keywords: Ethics of halal, halal science, philosophy, reality of the times, state of mind.

ETIKA HALALA

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Sažetak

Autor se bavi etičkim razumijevanjem halala sa stanovišta filozofije, etike i nauke. Spektar ovog posmatranja fenomenologije halala, autor suočava sa izazovima modernog vremena i sagledavanjem

kvaliteta življenja u ovozemaljskom okruženju u skladu sa Božijim principima. Rad se zasniva na četiri univerzalna fenomenološka entiteta koji se razvijaju u kontekstu halala kao opšteg pogleda na svijet. Prvi je pravno-etički definiran smisao života koji emituje božanski nadahnute normativne sudove i vrijednosne sudove o socijalnoj, ekonomskoj i općenito antropološkoj pravdi. Drugi je medicinski pristup u kojem halal koncept obuhvata zdravlje, bolest i stanje između. Treći se manifestira kao Božanska milost, za koju islamski učenjaci kažu da se sastoji od stanja uma, radosti, tuge i svjetovne depresije. U četvrtom entitetu, halal spaja usmenu tradiciju i pisanu vjeru. Općenito, današnje razumijevanje halala predstavlja put ka renesansi fenomenologije duha islama, nudeći rješenja koja su u skladu sa ljudskom željom da se poštuje okoliš, uravnotežena prehrana i održava osjećaj vjerske pripadnosti. Dakle, filozofija halal nauke ne može se zasnivati na zapadnoj naučnoj misli, već na zaokruženim teološko-filozofskim pozicijama islama iz kojih se može napraviti "pozitivna analiza" i ponuditi normativni etički recepti za ono što bi trebalo biti i šta može biti. u skladu sa eshatološkom nagradom "dobiti oba svijeta".

Ključne riječi: etika halala, halal nauka, filozofija, stvarnost vremena, stanje duha.

SIMILARITIES AND DIFFERENCES BETWEEN THE HALAL STANDARD AND THE HACCP SYSTEM ACCORDING TO CODEX ALIMENTARIUS

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Abstract

Considering that the HALAL standard is very important at the global level because the market for HALAL certified products is large and constantly increasing for many reasons, like the benefits to human health and the increasing demands of customers. On the other hand, the HACCP (Hazard Analysis and Critical Control Point) system is a legal obligation, because the systemic approach of this concept is embedded in many legal documents dealing with the food industry, catering, tourism, etc. Both HALAL and HACCP use Good Manufacturing Practice (GMP) and Good Hygienic Practice (GHP), requiring the definition of critical points that must be under constant surveillance. Accordingly, the aim of the work is to show the similarities and differences in the implementation of HALAL and HACCP, either individually or in an integral form.

Key words: HALAL standard, HACCP, similarities, differences.

SLIČNOSTI I RAZLIČITOSTI IZMEĐU HALAL STANDARD I HACCP SISTEMA PREMA CODEX ALIMENTARIUS

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Sažetak

Uzimajući u obzir da je HALAL standard vrlo važan na globalnom nivou jer tržište HALAL certificiranih proizvoda je veliko i stalno se povećava iz više razloga, kao što su benefiti po zdravlje ljudi i sve veći zahtjevi kupaca. S druge strane, HACCP (Hazard Analysis and Critical Control Point) sistem je zakonska obaveza, jer je sistemski pristup ovog koncepta ugrađen u mnoge zakonske dokumente koji tretiraju oblast prehrambene industrije, ugostiteljstva, turizma itd. Oba i HALAL i HACCP koriste dobru proizvodnu praksu (GMP) i dobra higijenska praksa (GHP), traže definiranje kritičnih tačaka koje moraju biti pod stalnim nadzorom. Shodno navedenom, cilj rada je da se prikažu sličnosti i različitosti kod implementacije HALAL-a i HACCP-a, bilo pojedinačno bilo u integralnom obliku.

Ključne riječi, HALAL standard, HACCP, sličnosti, različitosti.

POGLAVLJE 5 || CHAPTER 5

ANALITIČKE METODE U IDENTIFIKACIJI HARAMA,
HALAL I SIGURNOST HRANA

ANALYTICAL METHODS IN HARAM IDENTIFICATION,
HALAL AND FOOD SAFETY

Urednici poglavlja || Chapter editors:

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APPLICATION OF MULTIPLEX PCR COUPLED WITH DNA STRIP FOR DETECTING FIVE NON-HALAL ANIMALS IN FOOD PRODUCTS

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Abstract

In the present study we developed a multiplex PCR-based technique coupled with DNA strip that can simultaneously and rapidly detect the presence of products from five types of animals. As an easy to use, portable technique, this method can replace techniques that require expensive instruments, reduce costs, and be used for on-site detection. This innovation focuses on the detection of contamination of halal foods with products from non-halal animals, including monkeys, dogs, rats, pigs, and cats. Upon amplification, the PCR products were detected by DNA strips tagged with complementary of the sequence of each non-halal target animal. The developed multiplex PCR and DNA strip showed 100% accuracy in target identification. It could detect and differentiate target DNA from five non-halal animals in a single assay with high specificity and sensitivity. This technique yielded a result visible to the human eye in 15 min, taking 90 min for the whole process. In addition, it can reduce the cost and time of analysis, which would be beneficial for the food industries. With the use of this technique, producers and consumers of halal foods can be assured of no non-halal animal contamination in raw materials and food products. Furthermore, this innovative technique can be employed as an important tool in the sample screening step to support halal certification, especially in the food exporting countries like Thailand.

Key words: multiplex PCR, DNA strip, non-halal animal, onsite detection, halal food.

PRIMENA MULTIPLEKS PCR-a SPOJENOG SA DNK TRAKOM ZA DETEKCIJU PET NE-HALAL VRSTA ŽIVOTINJA U PREHRAMBENIM PROIZVODIMA

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Sažetak

U ovoj studiji razvili smo tehniku zasnovanu na multipleks PCR u kombinaciji sa DNK trakom koja može istovremeno i brzo otkriti prisustvo proizvoda od pet vrsta životinja. S obzirom da je prenosiva i laka za upotrebu, ova metoda može zamijeniti tehnike koje zahtijevaju skupe instrumente, smanjiti troškove i koristiti za detekciju na licu mjesta. Ova inovacija se fokusira na otkrivanje kontaminacije halal hrane sirovinama od ne-halal životinja, uključujući majmune, pse, pacove, svinje i mačke. Nakon amplifikacije, PCR proizvodi su detektovani DNK trakama označenim komplementom sekvence svake ne-halal ciljane životinje. Razvijeni multipleks PCR i DNK traka su pokazali 100% tačnost u ciljanoj identifikaciji. Mogao bi otkriti i razlikovati ciljanu DNK od pet ne-halal životinja u jednom testu s visokom specifičnošću i osjetljivošću. Ova tehnika je dala rezultat vidljiv ljudskom oku za 15 minuta, uz 90 minuta za cijeli proces. Osim toga, može smanjiti troškove i vrijeme analize, što bi bilo korisno za prehrambenu industriju. Uz korištenje ove tehnike, proizvođači i potrošači halal hrane mogu biti sigurni da nema ne-halal sirovina od navedenih životinja u sirovinama i prehrambenim proizvodima. Nadalje, ova inovativna

tehnika može se koristiti kao važan alat u koraku skrining uzorka za podršku halal certificiranju, posebno u zemljama izvoznicama hrane kao što je Tajland.

Ključne riječi: multipleks PCR, DNK traka, nehalal životinja, detekcija na licu mjesta, halal hrana.

THE ACCEPTABLE LIMIT OF ETHYL ALCOHOL IN HALAL CERTIFIED PRODUCTS AND THE CONTEXT OF OIC/SMIIC 24

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Abstract

The discourse of ethyl alcohol has always been critical in Islamic Jurisprudence due to its capability of intoxication that has been held one of the solid reasons for the prohibition of an edible. This paper intends to elaborate ethanol and its acceptable minimum level in halal industry by describing BAC, the factors which determine BAC, halal industrial guidelines and different thoughts from the classical Islamic Jurisprudence highlighting the context of recently published OIC/SMIIC24 and the scholarly view of Imam Abū Ḥanīfa with respect to the sources of alcohol as a suggestion to the halal industry for the acceptance of ethanol in the multiple food and nonfood products. It also shall contain short introduction to ethanol, its history, uses, viewpoints of different Schools of Fiqh, the fact that how intoxication happened and the definition of BAC, alternatives to ethanol, example of food additives and their solubility and acceptable residues of naturally accrued ethanol in food products.

Key words: Ethanol, BAC, non-Halal, Najas, limit, Khamr, intoxication.

