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## Halal Food in The Context of Modern Life

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### ABSTRACT

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Halal food and the concept of halal should be viewed in the context of civilizational continuity and perfection of living. This achievement is a reflection of the religious, cultural and traditional environment of the time in which we live. When we talk about halal food, we can also add elements of determination according to religion, health, cooking and the environment. This paper aims to investigate the motivation for consumption of halal food in society in order to credibly present halal food in the context of modern life. Articles from *PubMed*, *Scopus* and *Google Scholar* databases were used for writing. The review showed that the reflection of the culture of living mostly arises from the religious and sociological determination of man. Halal food in a comprehensive sense can promote Islamic culture and tradition and produce beautiful emotions, a sense of charity, satisfaction and gratitude to the dear God. This achievement is a reflection of the religious, cultural and traditional environment of the time in which we live, work and act. Due to these characteristics, halal food is gaining more and more universal value, which opens tables for it on all meridians and parallels. If we follow the fact that Halal food is permitted food, it means that it is hygienically and healthily correct, that it does not contain biological and chemical toxins harmful to human health, it means that it is safe and that, including all relevant aspects, it represents the food of modern life.

### 1. Introduction

Writing or discussing halal food takes on a wider educational dimension, which also gives it an enlightening character. In this way, an attempt is made to shed light on the aspect of Halal, while not avoiding the essence, which is reflected in the history of tradition and the derives from the provisions of the Constitution of Bosnia and Herzegovina, better known as the Dayton Peace Agreement, where Chapter I

history of modernity. If food is a universal resource of human existence, one cannot minimize the halal concept, which has been maintained throughout the centuries and which represents an important segment of “modern” and the unavoidable fact that it is the concept of modern living. The production and supervision of food products in Bosnia and Herzegovina under the title “Respect for Human Rights” in Article 1 talks about fundamental human rights and freedoms, which the parties will provide to

all persons, without discrimination based on gender, race, skin color, language, religion, national origin, etc. In this way, Bosnian society, opting for democratic principles of living, as a multi-ethnic society, opened the perspective of diversity in the expression of cultural, gastronomic and religious feelings and principles.

The modern world's motivation to consume halal food can stem from the fact that halal food, apart from being considered mandatory in the Islamic world, is food that is healthy and meets the nutritional criteria of modern man. Conscious consumers are looking for food that meets hygienic and health criteria and that will satisfy the psychophysical and intellectual activities of individuals and families (Sthapit et al. 2023). Halal food is popular in the world, because it meets hygiene and health standards. *The World Health Organization (WHO)* reports that 600 million people worldwide contract food-borne diseases annually, which hampers international tourism and the economy (WHO 2022). In terms of nutrient content and health correctness, halal food is safe for the consumer (Nazaruddin et al. 2023). Based on the research, the facts were recorded that in developed European countries there are restaurants that offer gastronomic specialties of halal origin, which is also interesting for people who are not of the Islamic faith and who are not obliged by religious laws to consume halal food (Ramli et al. 2023). This indicates that cultural reflection has a strong influence on the traditional component, which has improved over time and become more attractive and acceptable for all generations of different ethnicities. In addition to the religious aspect, the consumption of halal food also has a sociological aspect. Many people find motivation for a tourist trip in the consumption of food that is a reflection of the religious, cultural and traditional ambience of the country to which they are traveling (Said et al. 2023).

### **Objectives and purpose of the review**

This paper aims to investigate the motivation for consumption of halal food in society in order to credibly present halal food in the context of modern life.

