

## Reorientation Of Halal Literacy Education Development in The Curriculum of Islamic Educational Institutions: An Alternative Concept

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### ABSTRACT

*The law of the Republic of Indonesia number 33 in the year 2014 on Halal Product Warranty (JPH) mandates the government that the product circulating in Indonesia is guaranteed halal by the Halal Product Security Organizing Body (BPJPH). Public involvement is necessary for the monitoring and socialization of halal products. Socialization and education constitute important tasks of Islamic educational institutions. An Islamic formal educational institution must enhance its role in disseminating halal products so that students have a better awareness of the importance of halal thayyiban products. The socialization and education of halal products will contribute to achieving one of the national educational goals of developing learners' potential so that they become people imbued with human values who are faithful and pious to one and only God, who possess morals and noble character, who are healthy, knowledgeable, competent, creative, independent, and, as citizens, are democratic and responsible. To meet the goal, Islamic education institutions must respond and play an active role in solving the problems that occur in the community, one of which is related to the halal product issue. This study is intended to analyze the significance of implementing halal education in Islamic educational institutions. This research used a qualitative approach by utilizing content analysis and concept analysis. The research findings show that the issue of halal products does not have an adequate portion in the Fiqh curriculum. The study of halal products in the curriculum is limited from a doctrinaire perspective. The important issues of basic commodities, additives, production processes, warehousing, packing, and halal product distribution need to be conveyed in Islamic education, considering that processed food for children in Indonesia is complex and requires a multi-disciplinary study.*

**Keywords:** *Halal, Fiqh, Curriculum, Islamic Education Institution*

## A. INTRODUCTION

The Act of the Republic of Indonesia on National Education System states that national education functions to develop the capability, character, and civilization of the nation for enhancing its intellectual capacity and is aimed at developing learners' potential so that they become people imbued with human values who are faithful and pious to one and only God, who possess morals and noble character, who are healthy, knowledgeable, competent, creative, independent, and, as citizens, are democratic and responsible.

The embodiment of faith, piety, and noble character is demonstrated by always following religious teachings. The embodiment manifests itself in the awareness of the need to use halal products. The issue of halal products is not merely related to the value embraced by Muslims; halal, however, is substantially safe, healthy, and not harmful. Thus, the term "halal" generally applies to both Muslims and non-Muslims. Conceptually, halal is a rule of Islamic principles that functions to declare that something is permissible, allowed, or forbidden for a Muslim to consume or use based on the Qur'an, Hadith, or *Ijtihad* (ulama consensus).

According to Nirwandar (2018), in its development, the concept of halal has become a necessity, a lifestyle, a global trend, and a promising business opportunity. The phenomenon is characterized by the rise of halal issues in many areas of life, including the goods industry and goods service. Halal does not cover only food products, but also health products, pharmacy, tourism, banking, and education. In the field of education, Nirwandar (2018) states that "halal education" does not refer to an education applied in Islamic educational institutions such as Madrasahs or Islamic schools. In reality, Islamic schools do not always follow the halal system and organization. Even an Islamic educational institution cannot guarantee that they implement a halal lifestyle. Based on this understanding, halal education applies not only to Islamic schools but also to all educational institutions.

However, Islamic education has a strategic role to play in pursuing the implementation of halal education. This is due to the madrasah's position as a part of the national education system with the legitimacy to exist and develop in meeting Indonesian society's educational needs, including halal education (Jannah, 2013).

It seems to be counterproductive/conflicting if an Islamic educational institution does not establish halal education in many fields, although in its development halal education has been slightly accommodated in the curriculum, system, institutional management, and resources. Based on this background, this research is aimed to analyze the importance of halal education implementation in all levels of Islamic education institutions: Madrasah Ibtidaiyah (elementary level), Madrasah Tsanawiyah (secondary level), and Madrasah Aliyah (high school level) find the long-term concept of the halal education model in Islamic education in Indonesia.

## **B. METHOD**

This research used a qualitative approach by utilizing content analysis (Noeng Muhadjir, 2002) and concept analysis (James H. Mcmillan, 2001; Creswell, 2015) about opinions, thoughts, and beliefs on halal product literacy education in the curriculum of Islamic education institutions. Qualitative research consists of three main steps, data collection, data recording, data analysis, and data interpretation. The final result of this research is an alternative concept for reorienting halal product literacy education in the curriculum of Islamic education institutions.