PRIHVATLJIVA GRANICA ETIL ALKOHOLA U HALAL SERTIFIKOVANIM PROIZVODIMA I KONTEKST OIC/SMIIC 24

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Sažetak

Diskurs o etilnom alkoholu je oduvijek bio kritičan u islamskoj jurisprudenciji zbog svoje sposobnosti opijanja, koja se smatra jednim od čvrstih razloga za zabranu konzumiranja. Ovaj rad ima za cilj da elaborira etanol i njegovu prihvatljivu minimalnu razinu u halal industriji opisujući BAC, faktore koji određuju BAC, halal industrijske smjernice i različita razmišljanja iz klasične islamske jurisprudencije, naglašavajući kontekst nedavno objavljenog OIC/SMIIC 24 i naučni stav imama Abū Ḥanīfe u pogledu izvora alkohola kao prijedlog halal industriji za prihvatanje etanola u više prehrambenih i neprehrambenih proizvoda. Također će sadržavati kratak uvod u etanol, njegovu povijest, upotrebu, gledišta različitih škola fikha, činjenicu da je došlo do intoksikacije i definiciju BAC-a, alternative etanolu, primjer aditiva u hrani i njihovu topljivost i prihvatljive ostatke prirodno nakupljenog etanola u prehrambenim proizvodima.

Ključne riječi: Etanol, BAC, Najas, Khamr, intoksikacija.

ANALYSIS OF ALCOHOL IN FOOD

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Abstract

The presence of alcohol in food is an important aspect of food quality and safety. Alcohol can be naturally occurring or added during food processing, and its presence can affect the sensory properties and shelf-life of food products. Accurate analysis of alcohol in food products is extremely important for compliance with regulations, and especially for compliance with Islamic dietary laws, known as Halal. For a food to be considered Halal, it must not contain any alcohol or alcohol-derived ingredients or other prohibited substances. Some products may contain small trace amounts of alcohol due to production processes, but these amounts are generally considered insignificant and are therefore considered Halal. It is essential to check the ingredient list and product labelling to determine if a food item meets Halal standards. In this review, an overview of the different analytical techniques used for the detection and quantification of alcohol in food are presented. These techniques include gas chromatography, high-performance liquid chromatography, mass spectrometry, and enzymatic assays. The advantages and limitations of each method, as well as their applications in food analysis are discussed.

Key words: alcohol in food, halal, gas chromatography, high-performance liquid chromatography, mass spectrometry, enzymatic assays.

ANALIZA ALKOHOLA U HRANI

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Sažetak

Prisustvo alkohola u hrani važan je aspekt kvaliteta i sigurnosti hrane. Alkohol se može prirodno pojaviti ili dodati tokom obrade hrane, a njegovo prisustvo može uticati na senzorna svojstva i rok trajanja prehrambenih proizvoda. Tačna analiza alkohola u prehrambenim proizvodima izuzetno je važna za poštivanje propisa, a posebno za usklađenost sa islamskim pravilima o ishrani, poznatim kao halal. Da bi se hrana bila halal, ne smije sadržavati alkohol ili sastojke koji potiču od alkohola ili druge zabranjene supstance. Neki proizvodi mogu sadržavati male količine alkohola u tragovima zbog proizvodnih procesa, ali se te količine općenito smatraju beznačajnim i stoga se smatraju halal. Neophodno je provjeriti listu sastojaka i označavanje proizvoda kako biste utvrdili da li hrana ispunjava halal standarde. U ovom pregledu dat je pregled različitih analitičkih tehnika koje se koriste za detekciju i kvantifikaciju alkohola u hrani. Ove tehnike uključuju plinsku hromatografiju, tečnu hromatografiju visokih performansi, masenu spektrometriju i enzimske testove. Razmatraju se prednosti i ograničenja svake metode, kao i njihova primjena u analizi hrane.

Ključne riječi: alkohol u hrani, halal, gasna hromatografija, tečna hromatografija visokih performansi, masena spektrometrija, enzimski testovi.

MICROBIOLOGICAL STATUS OF QURBANI SHEEP CARCASSES AFTER HOME SLAUGHTER

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Abstract

With the rise of the worldwide Muslim population, it is necessary to take steps to prevent foodborne illnesses during the slaughtering of animals at Eid-al-Adha. In Bosnia and Herzegovina, slaughtering is done at licensed slaughterhouse, but also at home, increasing the risk of contamination that can be dangerous and life threatening, especially for children, pregnant women or for older ill people. The sacrificed animals must be in good health, but the risk of pathogenic bacteria is still present, as they are commonly found on the skin and in the gastrointestinal tracks of the animals. However, little research has been done to determine the microbiological status of Qurbani carcasses. To gather this necessary data and determine the level of bacterial contamination, a microbiological examination of sheep's carcasses shortly after home slaughter was performed. The research was done in Visoko, Bosnia and Herzegovina, and the 30 samples were analyzed for presence of six different bacteria: *Salmonella spp.*, *Listeria spp.*, *E. coli*, *Enterobacteriaceae*, *Aerobic mesophilic bacteria* and *Staphylococcus spp.*, using ISO-certified methods. While *Salmonella* was not detected and the count of *Enterobacteriaceae* and *Aerobic mesophilic bacteria* was within the legally allowed limits, the detection of *Listeria spp.*, *E. coli*, and *Staphylococcus spp.* points to the need for more detailed testing of carcasses after slaughter. To assure the safety of Qurbani carcasses, it is necessary to focus more on preventative measures during home slaughter, as well as the education of people doing the home slaughtering.

Keywords: Qurbani, sheep, microbiological examination, bacteria, prevention

MIKROBIOLOŠKO STANJE TRUPOVA KURBANSKIH OVACA NAKON KUĆNOG KLANJA

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Sažetak

Sa porastom muslimanske populacije širom svijeta, neophodno je poduzeti korake da se spriječe bolesti koje se prenose hranom tokom klanja životinja na Kurban-bajrama. U Bosni i Hercegovini klanje se obavlja u ovlaštenim klaonicama, ali i kod kuće, čime se povećava rizik od kontaminacije koja može biti opasna po život, posebno za djecu, trudnice, starije i bolesne osobe. Žrtvovane životinje moraju biti dobrog zdravlja, ali rizik od patogenih bakterija je i dalje prisutan, jer se one obično nalaze na koži i u gastrointestinalnom traktu životinja. Međutim, malo je istraživanja urađeno da bi se utvrdio mikrobiološki status kurbanskog mesa. Da bi se prikupili ovi neophodni podaci i utvrdio nivo bakterijske kontaminacije, izvršeno je mikrobiološko ispitivanje ovčijih trupova ubrzo nakon kućnog klanja. Istraživanje je obavljeno u Visokom, Bosna i Hercegovina, a 30 uzoraka analizirano je na prisustvo šest različitih bakterija: *Salmonella spp.*, *Listeria spp.*, *E. coli*, *Enterobacteriaceae*, *aerobne mezofilne bakterije* i *Staphylococcus spp.*, koristeći ISO certificirane metode. Dok *salmonela* nije otkrivena, a broj

Enterobacteriaceae i *aerobnih mezofilnih bakterija* je bio u zakonski dozvoljenim granicama, detekcija *Listeria spp.*, *E. coli* i *Staphylococcus spp.* ukazuje na potrebu detaljnijeg ispitivanja trupova nakon klanja. Da bi se osigurala sigurnost kurbanskog mesa, potrebno je više pažnje posvetiti preventivnim mjerama tokom kućnog klanja, kao i edukaciji ljudi koji obavljaju kućno klanje.

Ključne riječi: Kurban, ovce, mikrobiološki pregled, bakterije, prevencija.

SUSTAINABLE HALAL FOOD SAFETY

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Abstract

Halal food refers to a brand value that reflects the production philosophy and commercial ethics of a believing person and represents the highest quality in food. Sustainability is a worldwide concern that covers all aspects of human life, including economic, environmental, and social aspects. Health uncertainty of food produced with today's technologies, reliability of halal food documentations and lack of consensus among national and international certification organizations are some critical issues to be settled. Instead of common standards, different standards are generally used in halal quality certification, and there is a lack of relationship or communication with healthy food control authorities. Today, where food production and trade are globalized, halal food safety and sustainability, which satisfies consumer lifestyle preferences and is a definite strategy adopted on international platforms, is gaining increasingly important. Sustainable halal food safety, by augmenting Islamic values such as cleanliness, healthy, safety, nutrition, quality, animal rights, ethics, justice, environmental friendliness, consumer focus, combating scarcity and food waste, and fair trade, guarantees safe and healthy products from farm to table. For sustainable halal food safety, it is imperative to integrate multiple disciplines such as social responsibility, economy, health, environmental science, management and politics and Islamic law. The effectiveness of halal certification systems must be increased by using new technologies at every step of the supply chain. It is imperative that studies related to the sustainability of healthy and safe halal food, which are relatively broad and complex and cannot be explained with a single scientific field, should be handled with interdisciplinary and multidisciplinary approaches.

Key words: Islamic law, halal food, food safety, sustainability, halalentayyiben.