## **2. Overview of islamic culture and tradition**

### **2.1. Halal concept**

Halal is an Arabic word meaning “permitted”. The stipulations of halal are defined by Islamic law, and halal is anything that is permitted in the Muslim world (Osimani 2018; Sthapit et al. 2023a). Islamic teachings are consistent across time and space wherever Muslims live. Islam sends universal messages when it comes to halal food (Beik et al. 2021). The concept of halal food production is defined by halal standards. Halal food and drink are permitted food for the Muslim population, for members of the Islamic faith. The process of production and processing largely depends on whether food and drinks are allowed for consumption by the Muslim population, which is why production chains with halal products must have a halal certificate (Ramli et al. 2023; Wannasupchue et al. 2023). In addition to the fact that certain ingredients are prohibited for consumption, food must not contain biological and chemical poisons harmful to human health, such as: pathogenic microorganisms, pesticides, radionuclides, heavy metals, mycotoxins, antibiotics, hormones and other toxic harmful substances (bin Md Yusof & Nizar 2018). Allah SWT mentions in Surah Al-Baqarah verse 168: “O people, eat of all that is on earth that is lawful and good and do not follow in the footsteps of Satan.” Indeed, he is your obvious enemy “Prophet Muhammad SAW also mentioned in the hadith: God is good, loves good, pure, loves purity, cream, loves generosity, loves good, and cleanses you (Narrated by At-Tirmidhi 2723). Halal food is marked with a “halal logo” obtained during the halal certification process (Basri et al. 2023).

### **2.2. Haram concept**

The concept of haram is defined by Islamic laws, and haram is everything that is prohibited in the Muslim world by the provisions of the Qur'an (Osimani 2018). Based on religious laws, Muslims are prohibited from consuming certain foods, which in the process of production and processing are not in accordance with Sharia laws and in the production process use procedures that are not in accordance with Sharia (Rusydziana et al. 2023). Any animal that is not slaughtered in accordance with religious law is haram, which means it is forbidden for Muslims. Halal food must not be in contact with haram food (Kurniawati & Cakravastia 2023). There are foods and drinks that are haram, completely forbidden for consumption in the Muslim world. Offal, blood and blood products are strictly forbidden (Qur'an 16:115). Pork,

meat from carnivores, mules and donkeys, crocodiles, reptiles, snakes, poisonous, dangerous sea animals, canine animals, birds of prey, as well as the consumption of alcoholic beverages, wine, ethyl are prohibited (Annisa et al. 2023; Batabura et al. 2023 ; Sthapit et al. 2023b). Muslims are forbidden to eat haram food, as it is considered harmful to human health and should be avoided as such. Also, the concept that you are what you eat is clearly emphasized in the Muslim religious book, the Qur'an (Maqsood & Ayyub 2023).

### **2.3. Religious slaughter and harmonization with European Union directives**

Among the many traditional values, various forms of slaughtering animals for human consumption have also developed. The process of slaughtering animals that are used for human consumption requires special attention, if we want that animal to be slaughtered halal and consumed by people of the Muslim faith. The person performing the slaughtering of the animal must be familiar with halal standards and must be of the Islamic faith to understand the process of halal slaughtering animals used for human consumption. It is desirable, but not necessary, that the person performing the slaughter is employed by an organization that certifies halal products. Only healthy animals that are under the control of veterinary professional services are slaughtered (Chlebicz & Śliżewska 2018). After the animal is delivered to the slaughterhouse, it rests in the depot for a period of time, and then it is brought to slaughter. The person performing the slaughter says tasmiyyah (ie In the name of Allah) and takbeer (ie Allah is the greatest). It is important to take care of the welfare of animals, to behave as humanely as possible, to minimize the animal's pain, because this is prescribed by Islamic laws (Aini et al. 2022). The slaughter must be quick with a sharp knife and two large blood vessels must be cut. Animal rights activists believe that halal slaughter causes pain to the animal and that halal slaughter should include prior stunning (Ramli et al. 2023).