## **C. RESULT AND DISCUSSION**

### **1. Halal Definition**

The word "halal" is derived from an Arabic word that means "permitted, authorized, or allowed." "Halal" in Islamic law refers to the Qur'an and Sunnah. The opposite of halal is haram, which is defined as not permitted, forbidden, or an activity that brings sin and can result in torture (Shihab, 1993). The Qur'an states that halal and haram are very principled things in Islam, for they are linked to the relationship between man and God. Krishnan et al. (2017) reveal that the term "halal" refers to an entity or action that is permitted to be bought or implied in the body according to Islamic Law.

Shihab (1993) states that the word "halal" is found in the Qur'an within the six verses of five surahs. Surah An-Nahl verse 116 and Surah Yunus verse 59 contain two verses related to the word haram and criticism (negative). Meanwhile, the remaining four verses are found in QS. Al-Baqarah verse 168, QS. Al-Anfal verse 69, QS. Al-Maidah verse 88, and QS. An-Nahl verse 114 is always coupled with the words *kulu* (eat) and *thoyibbah* (nutritious).

Mohd et al. (2017) state that "halal" does not only relate to food but also to any

product or service that must be lawful and follow the following principles of sharia: (1) not containing non-halal elements or products of unlawful animals (pigs and dogs), or products or animals that are not slaughtered in the name of Allah and do not use sharia-based methods; (2) not containing any material considered unclean (*najis*); (3) safe and harmless; (4) not being prepared, processed, or manufactured using equipment contaminated with non-halal or unclean materials (*najis*); (5) containing material or product that does not belong to any human body parts; and (6) during the manufacturing, preparation, packaging, storage, or distribution process, products must be physically separated from haram products.

Accordingly, halal is defined as permissible and lawful according to Islamic law. This does not only apply to something being halal or haram, which is explicitly stated in the Qur'an, but also includes all derivatives in the products, such as pig, which is mentioned as a haram animal. The term "haram" does not merely cover consuming pork or other parts of its body. With the development of science and the advancement of human knowledge, parts of a pig's body, such as meat, fat, fur, bone, skin, blood, and internal organs, have been utilized to fulfill human needs in the form of derivative products. Thus, everything related to pigs, including their derivative products, is haram. This elaboration generates the halal paradigm not only for food but also for all aspects of human life, including goods and services (Figure 1.)

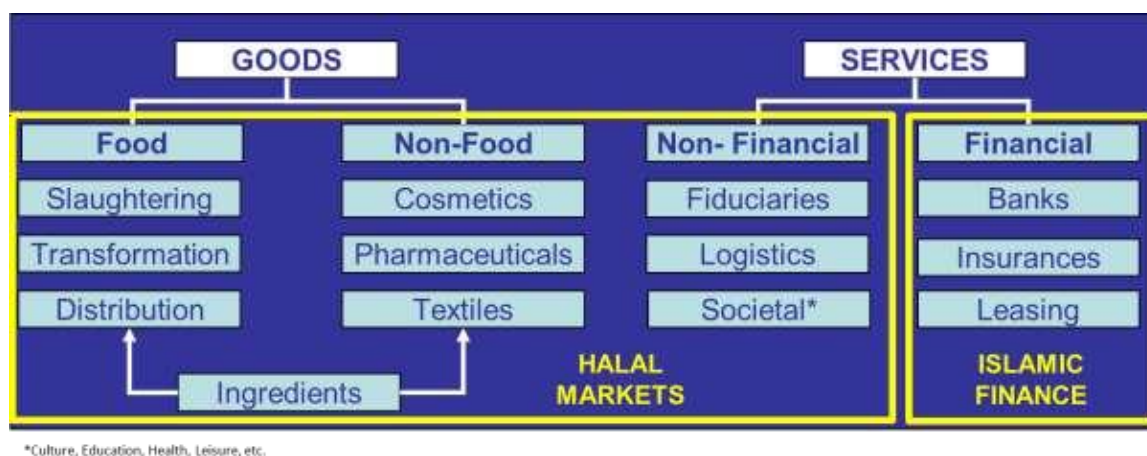


Figure 1. Halal Paradigm(Source: Sukoso, 2018)

Based on the figure above, halal is intended to provide the community with comfort, security, safety, and certainty of halal product availability, as well as to increase the added value for business actors who produce and sell halal products. Halal is dealing with goods and services that are permissible and lawful according to Islamic law.