ODRŽIVA SIGURNOST HALAL HRANA

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Sažetak

Halal hrana se odnosi na vrijednost robne marke koja odražava proizvodnu filozofiju i komercijalnu etiku osobe koja vjeruje i predstavlja najviši kvalitet hrane. Održivost je globalna briga koja pokriva sve aspekte ljudskog života, uključujući ekonomske, ekološke i socijalne. Zdravstvena nesigurnost hrane proizvedene današnjim tehnologijama, pouzdanost dokumentacije o halal hrani i nedostatak konsenzusa

među nacionalnim i međunarodnim organizacijama za sertifikaciju su neka kritična pitanja koja treba riješiti. Umjesto zajedničkih standarda, u sertifikaciji halal kvaliteta uglavnom se koriste različiti standardi, a postoji nedostatak odnosa ili komunikacije sa tijelima za kontrolu zdravstvene ispravnosti hrane. Danas, gdje su proizvodnja i trgovina hranom globalizirani, sigurnost i održivost halal hrane, koja zadovoljava životne preferencije potrošača i predstavlja definitivnu strategiju usvojenu na međunarodnim platformama, dobiva sve veći značaj. Održiva halal sigurnost hrane, povećanjem islamskih vrijednosti kao što su čistoća, zdravlje, sigurnost, prehrana, kvalitet, prava životinja, etika, pravda, ekološka prihvatljivost, fokus na potrošača, borba protiv nestašice i rasipanja hrane, te poštena trgovina, jamči sigurne i zdrave proizvode od farme do stola. Za održivu halal sigurnost hrane, imperativ je integrirati više disciplina kao što su društvena odgovornost, ekonomija, zdravstvo, nauka o okolišu, menadžment i politika, te islamsko pravo. Efikasnost sistema halal certifikacije mora se povećati korištenjem novih tehnologija na svakom koraku lanca snabdijevanja. Imperativ je da se studije koje se odnose na održivost zdrave i sigurne halal hrane, koje su relativno široke i složene i ne mogu se objasniti jednim naučnim poljem, treba obraditi interdisciplinarnim i multidisciplinarnim pristupima.

Ključne riječi: islamsko pravo, halal hrana, sigurnost hrane, održivost, halal i tayyib.

FOOD SAFETY AND WHOLESOMENESS IN HALAL CERTIFIED PRODUCTS

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Abstract

Feeding on 'good things' (tayyibat) implies the effort of every believer to feed according to the model of the Prophet Muhammad (salla'Llahualayhiwassalam). Therefore, this condition cannot be traced back to a few analytical parameters alone. However, modern certification schemes and accreditation standards require halal certification bodies to adopt parameters to define what can be considered a healthy and pure food. What are the tools and challenges to ensure the quality of a halal food product in the modern food industry in the western world? As far as food safety is concerned, there are well-established tools such as reference to ISO 22000 or the HACCP protocol. The issue of the wholesomeness and genuineness of halal products is more complex. Halal Italia takes into account the EFSA (European Food Safety Authority) guidelines and some parameters expressed by the Organic Certification. There are, however, specific problems with halal certification regarding food quality and wholesomeness. While, on the one hand, the high quality standards of the Italian food industry are an added value, on the other hand, halal requirements clash with certain fixed rules of production processes established by food technologies. Some recurring difficulties faced with Italian companies concern the substitution of haram raw materials with halal raw materials that guarantee the same organoleptic performance and 'quality of origin' according to PGI (Protected Geographical Indication). Other difficulties relate to the acceptance of certain additives which are not basically critical for halal compliance, but their use in specific situations may not be healthy.

Key words: healthy, genuineness, Italian quality of origin, additives, raw materials.

SIGURNOST I KORISNOST HRANE U HALAL CERTIFIKOVANIM PROIZVODIMA

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Abstract

Hranjenje 'dobrim stvarima' (tayyibat) podrazumijeva napor svakog vjernika da se hrani po uzoru na Poslanika Muhammeda (salla'Llahualayhiwassalam). Stoga se ovo stanje ne može pratiti samo do nekoliko analitičkih parametara. Međutim, moderne šeme certificiranja i standardi akreditacije zahtijevaju od halal certifikacijskih tijela da usvoje parametre kako bi definirali šta se može smatrati zdravom i čistom hranom. Koji su alati i izazovi da se osigura kvalitet halal prehrambenog proizvoda u modernoj prehrambenoj industriji u zapadnom svijetu? Što se tiče sigurnosti hrane, postoje dobro uspostavljeni alati kao što je referenca na ISO 22000 ili HACCP protokol. Pitanje ispravnosti i originalnosti halal proizvoda je složenije. Halal Italia uzima u obzir smjernice EFSA (Evropske agencije za sigurnost hrane) i neke parametre izražene organskim certifikatom. Postoje, međutim, specifični problemi sa halal certifikacijom u pogledu kvaliteta i ispravnosti hrane. Dok su, s jedne strane, visoki standardi kvaliteta italijanske prehrambene industrije dodatna vrijednost, s druge strane, halal zahtjevi su u suprotnosti sa određenim fiksnim pravilima proizvodnih procesa utvrđenim prehrambenim tehnologijama. Neke ponavljajuće poteškoće sa kojima se suočavaju italijanske kompanije odnose se na zamjenu haram sirovina sa halal sirovinama koje garantuju iste organoleptičke performanse i 'kvalitet porijekla' prema PGI (Zaštićena geografska oznaka). Ostale poteškoće se odnose na prihvatanje određenih aditiva koji u osnovi nisu kritični za halal usklađenost, ali njihova upotreba u određenim situacijama možda nije zdrava.

Ključne riječi: zdravo, originalnost, italijanski kvalitet porijekla, aditivi, sirovine.

THE INFLUENCE OF THE HALAL CONCEPT ON THE MICROBIOLOGICAL CORRECTNESS OF MEAT AND MEAT PRODUCTS

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Abstract

Halal food is permissible food for Muslims. Whether something will be halal largely depends on the primary production process as well as processing, which must be in accordance with halal standards. Production chains must have a halal certificate, and final products must be marked with the halal logo. Halal food safety criteria are largely in line with the health criteria of the HACCP concept. Therefore, the aim of this paper was to examine the microbiological status of meat and meat products in establishments with implemented Halal and HACCP concept and to compare them with establishments that are not certified, i.e. in which the specified control concepts are not implemented. For this purpose, a total of 600 (300+300) samples of meat and meat products from two production chains were analyzed in accordance with international and national standards. The largest number of positive samples came from facilities without an implemented Halal concept with a total number of aerobic mesophilic bacteria (21/300, 7%), *Listeria monocytogenes* (6/300, 2%), *Escherichia coli* (17/300, 5.66%), *Staphylococcus aureus* (16/300,

5.33%), while Salmonella and Clostridium were not isolated. The application of Halal criteria for food in combination with the HACCP concept contributes to better microbiological correctness of products in the Halal meat industry.

Key words: halal concept, meat industry, microbiological integrity of products.

UTICAJ HALAL KONCEPTA NA MIKROBIOLOŠKU ISPRAVNOST MESA I MESNIH PRERAĐEVINA

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Sažetak

Halal hrana je dozvoljena hrana za muslimane. Da li će nešto biti halal u velikoj mjeri zavisi od primarnog procesa proizvodnje kao i prerade što mora biti u skladu sa halal standardima. Proizvodni lanci moraju imati halal certifikat, a finalni proizvodi moraju biti označeni halal logom. Kriterijumi bezbjednosti halal hrane su u velikoj mjeri u skladu sa zdravstvenim kriterijima HACCP koncepta. Stoga je cilj ovog rada bio ispitati mikrobiološki status mesa i mesnih prerađevina u objektima sa implementiranim Halal i HACCP konceptom i uporediti ih sa objektima koji nisu certificirani, tj. u kojima nisu implementirani navedeni koncepti kontrole. U tu svrhu analizirano je ukupno 600 (300+300) uzoraka mesa i mesnih prerađevina iz dva proizvodna lanca u skladu sa međunarodnim i nacionalnim standardima. Najveći broj pozitivnih uzoraka poticao je iz objekata bez implementiranog Halal koncepta sa ukupnim brojem aerobnih mezofilnih bakterija (21/300, 7%), *Listeria monocytogenes* (6/300, 2%), *Escherichia coli* (17/300, 5.66%), *Staphylococcus aureus* (16/300, 5.33%), dok *Salmonella* i *Clostridium* nisu izolovane. Primjena Halal prehrambenih kriterija za hranu u kombinaciji sa HACCP konceptom doprinosi boljoj mikrobiološkoj ispravnosti proizvoda u industriji Halal mesa.

Ključne riječi: halal koncept, higijenska ispravnost proizvoda, mikrobiološka sigurnost, legislativa

MICROBIOLOGICAL CORRECTNESS OF FISH WITH REFERENCE TO *Listeria Monocytogenes* IN THE CONTEXT OF IMPORTANCE TO HALAL PRODUCTION

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Abstract

The finding of microorganisms, especially pathogens, in food determines the correctness of food and the possibility of using it in human nutrition. According to the current legislation of Bosnia and Herzegovina,

food of animal origin are considered microbiologically defective if they contain an impermissible number of pathogens, among which *Listeria monocytogenes* occupies a special place in the context of public health. Listeriosis in humans is characterized by gastrointestinal disorders, the occurrence of meningitis and miscarriages in pregnant women. The aim of the research is to examine the prevalence and seasonality of *Listeria monocytogenes* in rainbow trout (*Oncorhynchus mykiss*) in order to confirm the halal quality of the product. In the production and processing of fish, critical control points were monitored and the presence of *Listeria monocytogenes* was determined. A total of 320 samples of rainbow trout sampled at different stages of production and processing were analyzed, using microbiological methods according to the international standard BAS EN ISO 11290-1/A1:2005. The total number of rainbow trout samples where *Listeria monocytogenes* was detected was 3,12%. Prevention includes checking the status of water and food that consume, as well as work and production hygiene. It is necessary to avoid cross-contamination, one of the main ways of contamination in production. Fish contaminated with pathogens, such as *Listeria monocytogenes*, is not allowed for human consumption due to its harmfulness to human health, and therefore such fish does not meet the criteria of a halal product.