Considering the concern for animal welfare, it is considered that halal standards, in addition to regular halal slaughter, should also include slaughter with stunning of the animal, but this leads to a divergent attitude between modern and traditional. The stunning process may be questionable in halal slaughter, as the animal

must not die (Abdallah et al. 2021; Bouzraa et al. 2023). There are fatwas<sup>1</sup> that allow stunning provided the animal remains alive. In the world (New Zealand, Australia), the number of slaughterhouses that use methods of electrical stunning of cattle (cattle and sheep) is growing. Meat from these slaughterhouses is exported to countries in the Middle East with an original Islamic tradition. Scientific research has shown that the practice of slaughter, without stunning, causes problems related to animal welfare such as stress, pain, suffering before and during slaughter. It was established that after slaughtering, death occurs in a period of 2 to 15 seconds, and in the case of disturbed throats, up to a minute. The stunning procedure must be completed within five seconds (Bouzraa et al. 2023; Chandia & Soon 2018). According to the current legislation of the European Union, halal slaughter without stunning is allowed only in exceptional cases (Council Regulation (EC) 1099/2009). It is very important that the bleeding process lasts long enough. During the bleeding process, which should last about 1-3 minutes, the meat must not be processed. During slaughter, it is forbidden to destroy the spinal cord of the animal (Hossain et al. 2023). It is also important to emphasize that halal animals must not be slaughtered in the receiving slaughterhouse together with non-halal animals (Aziz 2023; Shahdan et al. 2017).

Sacrifice is obligatory for Muslims (Qur'an 108:2). The act of slaughtering a sacrifice represents a rite of animal sacrifice with the aim of "getting closer to God", thereby protecting human life, with an emphasized social dimension (Qur'an 37:105-107). By the act of sacrificing a sacrifice (certain animals), animals are used for food, human life is protected and the poor and people in need are helped (Masri 2016). The purpose of slaughtering the sacrifice is to do good, which consists in donating meat and helping the poor and needy (Qur'an 22:35-36). Unlike the sacrifice, which is known to all

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<sup>1</sup> A fatwa is a derived legal norm confirmed by a religious authority or institution. Fatwas of the mufti of Delhi from 1935 are cited. in which it is stated that stunning does not violate any religious law, because stunning does not kill the animal (which would be contrary to Islamic regulations on slaughter), but only "stuns". Stunning is allowed until the moment the animal dies during the stunning. Another authoritative Islamic statement regarding religious slaughter is the 1982 statement by the rector of Al-Azhar University in Cairo, according to which stunning is not contrary to Islam (Lerner & Rabello 2006; Zoethout 2013).

religions, the sacrifice in Islam is intended for people, for their benefit. In the Islamic tradition, sacrifice has religious, moral and social significance and serves man in his moral and social elevation. The practice is that the sacrifice is not only slaughtered during Eid al-Adha, but also on other significant occasions (birth of children, laying the foundation of a house, pilgrimage, vow, according to a will), which expresses gratitude to God for answered prayers and blessings.<sup>2</sup>

Animals must be treated with kindness and respect (Qur'an 5:2), and the animal must be spared any pain, which is also in accordance with (Council Regulation (EC) 1099/2009). The person performing the slaughter must be professional (skilled) and must use a sharp tool (Tafsir 871-873), which is in accordance with (Council Regulation (EC) 1099/2009). The animal must be healthy, without defects and must not be emaciated or emaciated (Qur'an 2:71). For the sacrifice in Islam, Muslims are not allowed to slaughter animals under 5 years old (camels), under 2 years old (cows) and over 1 year old (sheep) (Tafsir 874). In this way, biological reproduction is ensured. Also, on the basis of Chapter V of Decisions related to meat, paragraph 1 point c) of the Rulebook on the organization of official controls of products of animal origin intended for human consumption („Official Gazette of BiH“, number 103/12), it is prescribed that meat is declared unsuitable for human consumption if it comes from animals that died before slaughter, stillborn, unborn or slaughtered at an age younger than seven days. Based on the above, it can be concluded that there is a general saturation of religious slaughter with a hygiene package that results from legal legislation (Kumalić 2018).

### 3. Halal standards and certification process in the food chain

In the intensive breeding of halal-allowed species of animals, in order not to make a mistake in choosing the type of animal for food production, it is advisable to follow religiously-educated and professional people, methabas. It is important that a trained person supervises the breeders or suppliers of animals that are further transported to slaughterhouses. One-year supervision is carried out by organizations for halal certification, which must employ a

religious advisor, inspector and supervisor who is trained to supervise the production and processing of food of animal origin, but who also knows halal standards and must be a Muslim. A halal certificate is a written fatwa that guarantees that a product is halal, permitted for use by Muslims (Al Bayari et al. 2023; Hidayati et al. 2023).

