

# HALAL EDUCATION AND THE NEED FOR IMPROVEMENTS AND UNIFICATION

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## Abstract

Education is the present and future of halal food and nutrition. The difficulty of recognizing halal products is caused by the increase in the supply, especially of food products, from a few dozen to several thousand. The aim of the work is to show the need for improvement and unification of the education system in the area of halal quality of food and other products. The paper collected and classified information about the existing methods and forms of halal education.

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

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

**Keywords:** improvements formal and informal education about halal

## 1. INTRODUCTION

Education is the present and future of halal food and nutrition. The main process for increasing the halal quality system is education. Halal implies a long life chain and it is necessary to include education in all segments of halal values. In the framework of Islamic education, halal food and nutrition has a special and important place. There are different forms of halal education: formal, informal and non-formal. Education is a continuous process for teachers and students in a continuous cycle: learning technology, teaching learning.

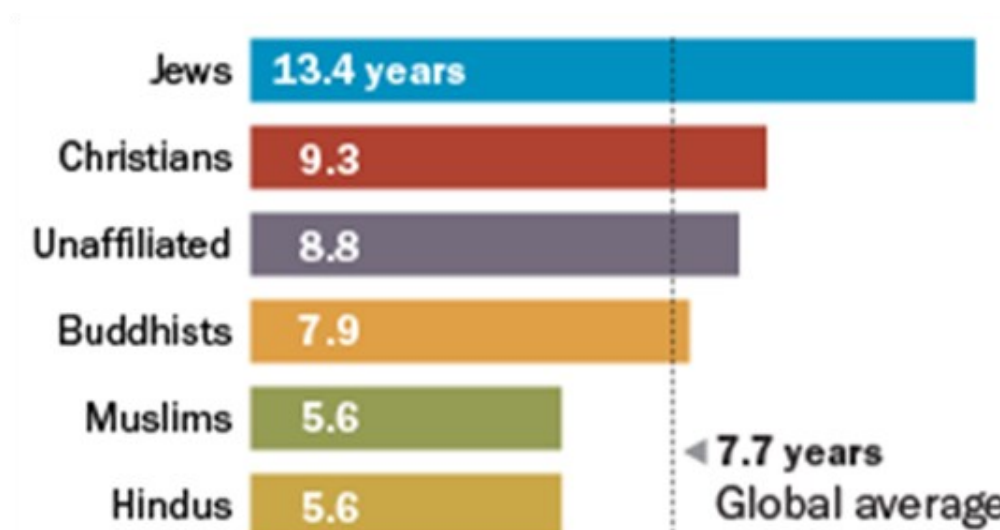
The integration of Islamic teachings is a common practice in the modern democratic world.

Halal is only one segment in the study of Islam as a religion and Islam as a lifestyle. Lifestyle is a way of life and behavioral characteristics, including social relations, consumption, entertainment and dress. Lifestyle can be reflected and expressed through the type of housing, type of food and meals, type of music played or listened to, identified religion and other patterns in society. Lifestyle is reflected and expressed through relationships with parents, children, relatives, friends and strangers as well as with other cultures and with the physical and spiritual world around us. Lifestyle values are closely related to one's sense of identity. Challenges to the values of our lifestyle become challenges to the integrity of each of us as a person and to our understanding of ourselves and our world.

