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Foreword to second issue

Dear readers,

Welcome to the second edition of the first issue of the Journal on Halal Quality and Certification. This journal provides a strong platform for promoting collaboration in the field of halal product manufacture and certification.

The Journal's importance, both in terms of scientific and social impact, is emphasised by its commitment to collecting, presenting, and verifying scientific, professional, and practical accomplishments in halal quality certification, as well as the manufacturing and handling of halal products. Our primary objective is to enhance the relationships among academia, agricultural producers, industrial stakeholders, and governmental entities. Our objective is to distribute articles in the Journal to share our combined knowledge and experiences in the area of halal quality. Our goal is to actively contribute to the continuous improvement of the quality of halal products and the certification processes involved.

This edition of our journal delves into a wide range of subjects related to the idea of halal, providing insight into its significance in several aspects of modern life. Each article in this collection provides distinct perspectives on the complex and diverse aspects of halal practices and laws, ranging from the complexities of halal certification in global food markets to its incorporation into formal education.

The initial study explores the intricate realm of food components, namely those that can be deemed haram by halal-aware customers. It explores the complexities of ingredient labelling, emphasising the difficulties customers encounter in detecting haram components and the imperative for food manufacturers to guarantee the halal quality of their goods.

Our second study delves into the burgeoning market of camel milk products and its possibilities within the halal economy, going beyond the scope of food. The article highlights the potential for halal enterprises to meet the increasing demand for camel milk, a healthy and culturally important beverage, by analysing existing production and consumption methods and trends.

The third study analyses the regulatory systems that regulate halal certification in various areas, with a specific focus on the European Union. This text delves into the intricate legal challenges encountered by businesses aiming to conform their operations to halal standards, emphasising the necessity for the unification and standardisation of halal regulations.

Our fourth research examines how halal is portrayed in formal education at higher educational institutions in Bosnia and Herzegovina and the surrounding area. This text explores the development of halal studies in many academic fields, emphasising the increasing acknowledgment of halal as a topic of scholarly investigation and the necessity of incorporating it into educational curriculums.

As we explore these many viewpoints, we are reminded of the complex relationship between tradition and modernity, ethics and economics, culture and commerce in influencing the current discussion on halal. We anticipate that this matter will stimulate more discussion and investigation into the many nuances of halal within our constantly changing global environment.

Sincerely,

*Prof. dr. sci. Midhat Jašić, editor-in-chief
Prof. dr. sci. Alija Avdukic, guest editor*

Predgovor drugom broju

Poštovani čitaoci,

Dobrodošli u drugo izdanje prvog broja Časopisa o halal kvaliteti i certificiranju. Ovaj časopis pruža snažnu platformu za promovisanje saradnje u području proizvodnje i certificiranja halal proizvoda.

Značaj časopisa, kako u smislu naučnog tako i društvenog uticaja, naglašen je njegovom posvećenošću prikupljanju, predstavljanju i verifikaciji naučnih, stručnih i praktičnih dostignuća u certificiranju halal kvaliteta, kao i proizvodnji i rukovanju halal proizvodima. Naš primarni cilj je unapređenje odnosa između akademske zajednice, poljoprivrednih proizvođača, industrijskih dionika i vladinih subjekata.

Naš cilj je da distribuiramo članke u Časopisu kako bismo podijelili naše sveobuhvatno znanje i iskustva u području halal kvaliteta, te aktivno doprinijeti kontinuiranom unapređenju kvaliteta halal proizvoda i procesa certificacije.

Ovo izdanje našeg časopisa bavi se širokim spektrom tema vezanih za ideju halala, pružajući uvid u njen značaj u nekoliko aspekata modernog života. Svaki članak u ovoj kolekciji pruža različite perspektive o složenim i raznolikim aspektima halal praksi i zakona, u rasponu od složenosti halal certificacije na globalnim tržištima hrane do njenog uključivanja u formalno obrazovanje.

Inicijalna studija istražuje zamršeno područje sastojaka hrane, odnosno onih koje se mogu smatrati haram od strane halal svjesnih kupaca. Istražuje složenost označavanja sastojaka, naglašavajući poteškoće s kojima se kupci susreću u otkrivanju haram komponenti i imperativa za proizvođače hrane da garantuju halal kvalitet svoje robe.

Naša druga studija bavi se rastućim tržištem proizvoda od kamiljeg mlijeka i njegovim mogućnostima unutar halal ekonomije, nadilazeći opseg hrane. Članak naglašava potencijal halal kompanija da zadovolje sve veću potražnju za kamiljim mlijekom, zdravim i kulturno važnim napitkom, analizom postojećih metoda i trendova proizvodnje i potrošnje.

Treća studija analizira regulatorne sisteme koji uređuju halal certificiranje u različitim oblastima, sa posebnim fokusom na Evropsku Uniju. Ovaj tekst se bavi zamršenim pravnim izazovima sa kojima se susreću organizacije koja žele da usklade svoje poslovanje sa halal standardima, naglašavajući neophodnost unifikacije i standardizacije halal propisa.

Naše četvrto istraživanje ispituje kako se halal prikazuje u formalnom obrazovanju na visokoškolskim ustanovama u Bosni i Hercegovini i okruženju. Ovaj tekst istražuje razvoj halal studija u mnogim akademskim oblastima, naglašavajući sve veće priznanje halala kao teme naučnog istraživanja i neophodnost njegovog uključivanja u nastavne planove i programe.

Dok istražujemo ova mnoga gledišta, podsjećamo se na složen odnos između tradicije i modernosti, etike i ekonomije, kulture i trgovine u utjecanju na trenutnu raspravu o halalu. Očekujemo da će ovo pitanje potaknuti više diskusija i istraživanja o mnogim nijansama halala u našem globalnom okruženju koje se stalno mijenja.

S poštovanjem,

Prof. dr. sc. Midhat Jašić, glavni i odgovorni urednik

Prof. dr. Alija Avdukić, urednik broja

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JOURNAL OF HALAL QUALITY AND CERTIFICATION

Hidden haram ingredients in foods

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ABSTRACT

Keywords:

*Food Additives,
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Halal consumers read ingredient labels to ensure there are no haram ingredients in the food they buy. The long list of ingredients may be hard to understand and determine their sources. These ingredients may include food additives, preservatives, flavours, coloring agents, anti-foaming agents, releasing agents, anticaking agents, flavor enhancer or enzymes. Additionally, food regulations do not require the labeling of these ingredients or their sources. Certain food additives do not need to appear on the ingredients label statement when used as carriers, processing aids and anti-caking agents. Such ingredients, like 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 qualities. Some products would not be possible to produce without additives. For the food industry to serve the halal market properly, it is very important that they determine the halal status, or suitability, of these additives. However, some food additives are not halal. Common additives may be derived from sources which are not halal; for example, pigs and animals that were not slaughtered as halal. 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 use 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.

Introduction

Hidden ingredients are a term given to any raw material or ingredient is not present on a product label. Food additives, processing aids, and other material added to the product

are considered hidden. Any material that may come in contact with the product during production is also included. This includes any cleaning chemicals or machine lubricants used on any processing equipment machinery (Maqsood-ul-Haque & Veny, 2023).

Packaging materials used to enclose the product may contain compounds that can leech into the food product in small quantities, meaning they also must be halal suitable (ISA, 2023). For halal consumers, any ingredients that are unfamiliar may be hidden or of concern. While the push for clean labels has benefited any consumers who read ingredient labels, the source of materials is still unlisted. For example, a release agent used for a baking product may be sourced from lard, making it haram. However, a halal consumer will not have access to the ingredient list or the source of a releasing agent. A consumer may find themselves having to navigate unfamiliar labels in grocery stores if they are not able to rely on halal certifications (ISA, 2022). Processing aids are ingredients used in the production of a variety of foods and are not present in any significant amount in the finished product. The use of food processing aids has become more prominent in recent years due to increased production of prepared, processed, and convenience foods. Processing aids are added to food to preserve flavor, improve its taste or nutritional value, appearance, freshness and safety. Processing aids may perform a number of functions in the food production process. They may be as simple as water, steam, nitrogen or complex ingredients like enzymes (FAO, 2023). Processing aids are substances that are approved by both the Food and Drug Administration (FDA) and the U.S. Department of Agriculture (USDA). Both the FDA and USDA recognize the following situations in which a manufacturing substance is deemed to be a processing aid (FDA, 2023a):

1. Substances added to a food during processing but subsequently removed before the food reaches its finished form (for example, activated charcoals which filter out impurities).
2. Substances added to a food during processing and are ultimately converted into components that naturally occur in the food at insignificant levels that do not change the natural makeup of the finished product. (e.g., pH adjuster that converts to salt and does not significantly add to the level of salt in the food).
3. Substances added that remain in the food at a low enough level without any technical or functional effect.

Function of the Processing Aids:

- Anti-Caking Agents: prevent formulation of clumps and stop ingredients from sticking together like calcium carbonate and sodium ferrocyanide.
- Antimicrobials: enhance food safety by reducing potential contamination in food during processing like trisodium phosphate, an ammonium hydroxide.
- De-Coloring Agents: remove the color on a product like dimethylamine epichlorohydrin co-polymer, used as a de-coloring agent in the refinement of sugar.
- Fruit and Vegetable Washes: organic acids or chlorine washes.
- Flocculants: Facilitate easier removal of impurities, ease the processing of the food product as a flow agent, and prevent the food product from crystallizing in processing conditions
- Scalding Agents: used to remove feathers from poultry.
- Strengthening Agents: like sodium stearoyl lactylate used to strength dough in frozen pancakes and waffles (Awulachew, 2022; Redan, 2020).

To determine the halal status of such ingredients, the amount of processing aids in the finished product after production is complete must be determined first. Some aids remain in safe and insignificant levels in the final product. However, is it a small enough

level to be considered insignificant when determining the halal status of the product? Halal certifiers must determine the answer to this question when certifying products and food manufacturers must take this into consideration (Al-Teinaz, 2020).

