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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: Ćatović, S., Kendić, S., Ćatović, 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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Naučni rad

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, farmaceutskih, ugostiteljsko-turističkih i drugih, prvenstveno u Bosni i Hercegovini, ali i region.

Cilj rada jeste da ustanovi koje visokoobrazovne institucije u svom studijskom programu imaju predmete o halalu 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.