## 2. Concept of Halal Education

There are two concepts in halal education namely the concept of education and the concept of halal. According to Act No. 20 of the Republic of Indonesia, the year 2003, on the National Education System, education means conscious and well-planned effort in creating a learning environment and learning process so that learners will be able to develop their full potential for acquiring spiritual and religious strengths, develop self-control, personality, intelligence, morals, and noble character, and the skills that one needs for himself or herself, for the community, for the nation, and the state. Moreover, the halal concept reveals not only the value of Muslim but also the protection for society in using or consuming goods and services according to Islamic law.

Nirwandar (2018) states that halal is not merely a basic necessity; however, it has become a demand in education. If associated with education, halal education is an integral part of Islamic education. According to Rahman (2012), Islamic education is a form of theoretical study that is applied through the process of Islamic education, one of which is related to the matter of halal products. Furthermore, Sukoso (2018) says that education in the halal context is included in social services (Figure 1.).

Based on the description above, there are three notions regarding halal education: (1) halal education is defined as a process that aims to establish a Muslim society that has a concern about halal and haram products and services; (2) halal education emphasizes the provision of education elements, i.e., curriculum, system, and institutional management and well-managed resources; and (3) halal education is a part of Islamic education that is intended to develop the potential of learners for acquiring knowledge, understanding, attitude, and spirit based on the Islamic rules.

### **3. Goals of Halal Education**

In its development, the concept of halal is not merely related to the values of a particular religion, in this case, Islam. However, the concept evolves into a universal value for all humans. This corresponds to the principle of Islam as a mercy for the universe, from which the values in Islamic teachings guarantee the life and happiness of both Muslims and non-Muslims.

In general, the goal of halal education is in line with the national educational aims that function to develop learners' potential so that they become the people imbued with human values who are faithful and pious to one and only God; who possess morals and noble character; who are healthy, knowledgeable, competent, creative, independent; and as citizens, are democratic and responsible. Meanwhile, the goal of halal education particularly aims to create individual behaviors which have an awareness of halal products in both goods and services. Therefore, halal education covers not only the aspect of

knowledge but also behavior changes so that people use only something halal following Islamic teachings.

#### **4. Basis of Halal Education**

In its implementation, halal education requires a basis on which direction is given and goals are achieved. As halal education is an integral part of Islamic education, the basis of halal education refers to the foundation of Islamic Education. According to Akmansyah (2015), the basis of Islamic Education refers to two sources, namely the divine source and human resources. The divine source comprises the Qur'an, al-Hadîts, and the universe as *kauniyah* verse that needs interpreting. Secondly, there is the human source, which covers the process of *ijtihad*.

#### **5. Halal Education in Curriculum of Islamic Educational Institutions**

The development of halal education has been done by the Ministry of Religious Affairs (MoRA) since 2007 through halal-haram socialization in the education sector by providing the program of Student Love Halal (*Pelajar Cinta Halal*). Since 2013, the program's implementation has evolved into Halal Road to School (HRTS). The program objective is to introduce educators and learners to halal and haram matters. The program is based on the definition of halal education, which means an attempt to establish a Muslim society concerned with halal and haram products and services.

However, the program is still applied within a limited number of schools and with limited subject material. At present, the halal material is taught in Fiqh subject at every level of madrasah. In general, the halal material within the curriculum is part of the Fiqh subject regarding the simple understanding and introduction to the provisions of halal and haram food and drink, circumcision, sacrifices, and transaction (selling and buying) and borrowing procedures.

Shihab (1993) states that the material of Islamic education in contemporary life should be presented with *al-tasysri's* wisdom. In consequence, halal educational materials as part of Islamic education need to be designed according to the rules of systematic science based on the Qur'an, Hadith, and Ijtihad by considering logical, scientific, and objective arguments concerning spiritual piety. This has been taken for granted, that the concept of halal has not merely grown in the Islamic law domain, however, it has developed be one field of science. The involvement of science and technology has strong distribution to determine the halal status of a product through several scientific techniques to help consumers choose halal products. Zakiah et al. (2014) reveal that the halal concept has paved the way for future research in exact sciences and humanities sciences. This is in line

with Ashadi's (2015) statement that the halal concept elaborates on various cultural, economic, and political issues that are particularly related to food, banking, and contemporary lifestyle.