## 2. HALAL LIFELONG EDUCATION

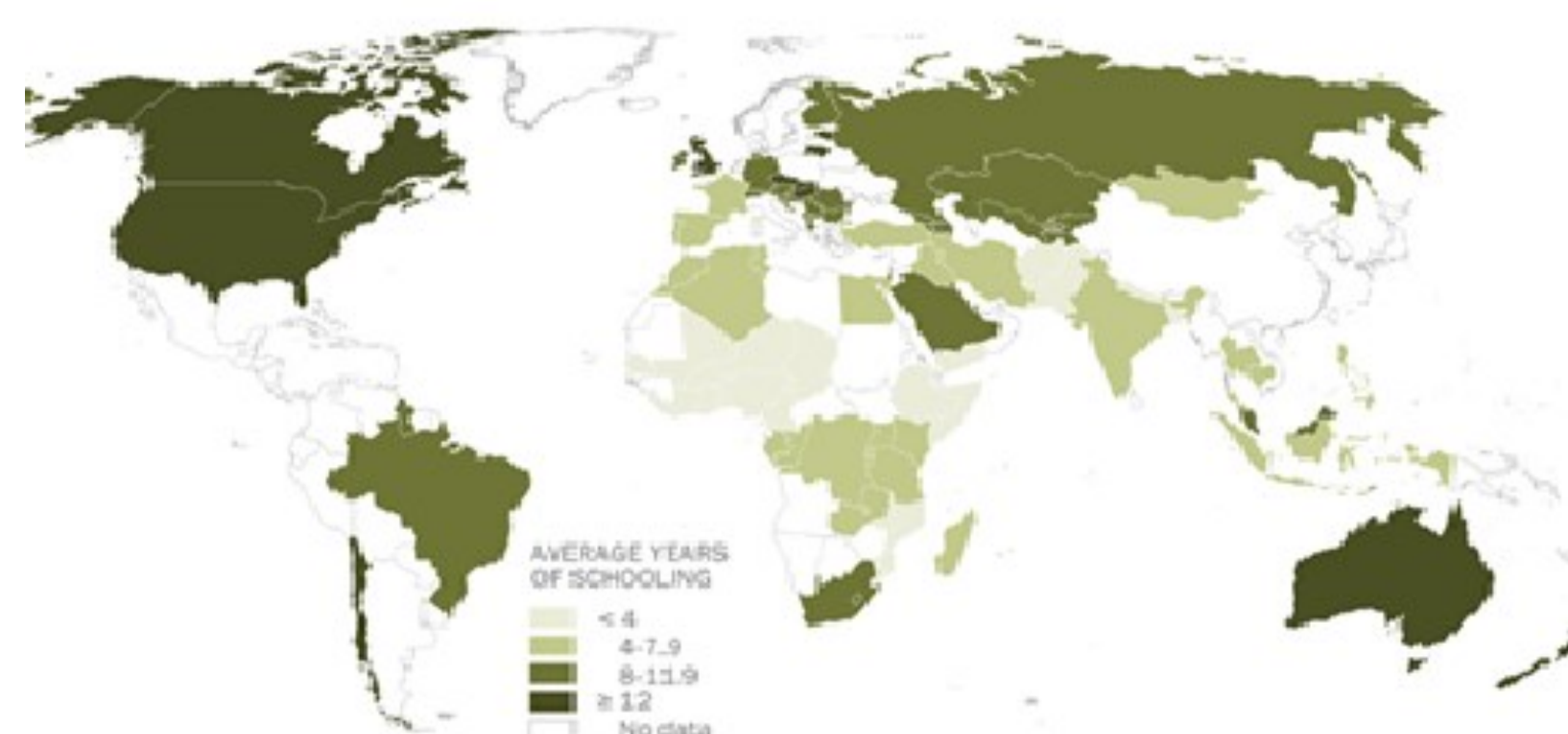
### 2.1. The current state of halal education

Halal education includes the acquisition of knowledge about the religious and scientific aspects of Halal, Haram, Mushbooh, Makruh and Tayyib, as well as special knowledge on how to avoid haram and questionable products, especially during the modern era. Halal in the broadest sense of the word is a lifestyle, based on the sources of Islam (Quran, hadith, ijma and qiyas), and is applicable to all aspects of life. Halal and haram are universal terms that refer to all aspects of human life, be it related to his ibadah (worship), muamalet (related to worldly matters such as business/trade/commercial transactions, lending, loan agreements and civil acts or affairs under Islamic law) or muashara (the way one treats others). The concept considers all the physical and spiritual benefits of the product for humanity.



Picture 1. Average length of education by religious affiliation (PS 2016).

Halal education is taught at the formal, informal and informal levels. At the formal level, it is carried out in secondary schools, colleges and universities. These are mainly studies related to theology and Islamic sciences. At the informal level, various courses are organized for all ages, from preschool to specialist informal studies. It is most often carried out within the framework of organizations dealing with halal certification, especially in recent decades. Informative education is present through all media; press, radio, television, but also social networks supported by the Internet.