Keywords: halal quality, *Listeria monocytogenes*, rainbow trout.

MIKROBIOLOŠKA ISPRAVNOST RIBA SA OSVRTOM NA *Listeria monocytogenes* U KONTEKSTU ZNAČAJA NA HALAL PROIZVODNJU

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Sažetak

Nalaz mikroorganizama, patogena u hrani određuje ispravnost hrane i mogućnost korištenja u ljudskoj ishrani. Prema važećem zakonodavstvu Bosne i Hercegovine, namirnice animalnog porijekla smatraju se mikrobiološki neispravnim ako sadrže nedozvoljeni broj patogena, među kojima u kontekstu javnog zdravlja posebno mjesto zauzima *Listeria monocytogenes*. Listeriozu kod ljudi karakterišu gastrointestinalni poremećaji, pojava meningitisa i pobačaji kod trudnica. Cilj istraživanja je ispitati zastupljenost i sezonalnost *Listeria monocytogenes* u kalifornijskoj pastrmci (*Oncorhynchus mykiss*) u svrhu potvrde halal kvaliteta proizvoda. U proizvodnji i preradi ribe praćene su kritične kontrolne tačke i utvrđeno je prisustvo *Listeria monocytogenes*. Analizirano je 320 uzoraka kalifornijske pastrmke uzorkovane u različitim fazama proizvodnje i prerade, uz korištenje mikrobioloških metoda prema standardu BAS EN ISO 11290-1/A1:2005. Ukupan broj uzoraka kalifornijske pastrmke kod kojih je otkrivena *Listeria monocytogenes* iznosi 3,12%. Prevencija uključuje provjeru stanja vode i hrane koju ribe konzumiraju, kao i higijenu rada i proizvodnje. Potrebno je izbjeći unakrsnu kontaminaciju, jedan od osnovnih načina kontaminacije u proizvodnji. Riba koja sadrži patogene, među kojima je i *Listeria monocytogenes*, nije dozvoljena za ljudsku ishranu zbog štetnosti po zdravlje ljudi, te stoga takva riba ne ispunjava kriterije halal proizvoda.

Ključne riječi: halal kvaliteta, kalifornijska pastrmka, *Listeria monocytogenes*.

CIJELI RADOVI || FULL PAPERS

**BOOK OF ABSTRACTS AND PAPERS
FROM THE CONGRESS ON HALAL QUALITY**

Creating A Halal Tourism Brand In An Unconventional Market: The Barbados Story

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ABSTRACT

Keywords:

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tourism destination.*

Barbados, the world's newest Republic (2021), is the most easterly island of the Caribbean chain of islands that stretches from Bahamas in the north to Trinidad in the south. The island is among the more developed and economically stable countries in the region. Year-round sunshine, white sandy beaches, and turquoise crystal-clear waters makes Barbados a favored destination for tourists from North America, the United Kingdom and Europe. With a population of just around 300,000 persons, Barbados recorded 3 times that number with 966,000 tourists in 2019. Despite its attractiveness as a tourism destination and in spite of the presence of Muslims (1% of population) on the island for over a century, Barbados was not considered as a destination for Muslim travelers and halal tourism was non-existent. But that is changing. As the increasing number of Muslim travelers seek out newer experiences and uncommon locations for halal tourism, Barbados is positioning itself to become a major player in the halal tourism arena, utilizing its existing resources, years of expertise in the conventional tourism industry and leveraging its local Muslim community, their institutions, culture, heritage, and legacy to attract Muslim tourists from across the globe. This paper will explore how Barbados, an unconventional market for halal tourism, through awareness, sensitization and committed goals is creating a halal tourism brand for itself, the first of its kind in the Caribbean.

1. Introduction

The Caribbean archipelago stretches from the islands of the Bahamas in the north to Trinidad in the south, the entire region, often referred to as the West Indies.

Tourism is one of the Caribbean's major economic sectors, with 30 million visitors contributing \$59 billion towards the area's gross domestic product in 2019, which represented 14% of its total GDP. It is often described as, "the most tourism-dependent region in the world". The infrastructure of Caribbean countries is set up almost exclusively to service the needs of visitors and tourists.

The island of Barbados in the Caribbean ranks amongst the most sought-after destinations for tourists from the United Kingdom, Europe and North America. For years, the Government of Barbados has invested heavily in building its tourism brand. The tourism sector represents **17.5%** of GDP according to the Central Bank of Barbados. The World Travel and Tourism Council (WTTC) estimates the total contribution of tourism to be around 31% of GDP, supporting 33% of jobs. As a highly tourism dependent country, the economy will be negatively impacted by any reduction in tourism, which directly accounts for a large share of economic output and employment.

For some, Islam and Muslims are a recent phenomenon in the Caribbean. For many travelers they aren't even aware of the presence of Muslims in this undisputed breathtaking part of the world. The reality however is that the presence of Muslims stretches far back, much further than many would imagine. Dr. Abdullah Hakim Quick in his book "Deeper Roots" makes the point "...the history of Islam and Muslim peoples in the Caribbean stretches back over one thousand years, pre-dating European contact by over six centuries...". Today, Muslim communities are found on all the major islands and in Barbados Muslims represent about 1% of the total population of just around 300,000.

That solid infrastructure, combined with the increasing availability of halal food; hijab-friendly amenities; prayer facilities; family friendly activities and a focused effort coupled with more investment in the 'halal brand', will make it easier and more enjoyable for Muslims to travel to Barbados.

2. The Muslim History and Presence

Muslims have been part of the Caribbean for centuries. Before Christopher Columbus and the Europeans came and most certainly after. An estimated 30% of the enslaved Africans forcibly brought across the Atlantic by European slave traders were Muslim. They were stripped of their faith and identity. Some managed to escape the horrific practices of slavery and fought against its cruelty but by and large, most lost their identities and their religion. Muslims then arrived in larger numbers as indentured servants or as economic migrants, most coming from the Indian sub-continent and in the case of Suriname also from Indonesia.

Today, Muslims are found on almost every island of the 40+ inhabited islands that make up the Caribbean. There is an estimated population of a half a million Muslims in the region and some 500 mosques. Suriname, a country in South America but linked historically, culturally, and linguistically to the Caribbean boasts the highest percentage of Muslims for a single country in the Western Hemisphere; approximately 15-20% of its population is Muslim.

The beauty of this region is matched by the beauty and friendliness of its people. Islam has flourished in this part of the world and has been accepted by the wider society and its respective governments as an integral part of the development of the Caribbean.

Barbados, the most easterly island of the chain of islands, has around 3000 Muslims. Apart from evidence that suggest the presence of Muslims among the enslaved Africans brought to the island by the English colonizers, the first known Muslim came to the island around 1910. He came from Bengal in India. Subsequently, throughout the 20th century Muslims from the Indian sub-continent came to Barbados as economic migrants and remained here. They set up mosques and other Islamic institutions catering to the needs of the Muslim community. The two main mosques in the capital city, Bridgetown, are over 65 years old. Today, five main mosques and several smaller places of prayer can be found across the island. Additionally, an Islamic school, Muslim burial spaces at the cemeteries and several social service Muslim organizations have been established to cater for the community. Additionally, Muslims have been entrepreneurs on the island setting up several types of businesses. In recent years these businesses have included restaurants and food-catering. These food ventures are all halal.

Barbados, since independence in 1966, maintains a welcoming environment for all cultures, faiths and identities. Muslims enjoy religious freedoms on the island and are free to practice their religious obligations without any challenges.

The history and heritage of Muslims in Barbados and by extension the Caribbean, as well as the culture and legacy of the community are all ingredients in building out a halal tourism brand for Barbados.

3. The Halal Tourism Brand

Barbados is certainly an unconventional market when one examines halal tourism and the practices of Muslim tourists over the years. The markets that traditionally have been attractive to Muslim travelers have been places where there are majority Muslim populations offering halal foods and other amenities, places with a long history and heritage of Islam. Apart from these countries, several Asian countries, including Thailand and Vietnam have also featured high on the list of favored destinations for the Muslim travelers. Countries in the Americas/western side of the Atlantic have not traditionally made the list of favored places for halal tourism.

Barbados and the Caribbean islands by extension, were seen as a place of joy and leisure and only pleasure seekers of sun, sea and sandy beaches were attracted to the region. That

perception has changed to some extent, but the Muslim traveler has also changed. The Muslim tourist is also seeking out new places and experiences and will visit if their halal needs are met.