Food Additives

Food additives are defined by the Food and Drug Administration (FDA) as any substance intentionally added and used to provide a technical effect in foods and are common in many of the food products that we eat daily. There are approximately 3000 food additives in different groups being used by the food industry for different purposes. Most food additives are classified as GRAS (generally recognized as safe) by the FDA determined when there is sufficient data in the public domain to establish the safety and efficacy by a panel of experts under the conditions of its intended use. Some food additives have been banned due to concerns they cause cancer or obesity. The increasing creation of processed foods has led to an increase in the use of food additives and with it, additional legislation to regulate their use (FDA, 2023b).

Sources of Food Additives

Additives may be natural, nature identical, or artificial (Sambu et al., 2022).

- Natural additives are substances found naturally in a foodstuff and are extracted from this food to be used in another, for example beet root juice with its bright purple color can be used to color other foods such as sweets.
- Nature identical additives are manmade copies of substances that occur naturally. For example, benzoic acid is a substance that is found in nature and is made synthetically and used as a preservative.

- Artificial additives are substances made synthetically and are not found naturally. An example is azodicarbonamide, a flour improver that is used to help bread dough hold together.

Functions of Food Additives

There are many categories of food additives that include acids, acidity regulators, anticaking agents, antifoaming agents, antioxidants, bulking agents, food colorings, color retention agents, emulsifiers, flavors, flavor enhancers, flour treatment agents, glazing agents, humectants, tracer gasses, preservatives, sequestrants, stabilizers, sweeteners, surface active agents, and thickeners. Additives are added for many reasons, but always tend towards the same goal of preserving the product, prolonging the shelf life of product, and slowing the growth of microbes. Other additives are added to change the appearance or taste of the product to make the food appear fresher and more attractive to customers (Blekas, 2016; Sambu et al., 2022).

Halal Concerns with Hidden Ingredients

To ensure all food is halal, all food additives, processing aids, and hidden ingredients must be reviewed to confirm they do not include any haram ingredients. The source material of the ingredient and details of the processing method will determine the acceptability of these compounds for use. If the source of a food additive is unknown, the additive is doubtful. For example, enzymes used to coagulate milk to make cheese must not only come from a halal origin, but the growth media the enzyme is grown on must be halal suitable and avoid additions of haram material. The best way to confirm the halal status of the product is through halal

certification, as it offers halal consumer assurance (Riaz & Chaudry, 2018; Sani et al., 2023).

The issue of hidden haram ingredients in foods is of particular concern to halal consumers, who rigorously inspect ingredient labels to ensure the products they purchase are compliant with Islamic dietary laws. The complexity of ingredient lists and the lack of detailed information about their sources can make it challenging for consumers to identify haram (forbidden) ingredients. These ingredients encompass a wide range, including food additives, preservatives, flavors, coloring agents, anti-foaming agents, releasing agents, anticaking agents, flavor enhancers, and enzymes (Food Navigator, 2016).

Food additives are substances added to food products to fulfill various functions, such as preserving flavor, improving taste, texture, appearance, extending shelf life, or enhancing organoleptic qualities. They can be either natural or synthetic and are used intentionally or indirectly during food processing. The labeling regulations for these additives do not always require specifying their sources, which can lead to uncertainty for halal-conscious consumers. Certain food additives, especially those used as carriers, processing aids, or anti-caking agents, may not need to be listed separately on ingredient labels (Sambu et al., 2022). This poses a challenge because some additives might not be halal, depending on their sources or processing methods. Some additives may derive from non-halal sources, such as pigs or animals not slaughtered according to halal standards. Additionally, contamination from unintentional sources, such as food-grade equipment lubricants, can compromise the halal status of products (Maqsood-ul-Haque & Veny, 2023; Mariyam et al., 2022).

To ensure that food companies cater to the halal market effectively, it is crucial for them

to ascertain the halal status of all additives used in their products. This involves close collaboration with halal certifiers who must be knowledgeable about and verify the halal status of all materials involved in food production (Al-Mahmood & Fraser, 2023).

Key Takeaways

Hidden Ingredients: The term "hidden ingredients" encompasses raw materials or additives not explicitly listed on product labels. This includes food additives, processing aids, materials in contact with the product during production, and even packaging materials that might leach into the food.

Clean Labels: The push for clean labels has benefited consumers who scrutinize ingredient labels. However, the source of materials used in products is often undisclosed, making it difficult for consumers to assess their halal suitability.

Processing Aids: Processing aids are substances added to food during production, but they are typically not present in significant amounts in the finished product. Their purpose is to improve taste, texture, appearance, freshness, and safety. Halal certifiers need to determine the halal status of these aids, considering their presence in the final product.

Food Additives: Food additives are substances intentionally added to food to achieve specific technical effects. They are commonly used in processed foods. Additives can be natural, nature-identical, or artificial, and they serve various functions, including preservation, color enhancement, and flavor improvement.

Halal Concerns: Halal consumers need assurance that all additives, processing aids, and hidden ingredients in a product are halal. The source material and processing methods play a crucial role in determining their

acceptability. Halal certification provides consumers with the highest level of assurance regarding halal status.

In summary, addressing the issue of hidden haram ingredients in foods requires a comprehensive understanding of food additives, processing aids, and thorough collaboration between food companies and halal certifiers to ensure compliance with halal dietary laws.

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Hidden haram ingredients in foods

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Pregledni rad

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Cljučne riječi:

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konzervansi, enzimi,
aroma, sredstva za
otpuštanje, sredstvo
protiv stvaranja pjene.*

Halal potrošači čitaju sastojke na deklaracijama kako bi se uvjerali da nema haram sastojaka u hrani koju kupuju. Dugačak popis sastojaka može biti teško razumjeti i odrediti njihovo porijeklo. Ovi sastojci mogu uključivati aditive za hranu, konzervanse, arome, boje, sredstva za sprječavanje stvaranja pjene, sredstva za otpuštanje, sredstva protiv zgrudnjavanja, pojačivače okusa ili enzime. Osim toga, propisi o hrani ne zahtijevaju označavanje ovih sastojaka ili njihovog porijekla. Određeni aditivi za hranu ne moraju se pojavljivati na deklaraciji sastojaka kada se koriste kao nositelji, pomoćna sredstva za obradu i sredstva protiv zgrudnjavanja. Takvi sastojci, poput aditiva za hranu i pomoćnih sredstava za obradu, su tvari dodane hrani iz različitih razloga, uključujući očuvanje okusa ili poboljšanje okusa, teksture i izgleda. Pojam aditiv za hranu široko se odnosi na kemikalije, kako prirodne tako i sintetičke, koje se dodaju hrani, bilo namjerno ili neizravno, radi olakšavanja obrade, produženja roka trajanja, poboljšanja ili očuvanja nutritivne vrijednosti, ili poboljšanja organoleptičkih svojstava hrane. Neki proizvodi ne bi bili mogući za proizvodnju bez aditiva. Da bi prehrambena industrija pravilno poslužila halal tržištu, vrlo je važno da odrede halal status ili prikladnost ovih aditiva. Međutim, neki aditivi za hranu nisu halal. Česti aditivi mogu potjecati iz izvora koji nisu halal; na primjer, svinja i životinje koje nisu zaklane kao halal. Zbog načina na koji se obrađuju, neki proizvodi mogu biti kontaminirani nenamjernim aditivima za hranu koji nisu halal, poput sredstava za podmazivanje opreme za prehrambenu industriju. Kako bi bili sigurni da su svi aspekti proizvodnje hrane halal, prehrambene tvrtke moraju osigurati halal potrošačima da su svi aditivi za hranu koje koriste halal. To zahtijeva da prehrambena tvrtka tesno surađuje sa svojim halal certifikatorom i da je halal certifikator upućen u halal status svih materijala koji se koriste u ili dolaze u kontakt s prehrambenim proizvodom.

JOURNAL OF HALAL QUALITY AND CERTIFICATION

Camel milk products as a vehicle for innovative business opportunities in the global halal economy

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ABSTRACT

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*Camel Milk, Autism,
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Muslim Consumer.*

While camel milk has long been a sustainable traditional food in drylands and rangelands, it is increasingly being used by non-pastoral people in major American and other global cities. Research was conducted to determine the current practices of camel farmers and camel dairy stakeholders, particularly dairy producers in the US and dryland countries. Methods included direct communication with dairy producers, consumers, pastoralists, scientists, doctors, retailers and social media data. Literature reviews, farm visits and conferences were undertaken. The goal was to establish some parameters of the current camel milk market to provide a baseline for halal camel milk consumers, and secondarily examine the potential of the camel tourism market. The various types of camel milk products in the US were determined to range from fresh raw, VAT and flash-pasteurized liquid, frozen liquid of the same types, and imported powdered milk either spray-dried or freeze-dried. Similar products are available in dryland countries with more abundant camels. Various methods for closing sales, making deliveries and creating adequate milk preservation methods are found in all camel dairy operations. Trends for camel milk are upward despite these common challenges, as camel milk use is growing among consumers. Halal consumers represent a promising and largely untapped market for this halal food due to health demands, cultural pride and halal tourism opportunities.

Introduction

Camel milk is a halal food, with camels mentioned in the Qur'an and ahadith, it is an important food 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, with young children learning to herd camels in Somalia reporting subsisting off camel milk alone for two

ears (Adams, 2019). The milk is gaining increasing recognition as a unique food with notable qualities such as antiviral, antibacterial, and anti-inflammatory attributes. Vitamin content is good, with vitamin C as a noted presence in many countries.

It has long been used as a healing substance by pastoralists, urban and rural communities in arid countries and is often referred to as "nature's pharmacy." Scientific reviews of the literature have concluded that it is suitable for those with severe cow milk allergies and food intolerance

and is noted to be beneficial for autism, diabetes, liver protection, and may have anti-cancer, anti-viral and anti-tumor properties, among others.