Picture 2 Muslim have highest levels of schooling where they are a religious minority

Halal education is included in religious education and is represented differently in individual countries of the world. There is a phenomenon that indicates that minority religious groups often have more education than the majority religious group in a country, even more so when a large part of that minority are immigrants (Caryle M. 2016). This trend also applies to Islam. Thus, Muslims in North America have more formal years of formal education than Christians (PS, 2016).

Furthermore, Christians have more formal years of education in many Muslim-majority countries, such as sub-Saharan Africa (PS, 2016). However, global education averages are far lower for Muslims than for Jews, Christians, Buddhists, and the unaffiliated. (Caryle M. 2016). Globally, Muslims and Hindus tend to have the fewest years of schooling. However, younger Muslims have made much more progress in education than any other group. (Caryle M. 2016).

### 2.2. Formal halal education

The term formal education refers to a structured education system provided by the state and usually the formal education system is supported and administered by the state. Formal halal education can only be observed within the framework of the general public education system with adequate positioning of teaching programs in primary, secondary schools and universities. For countries with a predominantly Muslim population, this is sometimes easier to do, and in countries with a heterogeneous population, due to conflicting interests and needs, it is sometimes more difficult. For this reason, in any case, informal education in Islamic communities as well as in the family is always safer than those provided by public institutions in countries with a heterogeneous population structure.

Formal halal education deals mainly with teaching and learning methods in schools, universities, colleges and related institutions. The development of new methods and the acceptance of exact sciences undoubtedly contribute to a better acceptance of Halal both among the Muslim and non-Muslim population. These methods may include traditional systems, but undoubtedly the acceptance of new ones as well.

The school has traditionally faced academic success as well as a range of social problems, including underemployment, domestic violence, alcoholism, gang activity and delinquency. There is a strong correlation between social problems and academic problems, although poverty alone is not necessarily an indicator of poorer academic performance. Students tend to be more successful academically if they identify strongly with their cultural heritage. In all situations, halal education should be a special challenge. It is important to ensure that the school curriculum is relevant to all students by enabling them to make connections between what they know and experience every day in their home communities and what they learn at school.

In some countries, the state allows and certifies private systems that provide comparable education. However, private Islamic schools, universities, colleges can only be the privilege of Muslim parents (children).

### 2.3. Non-formal and informal halal education

Informal halal education takes place outside of a formally organized school. This education is called non-formal because it is not compulsory, does not lead to formal certification and may or may not be supported by the state. Non-formal and informal education provides knowledge and competence, but not a qualification. Competence is easily recognized in professional circles.

Technical developments and new channels, especially information technology and social networks, create new opportunities. On the other hand, cultural growth in society, through cultural and social institutions, enables the inclusion of halal education and enlightenment. Public communication is an important channel of halal education. It should be underlined that the media in non-formal education are the most important: internet and social networks, television, radio, press, public libraries, cultural and religious centers, cinemas, theaters, specialized associations and institutions of health and nutrition education, centers for self-teaching and improvement and other educational media.

The non-formal education project is necessary for countries with a low level of formal halal education. Non-formal education channels could be established for adolescents and adults who have not received halal education in primary schools in accordance with their discipline. Private or non-governmental institutions that provide vocational halal courses and give opportunities to those who want to learn the halal lifestyle or more.

In Western countries where Muslims are in the minority, some communities are trying to establish Islamic Sunday or weekend schools, or extra-curricular Islamic schools. This is a good way to supplement the education of Muslim children.

Interest in school and non-school education is an integral part of the network of halal education in Muslim society. Although it is possible for long-lived formal and informal educational institutions to achieve their goals informal education is a specific type of lifelong learning educational activity that leads to better employment opportunities in the future. Informal education depends on the occupation and hierarchical rank of the worker.

## 3. CONCLUSION

The field of education is a continuous task with the requirement to increase international cooperation in the field of halal education. It is necessary to establish cultural and scientific cooperation with similar educational institutions of halal nutrition in the world and with related Islamic international organizations with the aim of establishing a unique halal education program.

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