Soumaya Hamdi at the 2018 World Halal Summit stated: *“The Muslim travel market is predicted to reach 156 million travelers and be worth \$200bn by 2020, according to industry specialist CrescentRating. Over the last ten years, the leaders in this market have primarily been Muslim-majority countries that are already able to service the basic needs of Muslim travelers. This market-dominance has however started to shift, with more non-OIC (Organization for Islamic Cooperation) destinations beginning to provide competition.”*

Safdar Khan, Division President, Southeast Asia, Mastercard was quoted, in an article titled ‘Muslim Gen Z travelers seek culture, sustainability in travel’ (Nath 2023) saying: *“We’ve seen that all over the world, consumers are making up for the lost time in travel due to the challenges over the last few years. They are enthusiastically wanting to visit new places and discover new experiences while keeping sustainability top of mind, and this demand will influence consumer choice and spend significantly in 2023.”*

Our findings in Barbados have been exactly as predicted. Prior to the Covid pandemic in early 2020 Barbados was receiving increasing numbers of queries regarding the availability of halal products and services for Muslim tourists. This significant increase in requests prompted the start of our company the ‘Barbados Halal Experience’ on the island a few years ago.

This company is the first of its kind in Barbados and the Caribbean region. With our presence via website, Instagram and Facebook we experienced a manifold increase in requests from Muslim travelers who wanted to visit Barbados as tourists.

Many of the requests that came in indicated that they were not aware of the presence of Muslims in this part of the world and were surprised and happy to learn that Muslims live here, and halal tourism services are available.

Our findings also reveal that many of the requests were coming from travelers who already visited several of the well-known halal tourism destinations in OIC countries and were looking for different experiences in new places but wanted it to be Muslim friendly.

In responding to the increasing demand for halal tourism services we sought to sensitize the tourism sector to the potential for halal tourism

and to what was necessary to be done to cater to the Muslim tourist.

We met with several of the tourism agencies, governmental and non-governmental and we organized and participated in training sessions to help build the halal brand in Barbados and the region.

Our work helped create greater awareness of the halal tourism opportunities and opened the door for us to be part of the tourism discussion and developmental plans for the country and for the Caribbean.

During the Covid-19 pandemic Caribbean tourism was almost totally decimated. But the recovery signs are extremely heartening post Covid-19. And ‘halal tourism’ for this region can be considered as one of those extremely successful and favored champions for recovering lost revenue.

In May 2021 a new National Tourism Marketing Committee (NTMC) was established under the Barbados Tourism Marketing Inc. (BTMI) to focus on the strategic marketing of niche tourism product offerings. Among the niche sub-categories of tourism identified to be targeted was halal tourism. This signaled that our work in bringing about awareness to halal tourism was resonating with the responsible government agencies in Barbados.

Barbados thrust into the halal tourism market comes at the right time for the island’s main industry and income generator. Recognizing what is becoming well known: “There is a growing awareness among Muslim travelers about the availability of halal tourism services, as well as the importance of adhering to Islamic principles while traveling. This has led to a rise in demand for halal-certified hotels, restaurants, and other travel-related services. Further, the growing middle class in Muslim-majority countries has led to a rise in disposable incomes, which has resulted in more Muslims being able to afford international travel.” (<https://www.openpr.com/news/2967826/global-halal-tourism-market-size-is-expected-to-reach-us-341-4>).

4. Conclusion

The benefits of Barbados, an unconventional destination for halal tourism promoting itself as such can be summarized as follows:

1. The Caribbean unspoiled beauty and attractiveness. This reality is the main reason why millions of travelers from all parts of the world have the region on their

'bucket-list' of places to visit. Many visitors will visit the region every year. This beauty and experience can be shared with Muslim tourists who wish the halal services.

2. **Tourism Infrastructure.** Tourism is the main source of the income for most of the countries in the Caribbean, including Barbados. Therefore, the infrastructure of Barbados is set up almost exclusively to service the needs of visitors and tourists. The Government invests heavily in the tourism sector and rely heavily on the returns of income that is derived from visitors and travelers. Barbados is experienced with many years of success in tourism. Adding halal tourism to the developmental plans will augur well and contribute in a significant way to increasing financial returns from this sector.
3. **Muslim friendly and enabling environment.** The Caribbean has a long history of Islam and Muslims in this region. Muslims enjoy freedom of practice of their faith and do not face any discrimination. Halal foods are easily available and access to halal services are also readily available. Along with the beauty of the region, year-round sunshine, white sands and blue sea, the Islamic heritage in this part of the world is rich and the stories are many that can lend positively to the experience of Muslim visitors. Heritage tourism, eco-tourism, sports tourism are all part of the offerings that Muslims travelers can benefit from in choosing this region to visit.
4. **Investment possibilities.** The Caribbean's tourism sector post Covid will have significant potential for investment. The opportunity for investing in Halal tourism in this region will be one of those areas that can be rewarded handsomely. The demand is there and what is required is the ability to meet this increased demand with the required halal services. Governments are extremely favorable to investments in the tourism sector that brings positive returns not only to the investors but also to the country and its people. Tourism income benefits those directly involved or employed in the sector as well as those that are not directly involved as tourist spend permeates the entire society.
5. **Benefit to Caribbean Muslim communities.** Building halal tourism in the Caribbean will significantly benefit Muslims of this region. It will bring more demand for halal foods and services which ultimately can be

sourced from Muslim-owned businesses and individuals in that field. Additionally, halal tourism can build the profile of Muslim communities in the region who will be contributing in the development and enhancement of the respective country's income and progress.

The increased financial empowerment amongst generations of Muslims travelers is enabling them to travel more, and to expect more from the travel market. Being able to see and connect with the world online – particularly through social media – has exposed Muslim travelers to the opportunity to explore the world more widely. The provision of halal food, prayer facilities, family-friendly activities have been gamechangers in the travel market over the last decade and certainly so in the Caribbean region. With support from halal travel service providers, this could be the phase that sees Muslim-friendly travel to the Caribbean and Barbados in particular progress rapidly. Barbados' story in halal tourism is unfolding and is an example that can be followed.

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Stvaranje brenda halal turizma na nekonvencionalnom tržištu: Barbados priča

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SAŽETAK

Ključne riječi:

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Barbados, najnovija republika na svijetu (2021.), najistočnije ostrvo karipskog lanca ostrva koje se proteže od Bahama na sjeveru do Trinidada na jugu. Ostrvo spada među razvijenije i ekonomski stabilnije zemlje u regionu. Sunce tokom cijele godine, bijele pješčane plaže i tirkizno kristalno čisto more čine Barbados omiljenom destinacijom za turiste iz Sjeverne Amerike, Ujedinjenog Kraljevstva i Evrope. Sa populacijom od samo oko 300.000 ljudi, Barbados je 2019. godine zabilježio 3 puta veći broj od 966.000 turista. Uprkos svojoj atraktivnosti kao turističke destinacije i uprkos prisustvu muslimana (1% stanovništva) na ostrvu više od jednog veka, Barbados se nije smatrao destinacijom za muslimanske putnike, a halal turizam nije postojao. Ali to se mijenja. Kako sve veći broj muslimanskih putnika traži novija iskustva i neuobičajene lokacije za halal turizam, Barbados se pozicionira da postane glavni igrač u areni halal turizma, koristeći svoje postojeće resurse, godine stručnosti u industriji konvencionalnog turizma i koristeći svoje lokalne muslimane zajednice, njihove institucije, kulturu, naslijeđa i tekovine kako bi privukli muslimanske turiste iz cijelog svijeta. Ovaj rad će istražiti kako Barbados, nekonvencionalno tržište za halal turizam, kroz svijest, senzibilizaciju i posvećene ciljeve stvara za sebe brend halal turizma, prvi te vrste na Karibima.

**BOOK OF ABSTRACTS AND PAPERS
FROM THE CONGRESS ON HALAL QUALITY**

Halal awareness in the OIC and non-OIC countries

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ABSTRACT

The fundamental understanding of the halal has undeniably helped Muslim consumers in taking halal to greater awareness in the last few decades. In the globalization era, halal has been upgraded from its traditional understanding to the modern era. Halal Awareness refers to the understanding and recognition of the Islamic dietary laws and regulations related to food and beverages, cosmetics, pharmaceuticals, travel & tourism and medical tourism.

For a Muslim consumer, halal foods and drinks mean that the products have met the requirements laid down by the Shariah law whereas, for a non-Muslim consumer, it represents the symbol of hygiene, quality and safety product when produced strictly under the Holistic Halal Assurance Management System.

The level of awareness about halal food and product consumption among Muslims is gaining impetus in OIC (Organisation of Islamic Cooperation) and Non-OIC countries. In OIC countries, educational exposure can be used to raise people's awareness about halal lifestyle. In the Non-OIC Countries, lack of transparency confuses Muslim consumers whether the products are complying with their halal definition. For instance, Muslim consumers don't need to be taught what Halal is but they need to be informed about the traceability and ingredients of products.

Halal Awareness is important for both OIC and non-OIC countries, as it promotes a better understanding of Islamic dietary laws and regulations, and ensures that the food and drink consumed by the Muslim community is compliant with Islamic law. The growing demand for Halal products and the increase in Halal certification organizations in non-OIC countries is a positive development that will help to increase the availability of Halal products and promote Halal Awareness globally.