Yet very few references to the commercial use of camel milk for the halal market can be found. With 109 billion Muslims in the world,¹ many affluent Muslim consumers are increasingly seeking out healthy and interesting new food options. Additionally, as 1 of every 44 US children has autism,² these children often have comorbid food sensitivities and observe a cow milk--free diet that often allows camel milk as an alternative dairy source. People with lactose intolerance and other conditions also seek a non-allergenic dairy source with calcium and protein, and are a segment of camel milk consumers. For instance, one Indian company sells 80% of their milk to families of autistic children and another has 300,000 customers purchasing for autism and height growth. With the Middle East having the top ten highest rates of autism in the world, demand by this food-sensitive population is a growth opportunity.

Ancient traditions developed by pastoral and Bedouin-type cultures help sustain biodiversity of life and lead to greater health for humans and animals. Economic improvements can result from practical applications of this type of ancestral knowledge. Camels, a chronically undercounted yet vital livestock animal typically kept by nomadic and Bedouin-type cultures, are estimated to be over 40 million head and could reach 60 million in 25 years if the trend continues. The 46-plus countries harboring camels mostly see camel headcounts increasing (Faye, 2020). An economic benefit of this growth is the global camel milk market, with a valuation of USD 6302.31 million in 2021. Growth is expected at a CAGR of 6.6% during the forecast period, hitting USD 9250.1 million by 2027.³

Materials and Methods

While camel milk has long been a sustainable traditional food in drylands and rangelands, it is increasingly being used by non-pastoral people in

major American and other global cities. It is important to establish the parameters of the current and emerging market to provide a baseline expectation for how growth may occur similarly or diverge to serve the halal milk and secondarily, the camel tourism market. The research for this project included examination and outreach into global camel milk production, marketing, and delivery methods, plus a look into the use of camels for non-dairy purposes.

Research methods used included travel, personal and remote engagement. One method was engagement with WhatsApp chat groups of camel stakeholders, WhatsApp and email communications with camel farmers and nomadic camel pastoralists, engagement with Facebook communities and various social media profiles of engaged camel milk stakeholders, phone and video calls with stakeholders, conference attendance, on-farm visits, and gatherings of scientists, veterinarians, consumers, producers and retailers. Reviews of camel-related and other science publications and camel pastoralist and science conference presentations were sources of information.

Adams traveled to Saudi Arabia, India, Turkey and the US in 2022 and engaged with pastoralists, environmental and animal scientists, medical doctors, veterinarians, camel milk retailers and end users globally. Adams was featured in and helped produce the film *Autism Spectrum Disorder and Camel Milk*, a finalist at the 12th Annual National Science Film Festival of India in 2022. Adams was a speaker at the King Abdulaziz Camel Festival's global conference on camels and met with Bedouins and other camel stakeholders in December 2021. She spoke at the Raj Rishi College International Environmental Conference in India and held discussions with veterinarians, scientists and doctors during an outbreak of bovine lumpy skin disease. Research of PubMed publications, and consulting with and researching camel milk retailers in the UK, US, India, Mongolia, Kazakhstan, Pakistan, Algeria, Morocco and Australia was undertaken. Adams researched the Maldhari community for her

¹<https://worldpopulationreview.com/country-rankings/muslim-majority-countries#:~:text=Islam%20is%20the%20world's%20second,more%20than%201.9%20billion%20Muslims.>

² <https://www.cdc.gov/ncbddd/autism/data.html>

³ The Express Wire, Camel Dairy Market Size, Share, Growth Statistics By Top Key Players: Tiviski Dairy, Camel Milk Victoria, Kamelenmelkerij Smits, Jan 9, 2023

February 2023 lecture at Verghese Kurien Centre of Excellence (VKCoE), Institute of Rural Management Anand (IRMA), in Gujarat, India. She researched and/or interviewed Pakistani camel milk producers and dairy stakeholders for her March 2023 lecture for the Islamia University of Bahawalpur, Pakistan on Camelids at Dairy Science Park. She attended the 2022 Summer Fancy Food Show in New York City and the 2023 Natural Products Expo West in California to determine the global receptiveness of food professionals to camel milk, where she conducted questioning pertaining to camel milk commercial opportunities, researched importation and supply chain requirements, consulted with experts on selling to wholesalers, and the requirements for retailing camel dairy products.

Maffei attended the Gulfood Show in Dubai where she researched GCC camel milk product companies and products. She presented and promoted products for the Halal Expo Canada and was a key panelist at the Islamic Development Bank Private Sector Forum in Sharm el Sheikh, Egypt in order to discuss key opportunities for Halal products in the American consumer market. She also spoke most recently at Yale University for the Mediterranean Roundtable event about Getting Halal Right, in order to explain key insights into the culinary applications of using Halal ingredients to create various global cuisine, but also to present opportunities for Halal certification in key consumer market sectors, locations and seasons (i.e. Ramadan, Eid). She has served as an advisor to the Uzbekistan government by presenting at the Tashkent International Tourism Fair (2020); presenting *Demystifying Muslim Food-Loving Travelers* at the World Food Travel Association Food Trex Global (2020); presented *Around the World on a Halal Diet* for Food Travel Talk TV (2021); *Rethinking Experiences and Activities: The Next Big Thing* at the Halal in Travel Global Summit (2021). Reading key journals and studies in the culinary tourism sector was also conducted. Other sources are cited in the bibliography.

Results and Discussion

Since the early days of the US camel milk launch as a commercial product around 2011, which was done by Amish farmers in Midwestern states such as Pennsylvania, Michigan and Missouri directly

selling raw liquid camel milk, the market has matured from a tiny word-of-mouth and Facebook-driven consumer base, to a small but thriving one with increased choices of milk. These products range from various forms of liquid (raw, VAT pasteurized and flash-pasteurized, in fresh or frozen) to two types of imported powder (spray-dried and freeze-dried). In addition to camel farmers, there are now also non-farm retailers who resell the farmers' milk, and retail imported milk powder and imported camel milk chocolates as well.

It was determined that there are various means of milk marketing and delivery to the US camel milk consumer market. These include: on-farm sales (where consumers pick it up in accordance with state laws governing the sales of raw and pasteurized milk); off-farm sales (when it can be sent out via delivery methods such as shippers, trucks, and other cold-chain-friendly transportation methods); online sales by independent and wholesale camel farmers; online sales by retailers via their websites; various social media platforms and websites, some run on behalf of Amish farmers due to religious limitations on their use of technology; in-person events (still rare); retailers selling on Amazon virtual storefronts; and sometimes consumers reselling milk that they bought and did not use to consumers with similar health profiles (by utilizing Facebook social media and via word of mouth).

Camel dairy farmers are selling raw milk directly from their farms in states that permit such sales, and may sell pasteurized liquid milk outside their states, both under their own labels and as a wholesale supplier for retailers. The liquid milk is shipped with cold packs, via one, two or three-day shipping options, by common carriers. It is most often sold in plastic pint bottles, although some very health-conscious consumers with autistic and ill family members will pay extra to have it shipped in glass bottles (to avoid plastic contact).

While still an extremely modest increase, doctors and nutritionists are more frequently telling their clients about camel milk as an option over the last six months (as reflected in the self-reported reasons for requesting admission to an established Facebook group for the use of camel milk). An informal monitoring of social media for one year shows that smaller ethnic grocery stores

are increasingly incorporating camel milk into their dairy lines in the Midwest and other US markets (one example is Camel Culture, a camel milk retailer in the US catering to smaller ethnic groceries, niche consumers, Somali community members and social media users). Many of these smaller ethnic markets cater to Muslim consumers, some of whom may also purchase halal items carried by these stores. Additionally, the powdered camel milk (which comes from India, Australia and the UAE) is being sold in the US on a very small scale in a few offline outlets. Secondly, many US camel owners report engaging in the tourism market in a minor way, but one that represents significant income to them. One example is use of camels for weddings, camel dairy farm tours for paying visitors (as seen at Oasis Camel Dairy in California), camel rides and camel use for festivals and holidays. While there are large established festivals and races for camels in the Middle East, India, Turkey, Central Asia and others, typically they have not been linked to dairy use and are not significantly marketed to tourists, even local Muslim ones. Considering that male camels are often considered excess in the dairy farm process (as they do not produce milk and very few bulls are needed to breed females), and are often sold for meat in various countries (although not the US due to the scarcity and high price of camels), castrating males to calm them and then using them for tourism purposes would offer another revenue stream. (Castration is a common safety practice in the US as most camel owners do not have deep familiarity with or routinely handle bull camels.) While the current camel milk market in the US is not defined by faith and is far more driven by health needs (autism is primary, while food intolerance and gut and digestion issues are also prominent among users), there are some insights into the potential halal customer. Years of consumer interviews by the author (Adams) has shown that a good many Muslim adherents and Muslim potential milk consumers report awareness of camels being mentioned favorably in Islam. They are predisposed to view the milk positively. However, those from some countries,

especially Saudi Arabia, have heard of camel milk inducing gastrointestinal problems like diarrhea. This could theoretically be due to the presence of bacteria in non-hygienically handled camels along the roadside where many city dwellers go to obtain camel milk when in need. However, it may just be that they are not used to it; camel milk's antibodies are noted to possibly have an antigen-piercing affect and can kill bacteria and other pathogens in the human body, so the 'flushing' effect that nomadic and city dwellers sometimes refer to could be partly due to die-off (a Herximer effect) of such pathogens, although this is a common patient conjecture and not confirmed. This type of lore can be a slight barrier to the acceptance of camel milk among Muslims who are aware of it.