When transporting animals to halal slaughter and during primary processing and processing in slaughterhouses, care must be taken that these processes do not contribute to the deterioration of the sanitary quality of the meat. Sanitation of means of transport, trucks, transport cages used for transporting animals is mandatory. Supervision by officials of the organization for halal certification is mandatory, and the method and type of detergents and disinfectants used in the sanitation process are monitored (Shahdan et al. 2017). Contamination of working surfaces, utensils, devices and meat in slaughterhouses can be reduced if the HACCP concept, veterinary-sanitary control that includes *Good Manufacturing Practice* (DPP) and *Good Hygienic Practice* (DHP) is implemented (Castañeda-Gulla et al. 2020; Khlil & Mustafa 2023). Halal standards related to the slaughter process are mostly similar everywhere in the world, only the issue of stunning the animal before slaughter is questionable and opinions are divided (Ramli et al. 2023). Sterile knives are used during evisceration, i.e. removing organs and processing carcasses, and all work surfaces as well as workers' hands must be disinfected. Strict biosecurity measures must be applied to reduce the chances of cross-contamination (Al-Mahmood & Fraser 2023; Supian 2018).

Hygienic meat carcasses, which are confirmed by a veterinary health examination, are further cooled at a temperature of 4°C for a period of one hour, without freezing (Perez-Arnedo & Gonzalez-Fandos 2019). The carcasses must be separated, they must not be stacked on top of each other, because the cooling phase must run smoothly (Lu et al. 2019). During packaging, hygienic and sanitary measures should be applied and care should be taken to ensure that halal products are not mixed with non-halal products. All packages must have a halal mark/logo in addition to the name, address of the manufacturer and veterinary control number. During the storage of halal products, halal products must be separated from non-halal products. Zero tolerance for the presence of non-halal products is prescribed (Lestari et al. 2023).

<sup>2</sup> It is a voluntary sacrifice, while the sacrifice during Kurban Bayram is an obligation.

It is very important to establish a consensus in all Islamic countries (OIC) to ensure uniform halal standards that will be valid for all Islamic countries (Halim & Salleh 2012).

#### **4. Motivation of the non-muslim world for consuming halal food**

##### **4.1. Food safety according to halal standards**

In the chain of food production and processing, from farm to table, there are a large number of factors that affect the hygienic condition of both raw materials and final products. Precisely for these reasons, the healthiness and quality of food of animal and plant origin, i.e. their production and trade, as well as control, are regulated by appropriate normative acts, which in terms of content and formal-legal are largely correlated with the production of Halal food (Mohamed and et al. 2016). Halal food with a halal certificate must meet the strictest hygiene and health requirements, which means that it is safe for consumption (Khlil & Mustafa 2023). Raising animals on a farm can often be a primary source of disease, so farm hygiene and breeding hygiene are very important. Farms cannot be completely freed from pathogens, but regular implementation of hygienic and sanitary procedures can reduce the frequency of various infections of domestic animals. Floors, walls, feeders and waterers must be adequately cleaned and disinfected. Water and feed for animals used for human consumption must not contain biological pollutants/contaminants or chemical residues (Mota-Gutierrez et al. 2022).

Research shows that animals slaughtered in a halal manner have the best microbiological meat status. In recent times, in addition to regular halal slaughter, stunning is also mentioned, so that the animal suffers as little pain as possible during slaughter. Stunning was not included in regular halal slaughter according to tradition and Islamic law, but concern for animal welfare led to the inclusion of pre-slaughter stunning, while minimizing animal pain. Recent research suggests that halal stunning slaughter produces halal meat of the best sanitary quality. In the meat, there is also a noticeable decrease in parameters that indicate that the animal was under stress (Bouzraa et al. 2023). During bleeding, processing and evisceration – removal of organs is not done, so that the meat is not contaminated with blood and other biological

contaminants from the stomach, intestines and bile, because the meat thus obtained would not be halal meat. After bleeding, the primary processing of the slaughtered animal continues, i.e. separation of the front and rear limbs, skinning, evisceration, and in the case of large cattle, cutting the carcass into halves (Perez-Arnedo & Gonzalez-Fandos 2019). Cross-contaminated meat is often a source of biological contaminants that reduce the sanitary quality of meat, and can cause foodborne diseases in consumers (Seliwiorstow et al. 2016).