1. Opening Words

After COVID-19, which was spread by eating a non-halal animal bat in Wuhan, and till today it has attacked around 200 countries, *Halal* products are now discussed globally because halal foods are said to be associated with hygiene and health. With time, consumers

became very concerned and aware of what they eat. The knowledge and sensibility among consumers are key elements in their buying opinion of products. The concept of Halal is now generating serious attention in the worldwide market and consumers are assured before consumption that the components in the products are approved and safe.

2. The growing interest of Halal in the World

Halal is an Arabic word meaning permissible or lawful. The theory of halal came from ISLAM and this religion is followed by almost 23% of the world's population. Muslims take guidance on every matter from the divine book, the Holy Quran, and the principles of the Prophet (P.B.U.H), the Sunnah. Anything permissible for consumption or practice in our daily life is referred to as Halal.

God instructs Muslims and all of mankind to consume Halal foods.

"O mankind! Consume of that which is permitted and hygienic and follow not the footsteps of the devil. Lo! He's an open enemy of you." (2:168).

Over the last decade, Halal has gained worldwide scope, it is not only restricted to the slaughtering of animals but also offers commodities of superior attributes, that meet the increasing demands of the concerned consumers. According to the 2020 report, nearly US\$2.2 trillion were used by Muslim countries in the food, pharmaceutical, and lifestyle sector in 2018.

3. Halal – A lifestyle!

Halal is a lifestyle consisting of Halal food and beverages, halal cosmetics and personal care, halal tourism and accommodation, Islamic banking and finance textile and modest fashion etc.

4. Halal Food

In the past few years, massive progress has been evaluated in the Halal Food sector through technology and the development of halal hubs. Applications are connecting customers with halal eateries and brands. Everything now is just a TOUCH away! And this feature has been greatly used in the COVID-19 pandemic.

UAE and China have an agreement of \$1 billion on a large scale, to open a food processing plant in Dubai.

Indonesia aims to launch an \$18 million Halal Lifestyle District.

In 2018, an estimated amount on food and beverage spent by Muslims was \$1.4 trillion and it is expected to reach \$2.0 trillion by 2024.

5. Halal Pharmaceuticals:

The Halal Pharmaceutical market is ready especially in Malaysia, Indonesia and South Korea for major development as farsighted organizations are investing resources and gaining halal certification.

6. Islamic Banking and Finance:

Rapid changes have been noticed in the Islamic Finance Market not just in Muslim but also in non-Muslim countries in the past few years. Sukuks (Islamic bonds) are also being issued by the government and companies including green sukuks showing significant growth in the economy. This growth is mostly coming from Indonesia and Turkey.

7. Halal Cosmetics

Halal cosmetic is another area for growth. E-commerce retailers are now increasing offers and attracting investments. New brands are launching. India was the leading Muslim cosmetic consumer by using about 6 billion U.S dollars in 2019 followed by Indonesia. In 2018, Muslims spent on Halal cosmetics was \$64 billion in 2018 and it is expected to reach \$95 billion by 2024.

8. Modest Fashion

In this market, new brands are emerging and uplifting interest in online portals. A New York based fashion brand named "Haut Hijab" is now the first ever digital-native Muslim cultural lifestyle brand. In 2018, an estimated amount of apparel and footwear by Muslims was worth \$283 billion and it is expected to reach \$402 billion by 2024.

9. Halal media and recreation

In the present COVID-19 world, media plays the role of the most powerful influencer around the globe. It greatly increases awareness among the masses. The best example is Netflix, which is tremendously popular among youth these days. This platform is creating new content to attract Muslim viewers and numerous other platforms also developed Islamic Cultural Values.

10. Muslim-Friendly Tourism

Muslim-Friendly countries welcome Muslim explorers. These countries have some facilities and provide convenient options like food prayer or even privacy in accommodation.

According to The Global Islamic Economy Report (2023), the ranking of Muslim Friendly traveling countries are as follows

1. Malaysia is on the top
2. Then comes UAE
3. Saudi Arabia
4. Indonesia
5. Turkey
6. Singapore
7. United Kingdom
8. South Africa
9. Azerbaijan
10. Thailand

The Muslim-friendly travel industry is now more boundless than at any other time. Majority Non-Muslim nations are too progressively showcasing their countries to Muslims.

- For instance, Japan promised to give a Muslim-friendly environment in the 2020 Tokyo Olympics.

OIC government is planning to support the travel industry which is boosting further interest in the area.

- Saudi Arabia is expecting around \$20 billion through 2035 for its designed al-Ula project.
- Turkey, Malaysia and Indonesia are now more pushed for the development of a Muslim-friendly travel industry.
- The Indonesia Muslim Travel Index (IMTI), incorporated with MasterCard and Crescent Rating in late 2018.
- A Muslim-friendly hotel recognition initiative in July 2019 was introduced by Malaysia's Islamic Tourist Center.

Through Muslim Friendly Travel, OIC can experience 1% boost in GDP as a **Government Opportunity** and as **Business Opportunity** over a billion dollars can be generated by business units in revenue across Muslim Friendly Travel.

11. Halal Awareness in Organization of Islamic Countries (OIC)

After the United Nations, **The Organization of Islamic Cooperation (OIC)** is the second largest organization with a membership of 57 states spread over four continents. It was first established on September 25, 1969.

The organization is the aggregate voice of the Muslim world. Its objective is to defend and secure the interests of the Muslim world in the soul of advancing global harmony.

The Muslim Population is approaching 2.1 billion and is expected to account for 30 of the world's population by 2030. The estimated Muslim Population of OIC countries is 1.3 billion and the religious beliefs of Muslims living in the OIC countries lead them to differentiate between halal and haram. Muslims with high religiosity always look for products with the Halal logo. The Halal logo plays a vital role in the Muslim consumer's decision making for the purchase of items. Halal wave that has spread globally has made the Muslims more cautious about their choices. Muslims need to comprehend the concept of Halal and Haram in a better way. The induction of Halal logo and certification has introduced more awareness on the significance of consuming halal items. Straightaway, the Halal logo becomes a sign or a significant source before Muslim consumers want to intake food or drink. Halal certification is considered to be a sign of health and hygiene.

Islamic marketing is a comparatively new field in market, whereas Shariah-conformable procedures have been followed for a longer time. This marketing hypothesizes that religion alters the consumers' choices and preferences and therefore, pursues Islamic laws, disciplines and principles. The cardinal rule for marketing is to get to know the behavioral attributes of consumers. Muslims all over the world have been confirming that they are taking Halal commodities by questioning about constituents being added to the products and by abstaining from commodities that do not comply with their ethical beliefs. The essence of marketing lies in identifying and sensing the needs of customers and meeting those needs profitably by coming out with an offering that satisfies the need. Among the factors that accompany Halal purchase purpose, Halal promotion and marketing of commodities and services are the one which can preferably end up being influenced skillfully by the marketer. Furthermore, an excellent marketing and advertising could bring maximum possible advantages for instance Halal Consciousness. Marketers in the Muslim world would prosper by getting to know Muslims and their ethical beliefs. It is worth for Muslims to know beforehand the ethical beliefs and Islamic laws and principles for advertising and marketing food commodities. Halal advertising and marketing include products' name, covering and advertisements. Halal advertising gadgets can be concretely improved to achieve a better quality of products.

Muslims demand food products that meet their dietary requirements. Additionally, the awareness of Muslim consumers about their religious commitment urges them to demand halal items and halal certification too. This topic of halal has become a distinctive attribute around the world. Halal certified commodities require a large number of sanitary practices to fulfil the requirements of customers, especially Muslim purchasers. General requirements on halal can be seen in the Quran and Sunnah. Nothing is thought to be haram until it is forbidden in the Quran and Sunnah.

12. Existing Halal Framework among OIC Countries

1. Standard and Certification:

- OIC seeks to maintain a regulatory framework through harmonization of Halal Standards, Accreditation and Certification because

“Lack of unified regulatory framework leads to CONFUSION.”

- In May 2010, standard and Metrology Institute of Islamic Countries (SMIIC) was set up in order to accomplish standards among OIC Countries and aims the formation of new ones in member counties.
- The vision of SMIIC is to create a quality infrastructure to improve economy among OIC countries through education and training and providing technical assistance.
- There are currently 13 OIC states and two observers are member of SMIIC.

Developed OIC/SMIIC Standards for Halal

- ✓ General Guidelines on Halal Food (OIC/SMIIC 1:2019)
- ✓ Guidelines for Bodies Providing Halal Certification (OIC/SMIIC 2:2019)
- ✓ Guidelines for the Halal Accreditation Body Accrediting Halal Certification Bodies (OIC/SMIIC 3:2019)
- ✓ General Requirements on Halal Cosmetics – OIC/SMIIC 4:2018
- ✓ Particular requirements for the application of OIC/SMIIC 1 to places where Halal food and beverages are prepared, stored and served - OIC/SMIIC 6:2019
- ✓ General Requirements On Halal Tourism Services – OIC/SMIIC 9:2019
- ✓ General Requirements On Halal Supply Chain Management System - Part 1, 2 & 3:

Transportation, Warehousing, Retailing - OIC/SMIIC 17-1, 2 & 3:2020

- ✓ Requirements On Halal Quality Management System - OIC/SMIIC 18: 2021
- ✓ Conformity Assessment - General Requirements for Bodies Operating Certification of Persons Involved in the Halal Related Activities - OIC/SMIIC 34:2020

2. Regulatory Arrangements

- There are approximately 120 Halal certification bodies working across the globe following a huge number of procedures and standards.
- There are 57 OIC MCs. In which only five have halal certification bodies, moreover only half of them have import regulations and none is having domestic halal act!
- In Non-OIC countries like Thailand, USA, Canada, Brazil, UK, and EU halal certification have been started by OIC countries.