The potential for camel milk as a global product reached 7.3 billion in 2022. According to IMARC Group, this is expected to reach 9.0 billion by 2028, a CAGR growth rate of 3.46%, with health-conscious consumers driving this trend. The market for camel milk can be segmented into such offerings as raw, pasteurized, or powdered (particularly for export markets) and flavored or unflavored, camel milk cheese, yogurt, laban, ghee, ice cream, and even infant milk formula.⁴ The FAO reports that camel milk from around 39 million camels worldwide is produced under low-input, low-output systems where lactating camels produce lower amounts in Africa (1,000-2,700 liters per lactation) versus South Asia (up to 12,000 liters per lactation), reaching their maximum amounts in the second or third month of lactation and driving the price significantly higher than cow milk. Arabian camels, however, produce significantly higher yields than Bactrian camels and are therefore being used increasingly more in larger dairy production systems.⁵

Countries in the Middle East are poised to successfully revive the trade of camel milk, but China is a surprisingly new player with a taste for camel milk, as well. During the Covid-19 pandemic, Kazakhstan began exporting camel dairy products such as milk powder when they became officially legal on Jan. 29, 2020 and were produced by a dairy factory established by Kazakhstan's Eurasia Investment. A powdered

⁴ IIMARC.Camel Dairy Market: Global Industry Trends, Share, Size, Growth, Opportunity and Forecast 2023-2028. Report ID: SR112023A1046 <https://www.imarcgroup.com/camel-dairy-market>

⁵ FAO Gateway to Dairy Production and Products. <https://www.fao.org/dairy-production-products/production/dairy-animals/camels/en/>

camel milk store was opened at the International Border Cooperation Center, garnering 1.5 million USD in sales.⁶

The remote locations of most camel dairy farms makes it challenging on one hand to deliver products: however, during the pandemic, some companies began to innovate by storing products in warehouses near centers where they can be delivered to the doorsteps of its customers, as was the case with Kazakh-China trade during Covid-19 where border crossings and quarantine made it difficult to export otherwise.

In the US, although 97% of Americans get their dairy products from cows, the interest in and demand for camel milk is growing due to its noted health benefits, proven by unbiased scientific research mentioned in this research paper. Camel milk is mostly available for purchase online in the US in pasteurized, raw and powdered forms.⁷

The tourism sector could benefit from a collaboration of experiences with camels as part of trips throughout the Middle East, Africa, South Asia, Australia, and even parts of the United States where camels are prevalent (such as Missouri, Texas, California, Pennsylvania, Nevada and more). Their products could potentially provide a sustainable source of food and eco-friendly consumables and cosmetics for people in arid and semi-arid climates around the globe, while also providing a rich source of income for trade of milk and by-products in business related to agritourism, adventure travel and the increasingly popular gastro tourism sectors.

As such, the post-pandemic period is an excellent time for businesses and hotels to analyze and prepare the opportunities for unique experiences that include pastoralists, their camel milk and camel milk products to be offered to eager travelers, including the Gen Z and Millennial travelers who spend a fair portion of their income on travel experiences.

Additionally, offering camel milk for iftar and suhoor during Ramadan would offer a nutritious food that offers the “hunger-quenching” result that Bedouins and others often attribute to camel milk. Scientifically, the role of insulin and

proteins in camel milk could be further examined for suitability for Ramadan meals. This also offers a marketing opportunity, especially if sold alongside nicely packaged dates as a holiday or Eid gift.

In line with United Nations Sustainable Development Goals (SDGs), camel milk production and related tourism experiences offered in a sustainable manner may benefit pastoralist camel communities in arid countries, as well as those in more verdant places (many of whom are Muslim). Milk income tends to benefit families, women, children and rural villages. Currently, preserving the quality of fresh camel milk in liquid, powdered, and other forms like cheese is a challenge that is being met but has room for improvement. Various pasteurization, freezing, drying and packaging methods are successfully being used but wider distribution and the import-export process is a challenge. Moving the milk from rural farms or pastoralist regions with adequate cold chain storage is sometimes difficult. Since most of the camel milk in the world is at present consumed by the producers in remote areas, efforts to increase commercial milking techniques, packaging and transportation have been undertaken by a few large farms, small scale farms or start-ups and NGOS (Nagy et al., 2022). Universities have begun supportive processes such as ice cream making, hosting pastoralist education workshops, and conducting genetic and field research into identifying high milk-producing camel breeds. Increasing the supply of camels is also a challenge as they have a single offspring and the gestation period is around 13 months. This also leads to slow scaling of dairies for investment returns, especially in countries like the US with limited stock and strict importation laws. Yet enhancing the fertility of camels by embryo transplant is well underway in the Middle East, and some countries do import camels regularly. Other countries with substantial camel populations such as Mongolia and Kazakhstan are increasing their production chain, yet face challenges of finance, distance to market and limited supply to date. Selling camel milk, an

⁶ Kazakhstan's camel milk powder hits Chinese market despite COVID-19. June 7, 2020

<https://www.chinadaily.com.cn/a/202007/06/WS5f0288dda310834817257656.html>

⁷ Camel Milk Becoming Popular in the US Market. June 21, 2018. <https://xtalks.com/camel-milk-becoming-popular-in-the-us-market-1394/>

ancient food often given to the sick for free, is a new concept to many such rural cultures. Yet it is coming to be embraced. Additionally, the milk can be expensive, with a pint selling for around \$10 USD to \$28 USD in the US. Educating the consumer on the value of the milk is an important goal for producers.

Conclusions

The cultural pride evident in the modern use of traditional foods like dates and camel milk is growing among Muslim consumers. Recent developments may indicate that the halal market could explore adopting camel milk for their dairy, supplement (powdered camel milk capsules, for example) and beauty product lines (camel milk soaps and lotions). Additionally, the halal food and beverage sectors may benefit from increasing offerings such as camel milk ice cream, chocolates, milkshakes and smoothies, baked goods, camel milk teas, mocktails, and further explore innovative concoctions created by chefs and culinary experts.

Some camel dairy producers may wish to cross over into tourism opportunities as an opportunity to reach the halal market while highlighting the importance of camel milk as a cultural, faith-based and healthy food. Additionally, many non dairy-producing camel owners could develop, produce or simply retail others' camel dairy products to halal tourists, as well as other visitors.

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Camel milk products as a vehicle for innovative business opportunities in the global halal economy

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Prethodno saopštenje

PODACI O RADU SAŽETAK

Ključne riječi:

*Kamilje Mlijeko,
Autizam, Islamska
Ekonomija, Halal
Muslimanski
Potrošač.*

Dok je kamilje mlijeko odavno održiva tradicionalna hrana u suhim područjima i pašnjacima, sve se više koristi od strane ljudi koji nisu pastiri u velikim američkim i drugim globalnim gradovima. Istraživanje je provedeno kako bi se utvrdile trenutne prakse uzgajivača kamila i dionika u proizvodnji kamiljeg mlijeka, posebno proizvođača mlijeka u SAD-u i suhim zemljama. Metode su uključivale direktnu komunikaciju s proizvođačima mlijeka, potrošačima, pastirima, znanstvenicima, liječnicima, trgovcima i podacima s društvenih medija. Pregledi literature, posjete farmama i konferencije provedene su u svrhu uspostavljanja nekih parametara trenutnog tržišta kamiljeg mlijeka kako bi se pružila osnova za halal potrošače kamiljeg mlijeka, te sekundarno istražiti potencijal tržišta kamiljeg turizma. Različite vrste proizvoda od kamiljeg mlijeka u SAD-u utvrđene su kao svježije sirovo mlijeko, mlijeko u bočicama i flash-pasterizirano tekuće mlijeko, zamrznuto tekuće mlijeko istih vrsta i uvozni prah mlijeka koji je ili prskanim sušenjem ili smrzavanjem sušen. Slični proizvodi dostupni su u suhim zemljama s obiljem kamila. Različite metode za zatvaranje prodaje, dostavljanje i stvaranje adekvatnih metoda za očuvanje mlijeka nalaze se u svim operacijama mliječnih kamila. Trendovi za kamilje mlijeko su uzlazni unatoč uobičajenim izazovima, jer upotreba kamiljeg mlijeka raste među potrošačima. Halal potrošači predstavljaju obećavajuće i uglavnom neiskorišćeno tržište za ovu halal hranu zbog zahtjeva za zdravljem, kulturnog ponosa i prilika za halal turizam.

JOURNAL OF HALAL QUALITY AND CERTIFICATION

Contemporary Legislation And Halal

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Review paper

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ABSTRACT

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islamic countries*

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).

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.

Introduction

Halal¹ is a word originating from the Arabic language and means permitted, permissible, and pleasant, according to Islamic regulations. What is forbidden according to Islamic law is called haram (forbidden) and meshbuh (questionable and as such forbidden until it is proven to be permissible (pure) – halal). All three terms in local and international correspondence are most often used in their original form. In addition to the basic meanings (permitted - forbidden), the terms halal and haram have taken on additional meanings in colloquial use. Thus, the word halal is very often used with the meanings: to forgive, to give something without compensation, to earn fairly, and the like.

At the end of the 20th century and the beginning of the 21st century, the word halal is often associated with the term "halal certification of products and/or services". With modern globalization, the development of modern technology, and the relatively fast transportation of products from one part of the world to the other, the range of products has become wide and diverse, but the quality itself and some other aspects have brought certain questions, especially due to the use of various additives and the increasingly common hidden ingredients in products (which are often not even declared on the packaging). It has become more and more difficult for final consumers to be sure of what they eat, first of all from a hygienic and health aspect, and for a certain group of people also regarding the obligation to fulfill their religious obligations (halal, kosher, fasting food, etc.). For this reason, at the end of the last century, the idea of halal products to being halal certified, and the complete

system being standardized, was developed. It was necessary to adopt new norms, and above all to develop and adopt halal standards. The first phase was the creation of halal standards for products and services, which defined the requirements that the organization/company should fulfill for its products/services to be labeled halal. Based on the stated need for halal certification, a large number of halal certification bodies were launched and appeared on the market (which was still not legally regulated in the area of halal). Some of those halal certification bodies were not sufficiently competent and trained to deal with halal certification, primarily due to insufficient quality and competent human resources, and therefore the certificates they issued in some cases were not a real guarantee that the product bearing the label halal is for real halal. This led to the next phase, namely the development and adoption of standards that contain the requirements that each halal certification body must meet to be trusted and recognized. This second phase inevitably led to the process of recognition and accreditation of halal certification bodies. The third phase was created as a consequence of the second phase, and it is about full or partial regulation of the halal market in some countries. In the continuation of the work, we will deal with individual markets and compare how the process of halal certification is legally regulated.