Madrasah, as a school with Islamic characteristics, is an educational institution that is aimed at instilling Islamic values as well as knowledge transformation, including halal understanding. According to Huda (2015), education aims to be a social (collective) and self-relational activity. Social activity (collective) means that education is intended to be the embodiment of social values or social ideals. Meanwhile, self-relation is the individual's desire to develop his potential to get a better life for himself and his fellow citizens for the future of the nation. Karina et al. (2017) state that knowledge and religious understanding have a significant effect on attitude, partially or simultaneously. Knowledge, religious understanding, and attitude significantly influence a person's intention to buy halal cosmetic products, partially or simultaneously. In consequence, Halal Education is an effort to teach the halal concept practically at the school level. Repa et al. (2017) implemented education of the school canteen *BERHAZI Beragam-Halal-Bergizi* (Various-Halal-Nutritious) by collaborating school resources among subject teachers, which is called integrated education for the canteen management or food service at school.

Nirwandar (2018) elaborates on one topic in World Halal Summit (WHS) in Malaysia in 2015, one of which is the necessary halal education and curriculum development aimed at preparing students to work in the sharia business world. However, regarding the goals of an Islamic educational institution, it is imperative to instill Islamic values in learners when they enter the work world by being involved in the social changes corresponding to the ideals of Islamic education institution establishment.

Halal education in basic education, secondary education, and even higher education still have a very minimal portion (Nirwandar, 2018). This limitation can be seen in the curriculum of all formal Islamic education institution levels: Islamic Primary Schools (MI), Islamic General Junior Secondary Schools (MTs), and Islamic General Senior Secondary Schools (MA). In the student book of Fiqh published by the Directorate of Madrasah Education (2016), there are some basic competencies related to halal: (1) accepting the provision of halal/haram food; (2) adjusting to consuming halal food; (3) understanding the provision of halal and haram food; and (4) believing in the clarification of halal and haram food. The competencies are presented in lesson 1: loving halal food and avoiding haram. However, halal materials are not found in MTs, MA levels, or even in Islamic Higher Education, particularly in the Faculty of Tarbiyah and Teacher Training

which prepares Islamic education teachers.

According to Ali (2016), the understanding and necessity of shari'ah provisions on halal, haram, and *syubhat* based on the Quran and Hadith as well as the opinions of Islamic jurists are truly significant, and they guide the consumer and producer to produce halal products. Halal product in Indonesia is supported by the Law of the Republic of Indonesia No. 33 in the Year 2014. Baharudi et al. (2015) state that the government, in particular the halal agency, should provide more information about halal food due to the high demand and the need for halal products.

Baharudi et al. (2015) report research finding that respondents have a general understanding of the halal concept. This is due to the general background of Muslim respondents and their living in the most populous Muslim country, where they follow the Islamic way of life. Respondents have a favorable attitude toward halal products. Religious commitment and self-identity are two of the factors that lead to that behavior.

Muslims are bound to a relationship that constantly guides and influences their behavior towards halal products. As the respondents already have a general understanding of the halal concept and positive behavior toward halal products, they need important information on the production of halal goods. To sum up, this study reveals that information on the production, preparation, handling and storage of halal food is the most important information for respondents.

Therefore, the madrasah, as one of the foundations of Islamic formal educational institutions in Indonesia, should have an active role in responding to the issue of halal products as part of the organized educational process regarding planning, application, implementation, and learning evaluation. Learners and educators in madrasah are the agents of social change that will disseminate halal understanding and introduce halal literacy to Muslim and non-Muslim communities. Through the education process in Islamic education, learners, with educators' support, will encourage social changes in the awareness of halal as a value as well as a lifestyle. Therefore, halal education concerns both individual and institutional dimensions. Individually, halal education helps students understand and possess halal awareness. Institutionally, halal education emphasizes the implementation of education, regarding curriculum, system, institutional management, and resources that are managed well following the halal concept. Thus, halal education should encourage the halal community in both the learning process and institutional management. According to Maksum (1999 in Sulastri, 2016), the rise of Islamic education is the starting point of Islamic development in terms of raising public awareness about the issue of halal products.



## D. CONCLUSION

Halal product is a very important issue to be accommodated in the implementation of Islamic education. The reason is that a formal education institution with Islamic characteristics plays a role in disseminating the halal products issue as one of Muslims' obligations and an attempt to realize the national education goals. Islamic education institutions have not made proactive or responsive efforts yet to address the halal products issue. This is shown in the limited subject material on halal. Therefore, a formal Islamic education institution should design materials and methods that lead to community awareness of halal understanding through the individual learning process and institutional management.

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