3. Challenges

- OIC lacks globally competitive food and beverage companies. There are almost 44 global food and beverage companies globally in which only Saudi Arabian food and beverage company named “Almarai” is having worth mentioning revenues.
- OIC food imports from OIC part nations represented \$34 billion, establishing just 18% of the absolute food imports in 2018. This features the area's import reliance on non-OIC nations.
- Muslims spend billions annually on Kosher foods as substitutes of halal food who would otherwise have preferred halal food.
- The halal market is comparatively low and dull due to unified infrastructure.
- Scientific technological techniques are not at the desired and required levels.
- Transportation systems and strategies are not up to the mark and therefore they add cost
- Awareness for brands, custom loyalty lacks in OIC regions. A one-size-fits-all strategy doesn't work. There's a great need to develop new and advanced strategies for OIC countries to increase their trade with other countries.

13. Future Strategies of OIC for Islamic Economy

"...the Islamic Economy has established an increasingly important footing in the global economy..."

- There's a strong opportunity to invest for Islamic Economy to build a high-growth business in all sectors across the globe.
- Malaysia, UAE and Indonesia are the top 3 countries of Islamic economy, OIC government is trying to develop GDP and strategies among these countries.
- OIC is seeking to increase Foreign Direct Investment (FDI) and develop Consumer Packed Goods (CPG).
- There is great scope for improvement with Saudi Arabia and Turkey because they are currently the only OIC countries that are included in top 25 global economies.
- Malaysia is investing nearly \$2 billion in its halal market.
- Size-able companies like Nestle, Cargil, BRF, and Abbott are increasing participation in the halal food market and valuing Islamic Growth of business for all sizes.
- **The OIC-2025: Programme of Action** has been created based on the vision and standards as cherished in the Charter of the Organization of Islamic Cooperation. This program is the second phase of the OIC Ten Year Programme of Action (TYPOA) which was developed in 2005.
 - Its priority areas are:
 - i. It manifests a renewed commitment by the OIC Member States, all institutions in the OIC system, international partners and other stakeholders to working together for a better tomorrow. The work is in progress for goals identified for the next decade (2016-2025).
 - ii. This work plan mainly consists of Palestine and Al-Quds, Peace and Security, Environment, Climate Change and Sustainability, Poverty Alleviation, Education, Employment, Infrastructure and Industrialization, Science, Technology and Innovation, Human Rights, Good Governance and Accountability, Joint Islamic Humanitarian Action and Advancement and Empowerment of Women, Family Welfare and Social Security etc.

14. Halal Awareness in Non-OIC Countries

About 500 million Muslim minorities living in the non-Muslim states, which are one-third of the total Muslim population. In the Non-OIC Countries, lack of transparency confuses Muslim consumers whether the products are complying with their halal definition. For instance, Muslim consumers don't need to be taught what Halal is but they need to be informed about the traceability and ingredients of products. Transparency, capability, expertise and solidarity are required to succeed in the mission of protecting Muslim rights and religious rights. In the states like Asia, Africa, United States and Europe, the population is increasing tremendously, by which the complexity of economic, social & political problems increases for the Muslim population in these regions.

On the positive side, as I mentioned earlier, after the killing waves of COVID-19 on the globe, the world's interest in hygienic and safe food has been increased. The United Kingdom Halal Monitoring Committee (HMC), on March 31, 2021 reported significant demand for Halal meat due to the Corona outbreak.

"With the recent outbreak of COVID-19, the demand for halal meat has increased. Where the average customer would buy, for example, 1 kg each week, they are now asking for up to 10 times more in the same visit, thus putting a strain on the market to fulfill the increased demand," the HMC said in a statement.

Everyone wants to live in a disease-free world is it possible - yes, we can because the majority of the diseases are because of food adulterations, GMO – Genetically modified foods and the environment that we live in includes pollution of various kinds. In India, 30 Percent of cancer patients are suffering just because of food and food adulterations. The Arab countries have many millions of populations with cancer diabetes especially because of food habits and food adulterations. Halal food was earlier referred to as the food choice for Islamic community alone which has now broken its image from religion specific food to a more dynamic, cleaned, hygienic food type. Due to COVID -19, Impact on Halal Food Market is expected to grow with the CAGR of 4.2% by 2027, increasing popularity of halal food among non-Muslims driving the market growth.

Many non-Muslim consumers now believe that the Halal process of food preparation obliges business owners to follow ethical practices in

their business activities, thereby forcing them to provide better quality food.

Here are some suggestions that may boost up halal awareness in non-Muslim country too.

15. Recommendations:

- OIC should have better relations with those countries that have Muslim minorities.
- There's is a great need for education and learning of the Muslim minorities living in non-OIC regions about their rights and needs.
- Seek opportunities from Institutions that can assist the Muslim community in non-OIC world.
- Spread awareness through media/internet about halal haram concepts not only to the Muslim ummah but also to the non-Muslims with scientific references as scientists around the world are already agreeing with halalan-tayyiban principles after researches during the pandemic.
- OIC countries that are well developed should cooperate with non-OIC countries to strengthen their halal capabilities.
- Halal food in the future can be the global standard for safe if planned properly by certification bodies through awareness among both OIC and non-OIC countries.

The last and the most important topic that requires the attention of the world today by not only Muslims but non-Muslims too. It's the **Palestine** issue. My heart bleeds every time I talk about it. Nowadays whenever I hear words like "human rights" only Palestinian people come to my mind. One cannot decide whose human rights matter the most. Equality should be for all mankind.

In all the previous summits and conferences held by OIC, Palestine has always been under discussion. There's a strong determination of OIC countries to work with non-OIC countries to eradicate this sensitive issue permanently from the globe. Unfortunately, still we failed to resolve this issue and till today hundreds of Muslims in Palestine have been killed. We are one human community. In all the religions of the universe, the right of human life to live with respect and dignity and peace and contentment should be given priority. Let's pray for our Muslim brothers and sisters of Palestine.

Let's Join Hands Now To Promote "Made In Palestine" Products

Palestine's geographical location is near eastern shores of the Mediterranean Sea, its water resources; geomorphology, climate diversity as

well as the country's exposure to sunlight – experiencing a significant number of sunny days throughout the year – have enabled the development of Palestine Food and Agriculture sector.

The dates Industry Like "Majdool Dates" Marks a very significant dates industry in Palestine which is also distributed among many small distributors and shops, the Handmade soaps & cosmetics is made of many small boutiques competing in a highly saturated market. The Olive Oil market is the biggest market player in this industry, sold in around, Olive trees are a major agricultural crop in the Palestinian territories, where they are mostly grown for olive oil production. It has been estimated that olive production accounted for 57% of cultivated land in the Palestinian territories with 7.8 million fruit-bearing olive trees.

An estimated 108,000 tons of olives were pressed producing 24,700 tons of olive oil – which contributed US \$10.9 million in added value to the crop. Around 100,000 households rely on olives for their primary income. The olive tree is seen by many Palestinians as being a symbol of nationality and connection to the land.

If only The Islamic countries of OIC 57 – Would show the Way of light and build a platform to support Palestine for Trade, development and economic upliftment, entirely Palestine shall show its Marksmanship under the products that they can produce are one of the best in the world and huge demand shall be established.

Svijest o halal u zemljama OIC-a i zemljama koje nisu članice OIC-a

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PODACI O RADU

SAŽETAK

Gljučne riječi:

*Muslimani potrošači,
halal hrana, zemlje
OIC-a.*

Fundamentalno razumijevanje halala je bez sumnje pomoglo muslimanima potrošačima da u posljednjih nekoliko desetljeća podignu veću svijest o halal. U eri globalizacije halal je iz tradicionalnog shvaćanja nadograđen u moderno doba. Halal svijest odnosi se na razumijevanje i priznavanje islamskih prehrambenih pravila i propisa koji se odnose na hranu i piće, kozmetiku, lijekove, putovanja i turizam te medicinski turizam.

Za potrošača muslimane, halal hrana i piće znači da su proizvodi udovoljili zahtjevima propisanim islamskim propisima, dok za potrošača nemuslimane predstavlja simbol higijene, kvalitete i sigurnosti proizvoda kada se proizvodi strogo prema holističkom halal standardu. Sustav upravljanja jamstvom.

Razina svijesti o halal hrani i konzumaciji proizvoda među muslimanima sve je veća u zemljama OIC-a (Organizacija zemalja islamske saradnje) i izvan OIC-a. U zemljama OIC-a, obrazovna izloženost može se koristiti za podizanje svijesti ljudi o halal načinu života. U zemljama izvan OIC-a, nedostatak transparentnosti zbunjuje muslimanske potrošače jesu li proizvodi u skladu s njihovom halal definicijom. Na primjer, muslimanske potrošače ne treba poučavati što je halal, ali ih treba informirati o sljedivosti i sastojcima proizvoda.