Halal certification in Islamic countries and countries with a majority Islamic population

Halal certification of products and services is regulated differently in the modern legislation of certain countries. In the

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<https://www.halal.ba/index.php/ba/faq?limit=10&start=10>

European Union, halal certification is not legally regulated, unlike the Gulf countries (Arab countries) which have a regulated and standardized halal certification system, and like some other countries in Asia such as Malaysia, Indonesia, and others.

The Kingdom of Saudi Arabia, a country in Southwest Asia, which we sometimes call the "Land of the Two Temples" because it contains the two holiest places in Islam, Mecca and Medina (in which the Kaaba and the Prophet's Mosque are located). The central institution of the country's government is the Saudi monarchy. The Holy Book of the Qur'an represents the country's constitution, and the supreme law is the Sharia (Islamic Law based on the Qur'an). In recent years, the Halal certification system has been legislated. The Saudi authorities first established a Halal Center within the Saudi Food and Drug Administration (SFDA) and then formed a system for approving foreign Halal certification bodies. This new system replaces the previous requirement for halal certification bodies to be recognized by the Muslim World League for their halal certificates to be accepted in Saudi Arabia.²

Until 2021, entry into the Saudi Arabian market required halal certification only for meat and meat products, similar to other Gulf Cooperation Council (GCC) countries. With the introduction of new legislation that regulates the area of halal, it is foreseen that from July 1, 2021, the possession of a Halal certificate will be required for most food products to enter the market of the Kingdom of Saudi Arabia, and for the following types of products (in addition to meat and meat products): milk and dairy products (e.g. cheese, yogurt, etc.), oil and fats,

confectionery (i.e. biscuits, chocolates, sweets, cakes, etc.), chilled and frozen foods (i.e. pasta, pizza, noodles, other frozen fast food, etc.), products with a long shelf life at room temperature (e.g. energy, carbonated and sports drinks, juices, sauces, nutritional supplements, baby food, canned food, etc.). Given that there was a short period between the date of adoption of the regulation and the deadline for its implementation, the SFDA updated the original regulation and defined that the implementation of the regulation should be carried out by July 1, 2022.

Malaysia, a country in Southeast Asia, also has a regulated halal certification system. Jabatan Kemajuan Islam Malaysia (JAKIM) is a government agency that oversees the entire halal certification system in Malaysia as well as halal certified products imported into Malaysia. The laws³ and regulations governing Halal certification in Malaysia are the "Food Act" of 1983 and the "Trade Descriptions Act" of 2011. which consists of the "Trade Descriptions (Definition of Halal) Order" of 2011 in which are defined terms "halal" and other terms related to halal. Offenses for deceiving or misleading halal consumers are also regulated, and penalties for misuses are determined accordingly by the "Order on Trade Descriptions (Certification and Marking of Halal)". By the same law in 2011 was established JAKIM as the competent halal authority for Malaysia, while the newly adopted Order declared self-declaration of halal as illegal. Also, the Order regulates that all products/consumables declared as halal in Malaysia must have a halal certificate and that foreign products bearing the halal mark must be certified by a halal certification body recognized by JAKIM. This act also regulates violations and

² <https://www.salaamgateway.com/story/saudi-arabias-new-regulations-will-require-halal-certificates-for-most-food-products>

³ <https://food.chemlinked.com/foodpedia/malaysian-halal-food-regulation>

penalties. In addition to the law and the aforementioned acts, two important guidelines are mandatory and issued by JAKIM. These are the "Malaysian Halal Certification Procedure Manual" a reference document for halal certification that specifies the conditions and requirements of halal certification, application procedures, certification procedure, fees, and the "Guide for the Halal System Assurance System" which defines the establishment of principles in the establishment and maintenance of the system assurance of halal certification. Malaysia is a leader in the field of halal certification and has a well-organized system in which regulations related to halal are regulated by Law.

The Republic of Turkey also has its own accreditation body. Halal Accreditation Agency (HAK) is an authorized halal accreditation body from Turkey. Taking into account the above-mentioned countries, the Republic of Turkey adopted an amendment to Law No. 7060 on November 1, 2017, which made halal accreditation mandatory for all certification bodies that perform halal certification of products and services that are placed on the market of the Republic of Turkey. The deadline for the implementation of amendments to Law No. 7060 is June 4, 2023.⁴ The goal of this law is that all certification bodies whose companies (domestic and/or foreign) market or intend to market products/services with the halal mark or halal certificate must have accreditation from the HAK, regardless of whether the certification body already has halal accreditation from another international accreditation body. The aforementioned provision brings problems to many certification bodies that already have valid accreditation with other accreditation houses.

Halal certification is also legally regulated in Indonesia. With over 261 million inhabitants, Indonesia is the 4th most populous country in the world, the most populous Austronesian nation, and the most populous Muslim-majority country. The Indonesian halal market is the largest halal market in the world as Indonesia has 180 million halal consumers. Almost 20% of the global halal market is concentrated in Indonesia.

Indonesian Government Regulation 39 of 2021 (GR 39/2021) sets requirements for companies to obtain halal certification for their products and services. According to the said law, products that enter, circulate, and trade in Indonesia must have a valid halal certificate. Under the new laws, the Indonesian government requires food and beverage companies to obtain halal certification from the BPJPH by October 2024, threatening to impose fines or recall products if they fail to meet the deadline. The plan is to gradually extend the request to other business areas. Non-halal food can still be sold in Indonesia after October 2024. But it will have to be labeled as such, meaning it will likely no longer be able to rely on the majority of consumers of halal products/services in the country. It also means that a company from abroad to export its products to the Indonesian market needs to have a valid Halal certificate from a Halal certification body recognized by the Halal Product Assurance Agency (BPJPH) of Indonesia. The Halal Product Assurance Agency, commonly known as BPJPH, was established by the Federal Government of Indonesia in 2017 to carry out operations and activities related to the enactment of Halal Product Assurance 2014 by Law #33.⁵

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https://members.wto.org/crnattachments/2022/TBT/UR/22_3291_00_e.pdf

⁵ <https://asia.nikkei.com/Business/Food-Beverage/Indonesia-s-food-companies-rush-for-halal-seal-of-approval-by-2024>

Halal in Europe

On the other hand, halal certification is not legally regulated in the European Union as in the above-mentioned countries. There is no specific law or regulation governing halal certification in the EU. There was an initiative for CEN, the European Committee for Standardization, an association that brings together the national standardization bodies of 34 European countries, to adopt a European halal standard that would be mandatory and applicable on the territory of Europe, but that project was abandoned.

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. Companies from certain industries (such as the meat industry) in practice, sometimes, and in certain EU member states, encounter legal restrictions that create problems for them to harmonize their production with the halal standard. Usually, the law most often referred to by EU members when banning ritual slaughter (halal/kosher) is the Law on Animal Welfare. Council Regulation (EC) no. 1099/2009 of September 24, 2009, on the protection of animals at the time of killing states that the exception from stunning in the case of religious slaughter that takes place in slaughterhouses is approved by Directive 93/119/EC. Given that the Community provisions applicable to religious slaughter are transposed into local legislation in different ways, depending on the national context, and taking into account that national rules take into account dimensions that go beyond the purposes of Regulation (EC) no. 1099/2009, there is a possibility of exception

from the stunning of animals before slaughter, leaving, however, a certain level of subsidiarity for each member state. The Regulation respects the freedom of religion and the right to manifest one's religion or belief in worship, teaching, practice, and observance, as carefully preserved in Article 10 of the Charter of Fundamental Rights of the European Union.⁶

However, under the possibility of deviating from this directive by the provisions of Article 26, paragraph 2, point (c) of Regulation no. 1099/2009, some member states do not allow religious slaughter without stunning. Thus, Austria, Belgium, Estonia, Finland, Greece, the Kingdom of Denmark, the Republic of Slovenia, and the Kingdom of Sweden do not allow the slaughter of animals without prior stunning. Such legal regulations present a problem for slaughterhouses that want to harmonize their slaughtering with Islamic regulations and halal standards. One of the examples in the EU is Poland, whose ruling structures are trying to prevent ritual slaughter (halal and kosher) by law, even though Poland is one of the largest producers of halal meat in Europe and brings them huge profits. According to a study by the Polish Development Fund, Poland exported meat worth slightly less than 5 billion euros in 2020, which is the fourth largest of all EU member states. Almost one-third of those exports were kosher and halal products. The ruling Law and Justice party (PiS) is trying to ban ritual halal and kosher slaughter in Poland under the pretext of the Animal Welfare Act. The strong pressures of the meat industry lobby and the large protests of farmers have prevented them from adopting such a law for the territory of Poland for the time being.