##### **4.2. Economic motivation of European countries for the production and marketing of halal food**

The halal food market exceeds the value of 632 billion USD with a tendency of further growth, which indicates that there is a great economic motivation for this economic activity (Belhaj 2018). The economic motivation of European countries to open halal restaurants can be reflected in the growth of a country's economy. Halal restaurants especially attract Muslim tourists, for whom such restaurants evoke good emotions, which is reflected in the observance of Islamic laws (Sthapit et al. 2023a). On the other hand, as far as the sociological aspect is concerned, it attracts non-Muslim tourists who want to try something new, food consumed by Muslims, which is hygienically correct and represents a gastronomic delicacy (Sthapit et al. 2023b). Halal tourism has become one of the important strategic sectors for increasing the economy of a country, and the guarantee of halal products, which is reflected through halal standards and certification of halal products, increases the arrival of Muslims in non-Muslim countries (Nuraini 2021). Halal restaurants are related to the culture of living of a people, which stems from the religious and sociological commitment of a person. Cultural reflection has a strong influence on the traditional component, which developed and improved over time and became more attractive and acceptable for all generations. Gastronomy took on its true character and gave cooking a real specificity (Jamal & Sharifuddin 2015; Said et al. 2023). The demand for halal food is present among Muslims due to religious laws, but it also attracts the non-Muslim world. Halal restaurants are associated with healthy eating and that is why this economic sector is developing

(Mohamed et al. 2016). Halal food is associated with traditional Muslim dishes that have an exotic taste, which additionally attracts guests of halal restaurants (Moshin et al. 2020). All of the above has determined many countries to produce and offer halal products to tourists in their restaurants, which are known for their specific organoleptic properties. There are many such restaurants, and they can be found in the UK, Germany, France, the Netherlands, Thailand, Japan, South Korea and other countries with predominantly non-Muslim populations (Secinaro & Calandra 2020; Sthapit et al. 2023a).

## 5. Overview of society's motivation for halal food consumption

The aim of this paper is to investigate the motivation for consumption of halal food in society in order to credibly present this food in the context of modern life. The motivation of the Muslim world is reflected through Islamic laws, and the motivation of the non-Muslim world is related to the health, sociological and economic aspects of modern life. In a study on the motivation of non-Muslim tourists to consume halal food that included 311 respondents, Sthapit et al. (2023a) report positive data where more than half of the respondents believe that consuming halal food is imperative when traveling. For the majority of non-Muslim respondents, trying halal food is not the only reason for traveling. Consuming halal food provides unforgettable experiences to non-Muslim respondents who experience a foreign culture through food, which is considered one of the motives for consuming halal food.

According to a study in Indonesia, where the majority of the Muslim population lives, a survey was conducted on the intentions of Generation Z Muslims to consume halal food. Febriandika et al. (2023) report the results of a survey that included 352 respondents of this generation of Muslims. The results showed that religious beliefs as well as health reasons are a key motive for increasing awareness of halal food, which contributed to the purchase of halal food. Islamic food brands are not a motive for purchasing halal food among Generation Z Muslims. In a study on halal tourism in Indonesia that included 205 Muslim millennials and Generation Z, Bearakon et al. (2023) state that the spread of halal knowledge has a positive effect on the intentions of this generation of