Halal svijest je važna kako za zemlje OIC-a tako i za zemlje koje nisu članice OIC-a, jer promiče bolje razumijevanje islamskih prehrambenih zakona i propisa, te osigurava da su hrana i piće koje muslimanska zajednica konzumira u skladu s islamskim zakonom. Sve veća potražnja za halal proizvode i povećanje broja organizacija za halal certificiranje u zemljama koje nisu članice OIC-a pozitivan je razvoj koji će pomoći u povećanju dostupnosti halal proizvoda i promicanju svijesti o halal-u na globalnoj razini.

**BOOK OF ABSTRACTS AND PAPERS
FROM THE CONGRESS ON HALAL QUALITY**

Role and Significance of the Association of halal certification bodies (AHAC)

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ARTICLE INFO

ABSTRACT

Key words:

AHAC, Halal certifiers, Single halal certification.

The Association of Halal Certifiers (AHAC) was established in April 2019. The Association unites reputable Halal Certification Bodies from all over the world. The main idea of AHAC is to build a powerful and transparent organization, which will protect the interests of the whole Halal Certification chain, starting with manufacturers and ending with consumers. By uniting together and acting as one voice Halal Certification Bodies will be able to implement and promote a single Halal certification and production standard, which will reduce the costs of accreditation, hence the costs of Halal Certification, and finally the costs of the end goods. Halal should not be expensive; it should be transparent and accessible to everyone. In addition, AHAC strives to fight against dishonest Halal Certification Bodies which issue Halal Certificates without having any necessary knowledge and expertise, which may result in Muslims consuming non-Halal products. AHAC was created not only to protect the interests of Halal Certification Bodies but also to protect the whole Halal industry from dishonest and misleading activities.

1. Introduction

There are several similar organizations such as WHFC (World Halal Food Council), WHC (World Halal Council), IHAB (International Halal Authority Board), and several others. All of them were created by some other organizations or with the support of the state authorities of various countries. However, AHAC differs from all of them as it was created by the Halal Certification Bodies themselves, hence, AHAC cannot be influenced by any of the state authorities, governments, or organizations. AHAC is fully independent from everyone.

2. The importance of global unification

Today the Halal market is huge, and it is still growing rapidly. However, it is very fragmented as every country or region has its own rules, standards, and requirements. There is a great lack of a unified system for the Halal industry. Many different venues in different countries host various events related to Halal. They are visited by a lot of different organizations and people from around the world to discuss different topics including Halal. Matters such as the protection of the Halal industry, and the development of the Halal market are being discussed, and numerous programs, apps, QR codes, and blockchains are being developed. All of this is very good and useful, however, it will not fully work until we are united. And for some reason, almost no one talks about the global

unification and implementation of a single Halal standard. Recently, the Halal industry has started to develop very rapidly. Now almost every large Muslim country wants to have its own accreditation or recognition system. And some of these countries want to charge enormous money for this. These countries state that they have their own national standard and it is the only standard that they accept and recognize, but if we study these standards it will become very clear where those so-called national standards come from and how similar they are to each other.

We are Muslims, we worship Allah alone and we follow the Sunnah of our beloved prophet Muhammad S.A. so we cannot be promoting different values, beliefs and requirements, as we all follow one single truth. So why are we still struggling to introduce a single Halal standard for all? A single international standard was created years ago by the Standards and Metrology Institute for Islamic Countries (SMIIC) which comes under the Organization of Islamic Cooperation (OIC) uniting 57 countries. The majority of these countries participated in the creation and later revision of this standard, but, unfortunately, almost none of them want to recognize this standard. Some of these countries just do not have any control over their Halal market, they do not implement any requirements or standards and every producer there is just free to download a halal logo from the Internet and stick it to its products. Other countries develop their own Halal standards and implement them. They are toughening up the Halal recognition procedure, so in order to be recognized in one country Halal Certification Bodies must be registered with even several organizations in that country. And judging from the cost of these procedures, the concern in this place is not strict control over Halal but earning as much money as possible from it. Now even non-Muslim countries try to implement some control over the Halal market. Non-Muslim governments intervene in the Halal industry and try to control it by implementing their own procedures and requirements.

All of these examples lead us to a huge problem that negatively affects the whole Halal industry and can make enormous damage to the whole Muslim community. This is why now it is vital for us to unify the whole

Halal industry, implement single requirements everywhere, and not let non-Muslims intervene in the Halal industry anyhow.

3. Issues among Halal Certifiers

There are more than 400 Halal Certification Bodies registered in the world. Out of these only around 1/4 has some kind of recognition or accreditation. This means that the rest of Halal Certifiers are not checked by anyone and are not anyhow controlled. So, they can do whatever they want and issue Halal Certificates to anyone they want. Of course, some of those Halal Certifiers are performing all necessary checks to make sure they issue certificates to productions that meet Halal requirements, but there are only a few of them. The majority of these organizations don't have enough competence and knowledge to perform these necessary checks. And the biggest problem is that some of them just sell certificates to anyone in order to earn money. Sometimes they even certify products containing pork. This means that Muslim people buying and consuming these products as Halal actually consume haram.

Moreover, there is a new trend when Halal Certification Bodies in non-Muslim countries are regulating which Halal Certification Bodies are recognized by them and which are not and state this information on their websites. This is ridiculous and unacceptable. Competition between Halal Certification Bodies is completely out of common sense. Halal Certification Bodies are refusing to accept each other's certificates (despite having the same recognition / accreditation), suing each other, destroying each other's reputations, publicly humiliating each other and even threatening each other with violence. Often, these actions are carried out not only by Halal Certification Bodies themselves, but also by large religious organizations that support those bodies and do not hesitate to take such actions in order to monopolize the market. Instead of fulfilling their direct responsibilities and trying to reconcile two conflicting sides, religious organizations support one of sides in order to eliminate any kind of competition in the market. For those organizations Halal Certification became just business with no relation to the Islam. This should not be happening in any kind of Muslim business and especially in the Halal industry. It's time for us

to finally unite and fight against this kind of behaviour to be able to build a transparent, honest and truly Halal industry.

4. Benefit of AHAC

By uniting together all halal certification bodies under the name of AHAC Halal Certifiers will be able to completely change the existing Halal industry. Acting together in one direction will help us to implement numerous innovations that will improve lives of all Muslims. By uniting together we will gain power to fight against double and triple accreditations. We will be able to introduce one single standard and make all countries and markets to recognize it. Of course, this will be a very long and difficult path, however at the end of it we will not only make our lives easier and better, but will be able to reduce our prices, hence, positively influencing costs and prices of final goods supplied to Muslims.

In addition to this, the unification will help us to completely boycott dishonest Halal Certification Bodies and clear the market from

those, who are issuing Halal Certificates to anyone without proper checks and control and those, who act disrespectful in relation to other Halal Certifiers and promote dishonest competition. Yes, we are competitors, as we are doing the same thing and are earning (or trying to earn) money from our business. But we must not forget that we are Muslims in the first place and we must live and act accordingly. And as a community we must not tolerate certain things and behaviour that unfortunately are happening at the moment.

5. Conclusion

To fix the current situation and benefit the whole society, it is necessary to be united, and there is no room for solo players. No one can achieve anything alone. Actions and aspirations should always be driven by the values of Islam and we must never forget why we are here, which is to facilitate the lives of our Muslim brothers and sisters. Working together is the key to success and we must not allow anyone to turn Halal into Haram.

Uloga i značaj Udruženja halal certifikacijskih tijela (AHAC)

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PODACI O RADU

SAŽETAK

Key words:

AHAC, Halal certifiers, Single halal certification,

Asocijacija halal certifikacijskih tijela (AHAC) osnovana je u aprilu 2019. godine. Asocijacija okuplja halal certifikacijska tijela iz cijelog svijeta. Glavna ideja AHAC-a je izgraditi snažnu i transparentnu organizaciju koja će štititi interese cijelog lanca halal certificiranja, počevši od proizvođača do potrošača. Udruživanjem i djelovanjem kao jedan glas, tijela za certifikaciju Halala bit će u mogućnosti implementirati i promovirati jedinstveni standard certifikacije i proizvodnje Halala, što će smanjiti troškove akreditacije, a time i troškove certifikacije Halala, a na kraju i troškove krajnjih proizvoda. Halal ne bi trebao biti skup; trebao bi biti transparentan i dostupan svima. Uz to, AHAC se bori protiv neiskrenih tijela za certifikaciju Halala koja izdaju Halal certifikate bez potrebnog znanja i stručnosti, što može rezultirati time da muslimani konzumiraju ne-Halal proizvode. AHAC nije osnovan samo radi zaštite interesa tijela za certifikaciju Halala, već i radi zaštite cijele Halal industrije od neiskrenih i zavaravajućih aktivnosti.

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Organizacioni odbor Kongresa o Halal kvaliteti se najsrdačnije zahvaljuje institucijama i firmama koji su učestvovali u podršci u organizaciji Kongresa bez koje bi ovaj događaj bilo puno teže organizirati.

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