⁶ <https://eur-lex.europa.eu/legal-content/HR/TXT/PDF/?uri=CELEX:32009R1099&from=DE>

Referring to Article 26, paragraph 2, point (c) of Regulation no. 1099/2009 the authorities in the Belgian province of Flanders adopted a directive obliging slaughterhouses to use stunning before slaughtering animals. The Court of Justice of the European Union has ruled that member states can ban the practice of slaughter according to religious rules, also known as "ritual slaughter", to promote the welfare of animals, without violating the rights of religious groups.⁷ This decision was made after Jewish and Muslim associations wanted to legally challenge the ban on halal and kosher slaughter in the Belgian province of Flanders. The court decided that the EU regulation on slaughter does not prevent member states from imposing themselves the obligation to stun animals before they are killed.⁸ This also applies to the case of slaughter prescribed by religious rules, provided it does not conflict with the EU Charter of Fundamental Human Rights which includes the right to manifest religious practices and rituals, but the judgment indicated that it must be harmonized with the ability to reversibly stun in order to the EU goal of general interest, i.e. animal welfare, has been achieved.

In accordance with the examples mentioned above, it seems that there is discrimination against Muslims in the European Union and that they are trying to deny them a basic human right, which is the free expression of religious obligations related to halal nutrition. It says in the Qur'anic verse:⁹ *"He only forbids you: carrion and blood and pork, and what is slaughtered in someone else's name and not in Allah's name. And for the one who is forced, but not out of desire, just enough to satisfy his hunger, there is no sin*

for him. - Allah is indeed forgiving and merciful!". Interpreting the quoted verse, we conclude that the meat of dead animals is the first to be prohibited in the Muslim diet. Some methods of stunning, which are mandatory in most EU member states, can lead to the death of the animal before the act of slaughter itself, and therefore the meat of such an animal is forbidden for Muslims to eat. An example is the gas stunning of poultry before the actual act of slaughter, which according to the majority of Islamic scholars is contrary to Islamic rules because it does not meet the requirement that the animal must be alive at the time of slaughter. In the act of slaughtering large cattle, the procedure of "stunning" with a penetrating swordman's gun is common in practice, which is also prohibited according to Islamic scholars, since such a stunning device with a captive bolt delivers a fatal blow to the animal's head and has sufficient force to pierce its skull and enters the brain.

The regulation of halal certification in the EU is a complex issue and involves several factors, including religious, cultural, and economic factors. Although halal certification is currently not legally regulated in the EU, there have been discussions and proposals to establish a single standard for halal certification throughout the EU to best ensure the protection of halal consumers and promote the development of the halal industry.

The American continent

When it comes to the placement of halal products on the market of the United States of America (USA), the placement and

⁷ <https://www.agroklub.com/stocarstvo/klanje-povjerskim-pravilima-drzave-ce-moci-same-zabraniti-odlucio-sud-eu/65183/>

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https://curia.europa.eu/juris/document/document_prin

t.jsf;jsessionid=6F40812FF517FA40DE52EF3869D123CB?docid=197314&text=&doclang=HR&pageIndex=0&cid=11830653

⁹ Kur'an, El-Maide 3.

production of halal food/services are not legally regulated. Numerous companies in the USA decide to implement the requirements of the halal standard in order to satisfy the needs of a large number of Muslim consumers of halal products. The US government has not passed laws or regulations in the field of halal certification, but in the huge market relies on halal certification bodies such as the Islamic Food and Nutrition Council of America (IFANCA), Islamic Services of America (ISA), Halal Food Council USA and others that halal certify a large number of halal products/services. Halal products must carry the halal label and the products meet the regulations set by the U.S. Food and Drug Administration (FDA) for food safety and labeling (U.S. Food and Drug Administration - FDA).

In South American countries, such as Argentina and Brazil, there are also halal certification bodies that provide halal certification services. Today, just like in the United States of America, there is no law that regulates the field of halal certification, but countries rely on individual halal certification bodies. According to Reuters data, Brazil is the world's largest exporter of halal beef and chicken meat to OIC countries. This export-oriented approach has led to a strong halal certification system in the country. According to government data compiled by industry groups Abiec and ABPA, Brazil's halal beef and chicken exports totalled US\$4.7 billion in 2020. That amount has increased to \$8.92 billion in 2021.¹⁰

The situation on the American continent can be compared with Europe in two contexts. The first is that halal certification is not legally regulated and that government regulations for food or service must be

followed. Another aspect is that on the American continent, the countries we mentioned previously do not have legal regulations for halal food, compared to Europe, where it is stated that there are certain restrictions in the field of halal slaughter (e.g. mandatory stunning).

OIC/SMIIC and its role in the regulation of the halal market

The Organization of Islamic Cooperation (OIC) and the Standards and Metrology Institute for Islamic Countries (SMIIC) have established several initiatives and programs aimed at regulating the halal industry and promoting the development of halal standards. The main purpose and initiative of OIC and SMIIC is to promote standardization and harmonization of halal standards in OIC member countries. This includes the development of common standards for halal products, services and processes, as well as the accreditation of halal certification bodies. By standardizing halal standards in OIC member countries, OIC and SMIIC aim to create a more efficient and transparent halal industry that promotes consumer confidence. Standardization also helps ensure that halal products and services meet unique halal requirements across countries and regions.

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<https://www.reuters.com/markets/commodities/brazil>

[-eyes-117-trillion-halal-food-market-keen-boost-farm-trade-with-islamic-2021-12-06/](https://www.reuters.com/markets/commodities/brazil)

Conclusion

From the above examples, we can conclude that the halal certification system at the world level is legally regulated differently. We can take examples of countries that have passed laws regulating every aspect of halal certification (regulations for certification bodies, determination of relevant halal standards for countries, regulations on labeling of products, fines for falsely declared halal products, etc.) to those countries where halal is not legally regulated at all. It would be desirable for each country to adopt a law regulating the minimum requirements in the field of halal certification and defining which standard is mandatory for certification bodies and which for companies when they intend to harmonize their products/services with Islamic regulations. This would contribute to a greater degree of trust in the halal product/service, as it would prevent and/or reduce the possibility of issuing halal certificates from unaccredited and insufficiently competent certification bodies that issue certificates, often solely motivated by profit, as well as preventing and putting on the market fake declared halal products, which are more and more on the market today.

In the future, the ideal scenario in the field of halal certification would be for all countries to start applying the standards adopted by OIC/SMIIC, and for accreditation bodies to recognize each other. This would lead to having unified standards for the accreditation of halal certification bodies and thereby prevent the growing multiple halal accreditations of certification bodies, caused by the enactment of laws to regulate the halal market of countries such as the U.A.E., Saudi Arabia, Turkey, and others, where each of them requires accreditation with its competent accreditation body (EIAC, HAK, SFDA and others), which in turn leads to an

increase in the prices of halal certification services by certification bodies and higher expenses for companies and, ultimately, a more expensive halal product for consumers. The aforementioned procedures for regulating the market of Muslim countries (multiple accreditation) are not in accordance with the mission of halal certification to provide consumers of halal products with a safe and high-quality halal product/service, without increasing the price of the same.

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Savremeno zakonodavstvo i halal

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Pregledni rad

PODACI O RADU SAŽETAK

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

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 Azijske 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 prihvataju 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 SMIIIC koji se bavi izradom i izdavanjem halal standarda iz različitih oblasti.

Potrebno je regulirati halal i halal standardizaciju kroz pozitivne zakone Evropske Unije i drugih nemuslimanskom 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.

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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 regulations and norms and did not leave legal gaps in it, rather it determined them in detail or in principle, according to their importance and priorities. When valuing things and prescribing laws, Islam is guide by human natural, moral and ethical values, in contrast to the modern materialized man, who in all this is most often guide 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 increased number of final theses at higher educational institutions in Bosnia and Herzegovina and the region that have been written on the topic of halal, and which have been covered area of economic, technology, theology, marketing, veterinary, tourism and other aspects.

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

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

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 subjects is not represented at any faculty.

Introduction

The prevalence of halal in formal education in Bosnia and Herzegovina depends on various factors, such as the type of educational institution, the area of study or subject being studied, as well as the desires and needs of the students themselves. Therefore, the presence of halal in formal education at higher educational institutions in Bosnia and Herzegovina and the region is becoming an increasingly prominent topic in public discourse.

In the context of education, as well as in other aspects of life such as business, economy, pharmacy, tourism and hospitality, when halal is mentioned, it usually refers to food and drink as well as a way of life that Muslims must adhere to. Halal is an Arabic word that literally means "permissible" or "allowed," free from prohibition, lawful. Thus, it is a term that signifies everything permissible according to Islamic principles, by the law of God, rather than the laws established by humans. The Quranic expression for halal denotes permissibility by the Legislator, Allah. Regarding halal, there are no prohibitions regarding consumption and use.

Halal encompasses what is religiously permissible, allowed, blessed, acquired in a lawful manner, and forgiven. The terminological meaning of the word "halal" includes everything permissible by Islam, and a person who is in ihram. The fundamental meaning is permissible, allowed, dissected, analysed. The opposite of halal is the term "haram," which signifies what is not permissible for Muslims. Two terms encompassing what is not halal are: - HARAM - forbidden, - MASHBOOH - suspicious (prohibited until proven to be pure and permissible).

Linguistically, the term "haram" (literally "forbidden for religious reasons") represents a general concept of all prohibitions in Islam. The category of haram includes all actions punishable, with rewards for refraining from them. Another term closely related to haram is "habais," which translates to "repulsive," "ugly," "harmful." Haram (Arabic) - everything prohibited by the Muslim faith, sinful, impermissible, unjust, cursed. The terminological meaning of the word

"haram" is as follows: a) everything categorically prohibited by Islam; b) failure to do something categorically commanded, with the fundamental meaning being prohibition, severity, pressure.

In Bosnia and Herzegovina, as well as in other countries with majority Muslim populations or where they are not in the majority, certain primarily Islamic higher educational institutions offer a "superficial" understanding of halal in their curriculum. In the region, the presence of halal in formal education varies depending on the country and institution. This paper will briefly present the representation of halal topics at certain higher educational institutions. In this case, the overview of the study of halal was focused on Islamic faculties in Bosnia and Herzegovina and Serbia.