Muslims to consume halal products. Knowledge about halal food mostly depends on the religiosity of the individual of the Islamic faith. In a retrospective study of non-Muslim tourists' experiences of halal food consumption in 2021, Sthapit et al. (2023b) report positive experiences among 293 non-Muslim respondents. Using an online questionnaire, they obtained data that authenticity, service environment, community and sensory appeal influenced the memorable experiences of non-Muslim tourists, which positively affects attachment to a particular tourist destination. According to a systematic review on the low motivation of non-Muslims to consume halal food, Ramli et al. (2023) state that the non-Muslim world's lack of motivation to consume halal food is most often the result of a negative attitude towards halal food and a lack of awareness about the safety of halal food. Motives that deter the non-Muslim population from consuming halal food stem from misperceptions of low food quality, and less often from halal brand logos, lack of awareness about halal food, insufficient entrepreneurial marketing, etc.

In a study in Ghana on dimensions of innovation and entrepreneurial marketing for halal food SMEs using 432 questionnaires, Deku et al. (2023) report positive results on the impact of entrepreneurial marketing on the performance of small and medium-sized enterprises engaged in the production of halal food. All of the above ensures a positive financial result of the business. Based on a study in Thailand related to obtaining halal certification in restaurants, Wannasupchue et al. (2023) state that the results of the analysis indicate that obtaining a halal certificate is a complicated process. The study shows that the fees are quite high, which reduces the motivation of restaurant owners to persist in the certification process. In Taiwan, where a predominantly non-Muslim population lives, a study was done on what is the key incentive for companies with halal certification. The study was conducted based on an online/offline questionnaire, to which 41 responses were received. Amalia et al. (2023) reported that companies in Taiwan practice halal products because their business is focused on innovation and they see halal business as an opportunity for economic growth.

In a study on knowledge and attitudes towards halal meat products, which included respondents from the non-Muslim world in Australia (n=565)

and the Muslim population in Malaysia (n=740), Jalil et al. (2018) report that the Muslim world is more aware of the main principles of halal meat production (slaughtering). The Muslim world was more concerned about the humane treatment of animals during halal slaughter and generally believed that stunning was not permitted, while the non-Muslim world condoned it. Consumer attitudes to consume halal products are mainly based on an individual's religion and education.

## **6. Conclusion**

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

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## Halal hrana u kontekstu savremenog življenja

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*Pregledni rad*

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### PODACI O RADU

### SAŽETAK

#### ***Ključne riječi:***

*halal hrana,  
gastronomija,  
motivacija, savremeno  
življenje.*

Halal hranu i koncept halala treba posmatrati u kontekstu civilizacijskog kontinuiteta i savršenstva življenja. Ovo dostignuće je refleksija religijskog, kulturnog i tradicijskog ambijenta vremena u kojem živimo. Kada govorimo o halal hrani, možemo dodati i elemente određenja prema vjeri, zdravlju, kulinarstvu i okolišu. Ovaj rad ima za cilj istražiti motivaciju za konzumaciju halal hrane u društvu kako bi se halal hrana vjerodostojno predstavila u kontekstu savremenog življenja. Za pisanje su korišteni članci iz baza podataka PubMed, Scopus i Google Scholar. Pregled je pokazao da odraz kulture življenja najvećim dijelom nastaje iz vjerskog i sociološkog određenja čovjeka. Kulturna refleksija ima snažan utjecaj na tradicionalnu komponentu, koja se razvijala i usavršavala kroz vrijeme i postajala atraktivnija i prihvatljivija za sve generacije. Gastronomija je poprimila svoj pravi karakter i dala kulinarstvu pravu specifičnost. Da bi se u cijelosti shvatio koncept halal hrane, potrebno je razumjeti sveobuhvatan ciklus od primarne biljne i animalne proizvodnje, odnos farmera prema proizvodnji sa akcentom na zoohigijenske uslove uzgoja i dobrobit životinja, tehnologiju proizvodnje i prerade hrane, nutritivno-higijenske i zdravstvene aspekte, distribuciju, skladištenje, prodaju i odnos potrošača, države/društva prema konceptu halala, kako bi se halal hrana "pozicionirala" u kontekstu savremenog življenja.

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