The study included the Faculty of Islamic Studies in Sarajevo, with information gathered from the head of the Department of Sharia Law (fiqh), as well as the Faculty of Islamic Pedagogy in Bihać, professors of Modern Islamic Themes, and other external collaborators of this faculty. At the the Faculty of Islamic Pedagogy in Zenica, data were obtained from professors in the Department of Sharia Law.

From the region, specifically Serbia, insights were gathered from the Faculty of Islamic Studies in Novi Pazar, with information collected from the dean and professors of Islamic/Sharia Law.

Presence of Halal Studies at the Faculty of Islamic Studies in Sarajevo

The Faculty of Islamic Studies, affiliated with the University of Sarajevo, is the oldest Islamic higher educational institution in Bosnia and Herzegovina, as well as in the region.

The topic of halal in the contemporary context, according to the current teaching syllabus at the Faculty of Islamic Studies, University of Sarajevo, has been dedicated to one teaching unit in the subjects of Contemporary Fiqh Themes and Contemporary Fiqh Studies since 2016. The topic is addressed during the formal education of the faculty students.

In the Study Program of Islamic Religious Education and Religious Pedagogy, in the second year of study, fourth semester, students attend and

exam from the material according to the teaching unit "Question of Nutrition and Food in the Contemporary Context." The subject of Contemporary Fiqh Themes is included in the syllabus of the Faculty of Islamic Studies under the code INFI 2221, carrying a total of 5 ECTS credits, conducted through two hours of lectures, one hour of exercises, and one hour of seminars, totalling four teaching hours.

According to this content, Contemporary Fiqh Themes is a subject that deals with the study of various fiqh topics from a religious-legal perspective, with an emphasis on social engagement and the presence of issues in society. Concepts of family and marriage and other issues in the domain of personal law are studied, along with various topics from contemporary life aimed at highlighting their social presence and impact on human behaviour in society. The topic of halal nutrition holds a significant place in the everyday life of Muslims, and this subject primarily discusses the importance of nutrition issues in the contemporary environment; nutrition and the protection of essential values; food and non-alcoholic beverages of plant origin; food of animal origin; prohibition of animal slaughter and the use of their meat in some religious and philosophical systems. Sharia regulations related to the Islamic principle in nutrition, "everything that is pleasant and tasty is permissible," are discussed, along with the four or ten prohibited types of meat and the meaning of the prohibition of those types of meat that the Quran forbids. Then the issue of reciting Bismillah and the Sharia status of animals slaughtered by the People of the Book (Jews and Christians) is addressed. Students are introduced to the position of halal within the Islamic community in Bosnia and Herzegovina and the importance and contribution of the Agency for Halal Quality Certification. In exercise sessions, an analysis of the prevalence of halal certificates among Bosnian Muslims in the homeland and the diaspora is conducted, along with comparisons with other Muslim communities in Europe and the world. Students are required to research this issue in the fatwas and answers of the Mufti Council and fatwa-emins of the Islamic Community and discuss the

topic. In seminar assignment sessions, students work on tasks related to the topic based on literature in Arabic and English and discuss the topic. This way, the topic of halal is explored and presented to students of this study program. The literature used for exam preparation is Jusuf Karadavi's "Halal and Haram in Islam," translated by Džemaludin Latić and Seid Smajkić, published by Ljiljan, Sarajevo, 1997, pages 77-123.

In the second cycle of Master's studies in Islamic Sciences, the topic of halal is addressed within the subject of Contemporary Fiqh Studies. The subject is studied in the fifth year of study, in the ninth semester, and carries 5 ECTS credits. The teaching unit "Halal Earnings and Expenditure" is conducted in two hours of lectures and one hour of exercises, totalling three hours. The theme addresses the importance of work and halal earnings in Islam; it is forbidden for a capable person to avoid work; prohibition of begging without urgent need; dignity of work; engagement in agriculture and prohibited agriculture (planting the plants used to produce drugs, tobacco, etc.); economy and craftsmanship, professions Islam prohibits, and halal food. The recommended literature for this teaching unit includes Muhammad Sa'id Ramadan al-Buti's " *Qadaya fiqhiyya mu'asira*," Darul-Farabi, 2004; 'Ali Muhyiddin al-Qaradagi, Dr., 'Ali Yusuf al-Muhammadi, *Al-Qadaya al-fiqhiyya al-mu'asira*, Darul-bašair al-islamiyya, Beirut, 2005; Wahba al-Zuhayli, *Mu'amalat al-maliyya al-mu'asira*, Darul-fikr, Damascus, 2002; Jusuf Karadavi, " *Halal and haram in Islam* ", translated by Džemaludin Latić and Seid Smajkić, published by Ljiljan, Sarajevo, 1997. In exercise sessions, students prepare, implement, and present mandatory seminar papers on one of the offered topics, some of which relate to halal nutrition, such as "Types of animals permitted (not permitted) to Muslims," "Usage of meat from stunned animals." Second-cycle theology students are required to explore these and similar issues from the perspective of Sharia law and use their acquired knowledge and skills to write expert fiqh papers. Students have the option to register their final paper in this field at the

Department of Sharia Law or another related department of the scientific field. The first official master's thesis on the topic of halal was titled "Halal Standards - Situation and Perspectives," defended in 2012 (Arnautalić, 2012). The first official doctoral dissertation in this field was also defended in 2016, titled "Regulations on Nutrition in the Legal School of Taphsir" (Arnautalić, 2026). From these topics, it can be concluded that these were the first research's and engagement with this topic at the Faculty of Islamic Studies, University of Sarajevo, which paved the way for further research. Additionally, there is the possibility of presenting students with the activities and projects of the Agency for Halal Quality Certification through lectures or exercises in agreement with the subject teacher and representatives of the Agency. Given that these are two institutions of the same founder, the Islamic Community in Bosnia and Herzegovina, and based on the already established cooperation between the teachers of the Department of Sharia Law (fiqh) and the Agency, such collaboration is open and desirable.

The presence of halal studies at the Faculty of Islamic Studies in Novi Pazar

The Faculty of Islamic Studies (FIS) in Novi Pazar occupies a special and prominent place in the educational system of the Islamic community in Serbia, and it should and must occupy an important and important place in the study of halal standards and food quality in a wider area, primarily in Sandžak, and then in the Republic of Serbia. After all the projects successfully implemented by FIS in the past few years, the Faculty stood out in the education process, with an emphasis on the development of various intellectual skills and strategies for learning and constructing knowledge. Accordingly, the study of halal standards and food quality must constitute and represent an indispensable and explicit goal of the educational programs of the Faculty of Islamic Studies, as well as the ambition of educational reforms in the Islamic community. Since the first day of its foundation, the faculty has based education on the Islamic tradition, as

well as on the tradition of active, problem-based learning, and there is a huge interest in studying halal standards and food quality.

Aware of the fact that the graduates of the Faculty of Islamic Studies must form the backbone of intellectual and social leadership, they must search for authentic and alternative solutions, strive for the affirmation of Islamic-legal norms, thoughts, practices and institutions, and connect all this with the current circumstances of everyday life.

In the near future, the Faculty of Islamic Studies will focus on the process of assimilating information with the aim of developing original thinking and methods of solving problems that graduates of the Faculty will encounter in their professional work. The pragmatic spirit of the times requires the Faculty to prepare students for the real life that awaits them on a professional, personal and social level. On the other hand, the "reality" that needs to be adapted to today is changing at a rapid speed, and the changes that are taking place are large and demanding. Knowledge, more than ever, becomes "capital" that quickly loses value "on the market", so professional survival requires continuous and thoughtful investments.

The global standards of everyday life force us to live in the "age of information and information society", as well as the fact that artificial intelligence is increasingly taking the place of real, natural and innate intelligence. In the time of hyper-dynamic flow of information, the Faculty of Islamic Studies must place special emphasis on the acquisition and mastery of skills and selection strategies, such as evaluation and use of information. In the context of the aforementioned, the Faculty is also preparing for its students a passport of competences that will be handed to the graduates on the day of the awarding of diplomas in order to encourage them to meet new challenges as ready as possible.

However, despite everything mentioned at the Faculty of Islamic Studies in Novi Pazar, the halal standard and quality of food are still not studiously studied at any major. In spite of the fact that the Faculty has a subject of Contemporary Fiqh Issues, in the plan and program, the curriculum of the mentioned subject

does not include the teaching unit Halal standard and quality of nutrition in Islam.

It should be mentioned that a few years ago, the Faculty of Administration worked on the development of a study for the establishment of a major in Islamic economics and the halal standard, however, due to the emergence of the corona virus pandemic, as well as the lack of financial resources, the aforementioned idea never came to fruition.

We witness that the global halal food market size is estimated at USD 1,522,170 million in 2022 and is expected to reach USD 1,959,610 million by 2028, with a CAGR of 4.3% during this period, according to Market Watch. However, despite of all this, we did not find that the halal standard and quality of food were studied at any economics faculty of both universities in Novi Pazar.

Presence of Halal Studies at the Islamic Faculty of Islamic Pedagogy in Bihać

The Faculty of Islamic Pedagogy in Bihać belongs to the University of Bihać and is the only higher educational institution of the Islamic Community in that area of Bosnia and Herzegovina. This faculty was established in 1995. Its precursor was the Islamic Pedagogical Academy, functioning as a higher school, with the primary task of educating personnel for teaching the subject of Islamic religious education in elementary and high schools. By the decision of the Islamic Community Assembly on September 25, 2004, the Academy was renamed the Faculty of Islamic Pedagogy in Bihać. On September 14, 2005, the faculty transitioned from a two-year to a three-year study program. Through this reform, the study program was aligned with the Bologna principles of 3+2+3, introducing ECTS credits. Since the academic year 2015/16, the first-cycle study program has been four years long, comprising eight semesters (4+1+3).

The faculty comprises two departments: The Department of Islamic Religious Education and the Department of Social Pedagogy and Spiritual

Care. Both departments offer master's degree programs.

Upon reviewing the curriculum of the faculty for the purpose of analysing the topics of halal studies, it has been established that the subject of Contemporary Fiqh Issues is taught in the third year of the Islamic Religious Education program, specifically in the sixth semester, totalling 60 hours, with 3 hours of lectures and 1 hour of exercises per week.

The aim of this subject is to familiarize students with the views of Islamic legal science on some contemporary issues and problems arising from modern civilization in various aspects of human life. To achieve this goal, a programmatic framework is established that requires a detailed examination of some of the most pressing issues of modern life.

During the 11th week of lectures, the following topics are covered, with only a superficial encounter with the theme of halal food: Contemporary marital issues, submission to non-Islamic laws, food issues, participation in non-Islamic military forces, political parties, parliament, and the most current ritual issues.

The mandatory literature for this subject includes books by Sulejman Topoljak, Contemporary Fiqh Issues, El-Kelime, Novi Pazar, 2009, Muslim Women and Family, Current Issues, El Kelime, Novi Pazar, 2006, and Enes Ljevaković, Contemporary Fiqh Topics, Anthology of the Faculty of Islamic Studies in Sarajevo, 2006. Additional literature includes works such as those by the European Council for Fatwa and Research, Yusuf al-Qaradawi's works, Muhammad Taqi Usmani's Introduction to Islamic Finance, and others.

It is also interesting to note that in the first cycle of the Social Pedagogy and Spiritual Care program, an elective subject, Religion and Health, is offered in the fourth year, specifically in the seventh semester, comprising 60 hours, with 2 hours of lectures and 2 hours of exercises per week.

The aim of this subject is for students to become acquainted with fundamental concepts in the field of religion and health from the perspective of Islamic sciences, functioning of the two-

dimensional (physical - spiritual) component in the human body, problems of the exaggerated materialistic paradigm of human health, methods of stimulating the development of spiritual values and virtues promoted by religious teachings, religious attitudes in the context of rehabilitation, healing, support, etc., considering religious beliefs, convictions, and religious practices.

The learning outcomes include the ability, after passing the exam, to explain the paradigms of religion and health in the context of strategies for the spiritual empowerment of individuals and groups, use appropriate skills of religious principles for the protection and preservation of human health, select appropriate communication skills when working with the sick, addicted, elderly, disabled, and injured, understand strategies and develop an action plan for promoting religious teachings in the preservation and protection of human health, using religious aspects and guidance for the preservation and protection of human health, participate in socio-pedagogical interventions in rehabilitation, healing, support, etc.

A crucial aspect for this research is the lecture in the 10th week on *Eating and Drinking Culture (utilizing what is permissible and recommended and the harmfulness of what is forbidden and discouraged...)* (Sedić and Kendić, 2010).

The mandatory literature includes: Sedić, F. and Kendić, S. *Religija i zdravlje*, University Press, VZŠ, Bihać, 2010; Jurišić, M., Nikić, M., Vukušić, H. (editors) *Vjera i zdravlje, Zbornik radova*, "Bishop Josip Lang", Zagreb, 2005.

Additional literature for this subject comprises: Čatović, S., Kendić, S., Čatović, A. *Higijena*, Bihać, 2004, University textbook; Dizdarević, I. *Spirit and Health Binoculars*, Grafis Cazin, 2005; Ibn Qayyim al-Jawziyya, *Poslanikova medicina*, Libris, Sarajevo, 2001, translated from English by Muhidin Hadžiahmetović; Sinanović, O., Hafizović, R., and Pajević, I. *Duhovnost i mentalno zdravlje*, Svjetlost, Sarajevo, 2002; Kurdić, Š. *Islamic Etiquette*, IPA Zenica, Zenica, 2005.

It is important to note once again that this subject is elective and is offered if a certain number of students' express interest in it.

The presence of studying halal at the Faculty of Islamic Pedagogy in Zenica

The Faculty of Islamic Pedagogy in Zenica was established in August 1993, by the Decision of the Assembly of the Islamic Community of Bosnia and Herzegovina dated August 28, 1993, then as the Islamic Pedagogical Academy. This provided the Islamic Community in Bosnia and Herzegovina with a new type of educational institution, which, with its fundamental educational purpose and religious-pedagogical inclination, significantly builds upon the tradition of Daru-l-muallimina. The Islamic Pedagogical Academy became an affiliated member of the University of Zenica in 2004. The curriculums are aligned with the ECTS (European Credit Transfer System). This is one of the first institutions in the academic area of Bosnia and Herzegovina to transform its two-year study program into the concept of 3+2+3. Since 2005, the academy has evolved into a faculty, hence the current name Faculty of Islamic Pedagogy.

Upon reviewing the courses, we have determined that according to the Curriculum, in the 5th semester of the Islamic Theology program, or the third year, the subject Contemporary Fiqh Studies is studied for a total of 60 hours, with 3 hours of lectures and 1 hour of exercises per week, where, we could say, the topics of halal and haram in diet are not addressed at all.

The objective of this subject is stated in the Curriculum: "The aim of this subject is to acquaint students with Islamic institutions in Europe and the world that institutionally deal with Sharia law issues, as well as with the teachings of Islamic jurisprudence on some current legal-ethical problems of the modern world in the fields of economics and banking, medicine, issues of Muslim minorities, and contemporary socio-legal issues with a special emphasis on the application of these teachings in the context of European legal regulations (Ljevaković, 2006; Karadava, 1997; Taqi, 2002; Dozo, 1997).

The basic thematic units covered in this semester and within this subject are nowhere near the topics relevant to our research.

The mandatory literature for this subject includes books: Enes Ljevaković, Contemporary Fiqh Topics, FIN Anthology, Sarajevo, 2006; Karadavi Jusuf, Contemporary Fatawa, Harfo-graf, Tuzla, 1997; Usmani Muhammad Taqi, Introduction to Islamic Finance, Selsebil, 2003; and Đozo Husein, Fatawa, Bemust, 1999.

In the offered master's and doctoral studies, there is not a single lecture or topic, let alone a subject, that addresses our theme.

The presence of studying halal at other higher educational institutions

According to available information and data from other higher educational institutions in Bosnia and Herzegovina, as well as in the region, it can be observed that there are partial interests in studying topics related to halal. The most significant interest is shown by economic faculties, but their engagement with halal is primarily through the lens of economics, the halal market, and the competitiveness of halal products compared to others. There are certain graduate and master's theses at the Economic Faculties of the University of Sarajevo, the University of East Sarajevo, and the University of Brčko. Their areas of interest include halal markets, opening new possibilities, the number of halal food consumers, economic growth through halal food production, exports, etc.

Halal is also mentioned at other faculties, such as Food Technology, Agriculture, Veterinary, Pharmacy, etc., but very little or not at all. The most common mention of halal is within specific subjects through discussion on standardization, quality management, or the health safety of food, or if discussing the ethnic, cultural, religious, etc., diets of certain groups of people.

Conclusion

Islam, as a universal human value system, has encompassed all segments of human life through its provisions. Considering that food is a crucial aspect of human life and health, Islam has paid great attention to this issue. In regulating this

aspect of human life, it has been guided by its fundamental philosophy that Sharia norms and regulations are the means by which people obtain only what is beneficial and remove what is harmful. From a scientific perspective, this topic is important because it has not received sufficient attention in our speech area, and perhaps beyond. From a sociological-human perspective, its importance arises from the fact that today's man has lost the parameters of legal values: he has preferred material over spiritual and moral values. Food and beverage safety are crucial for human health, and compliance with legal norms and established standards is a prerequisite for survival in both domestic and foreign markets. In addition to requirements related to the safety of food products, another requirement is placed on food producers and exporters, which is related to respecting the dietary customs and consumption habits of different target groups. Due to the fact that this topic is still unfamiliar to many and because of their superficial knowledge, it is susceptible to various interpretations, incorrect adaptations, adoptions, and understandings of this Sharia requirement, yet it is increasingly occupying more space in the media and general living spaces, gradually positioning itself at the forefront of "life" topics. Considering that Bosnia and Herzegovina has a predominantly Muslim population, halal is an important aspect of life and culture, so it can be concluded that the presence of halal in formal education is relatively small. However, it is necessary to note that the presence of halal in the educational system varies depending on the region, school, and faculty, and it is not always equally represented in all areas of study.

The presence of halal in formal education at higher educational institutions in Bosnia and Herzegovina and the region is an important topic for discussion, especially at higher education institutions founded by the Islamic Community in Bosnia and Herzegovina. Therefore, concrete steps need to be taken to ensure that the study and awareness of halal are in line with the increasing needs and challenges of modern times, and to facilitate believers and all other people alike.

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Prisutnost halala u formalnom obrazovanju na visokoobrazovnim ustanovama u Bosni i Hercegovini i regionu

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PODACI O RADU SAŽETAK

Ključne riječi:

obrazovanje, halal, visokoobrazovne ustanove, zastupljenost.

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 potrebno joj je 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 drugih aspekata.

U radu se bavi zastupljenosti halala u formalnom obrazovanju na visokoobrazovnim institucijama poput Fakulteta islamskih nauka, Ekonomskih fakulteta, Prehrambeno-tehnoloških fakulteta, poljoprivrednih, farmaceutske, ugostiteljsko-turističkih i drugih, prvenstveno u Bosni i Hercegovini, ali i regionu.

Cilj rada jeste da ustanovi koje visokoobrazovne institucije u svom studijskom programu imaju predmete o halalulu ili se u sklopu određenog predmeta obrađuje ova tema.

Na visokoškolskim ustanovama u BiH i regionu obrađivane su teme iz oblasti halala. Iskazuje se sve veća potreba o izučavanju halala sa različitih naučnih oblasti, ali trenutno niti na jednom fakultetu ova tematika nije zastupljena.



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