

# Development of Halal Education in Southeast Asia: Bibliometric Analysis

Eman Puspita Handayani<sup>a,1,\*</sup>, Ali Mudlofir<sup>b,2</sup>, Yunus Abu Bakar<sup>b,3</sup>, Mu'adz<sup>a</sup>

<sup>a</sup> Muhammadiyah University of Sidoarjo, East Java, Indonesia

<sup>b</sup> Sunan Ampel State Islamic University Surabaya, Indonesia

<sup>1</sup> [puspita1@umsida.ac.id](mailto:puspita1@umsida.ac.id); <sup>2</sup> [alimudlofir@uinsby.ac.id](mailto:alimudlofir@uinsby.ac.id); <sup>3</sup> [yunusabubakar@uinsby.ac.id](mailto:yunusabubakar@uinsby.ac.id)

\* corresponding author

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## ABSTRACT

This research aims to determine the development of halal education in the Southeast Asia region. by using the lens.org application, you can find publication mapping from various scientific articles, both from Google Scholar, Eric, Scopus, and Elsevier. From the results of the analysis, it was found that the development of research and publications on halal education had not yet developed, this was proven by unstable publications in the period before 2021, there was a vacuum in publications, while from 2021 to 2022 it had not developed rapidly. This is an opportunity for researchers, especially in the field of education, to conduct halal research. The fields of business, economics and industry dominate halal publications.

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## 1. Introduction

Halal education is part of economic and cultural development in the Southeast Asian region which has a large Muslim majority population. This area has become the center of attention in developing and increasing understanding of the halal concept, both in the aspect of food and beverages and other products. Currently, the development of halal education in the Southeast Asia region has reached a significant historical milestone[1], plays an important role in driving innovation, exporting halal products, and promoting greater understanding of halal standards throughout the world.

The importance of halal in the Southeast Asia region includes countries with Muslim majority populations such as Indonesia, Malaysia and Brunei which are the largest centers for consuming halal products in the world. When discussing halal, it is not only limited to food and drinks, but also involves pharmaceutical products, cosmetics, tourism and other sectors[2]. Therefore, understanding halal is very important for the community and entrepreneurs in this area.

Increasing halal awareness and education is very important. Governments and private institutions in several countries in the Southeast Asian region have actively promoted halal education and training[3]. Formal and non-formal education programs such as: halal certification courses, seminars and conferences are important means to support the community's halal understanding. Many institutions in the Southeast Asia region have responded to market demands by providing special programs for halal studies. Several universities have established halal research and education, certification and regulation institutions.

The key to halal education in the Southeast Asia region is technological development. Online learning platforms, mobile applications and other digital resources that support easy access to halal information. Apart from that, technology is used in developing methods for analyzing and testing halal products[4]. With increasing public awareness, the development of halal education institutions is stronger, the role of technology continues to grow, the development of halal education in the Southeast Asia region is able to encourage and meet global demand for halal products and services. Increasing understanding of halal does not only affect the food and beverage industry, but in all aspects of life such as; economic, social and cultural.

Indonesia, Malaysia, Brunei and Thailand are countries that promote halal in all contexts of life in their countries. So halal education is carried out in several approaches and programs. In Indonesia, halal education is carried out through higher education institutions and universities by establishing halal centers as centers for halal research and studies.[5]. Halal education is also carried out by the government through halal certification institutions through the food, medicine and cosmetics assessment institute, the Indonesian Ulema Council (LPPOM MUI).[6], there are also several institutions that offer training for halal auditors and halal supervisors.

Malaysia carries out halal education through special educational institutions such as the internal institute for halal research and training (INHRT) at Putra University Malaysia. The Malaysian Halal Science and Technology Center (HDC) has an important role in the development of halal certification, by providing training and courses in halal certification[3].

In Thailand, halal education is through government-supported programs to understand halal, including training and halal certification education. Partnering with universities and halal institutions to provide relevant study and training programs. Brunei takes a holistic approach in developing halal education, which is carried out in formal education, training and community capacity building. Brunei Halal Food Center (BHPC)[4]play a role in building halal education in this country.

Each country has a different approach to implementing halal education in accordance with government policy, education infrastructure and market needs. Halal education in all countries aims to support the growth of the halal industry, increase public understanding about halal, and create a skilled workforce in the halal field. Apart from that, regional collaboration is an important aspect in efforts to advance halal education in the Southeast Asia Region.

Nooren Noor Abd.Aziz, at.all revealed in his research *A Review on the Emergence and Growth of Halal Studies*, that Southeast Asian countries have similarities in practicing halal, namely placing sharia as guided by the religious holy book (al-Qur'an)[7]. Jailani strengthened the disparities found in institutions that manage halal in his research entitled *The Effect of Halal Lifestyle on Economic Growth in Indonesiathat*Halal refers to actions that are in accordance with the Sharia[8]. Ahmad Abdul Kadir's research entitled *Religiosity and Consumer's Attitude Towards Halal Food and Cosmetic Products* emphasizes that the concept of halal originates from the Koran and Sunnah, which are two sources of law in Islam. Facts show that non-Muslims buying halal products are influenced by age, educational qualifications, religiousness, and the slaughtering process.[9]. So here halal values reflect good values (tayyib).

## 2. Halal Concept

The concept of halal can be interpreted from two perspectives: first, a religious perspective, halal is something that is permitted in the Shari'a in relation to halal or haram laws. Second, industrial perspective. Halal is an effort to protect consumers' rights to obtain quality products[10]. In another explanation, halal means permitted and in accordance with sharia. Materials that are directly produced from nature are halal. Public provides a general definition of halal as food that is free from alcohol and pork and its derivatives, as well as animals that are slaughtered according to Islamic rules.[5].

Halal covers all aspects of life, food, cosmetics, medicine and lifestyle. So when discussing halal which is related to food, it is always coupled with the term *toyyib* which means quality, the product must be healthy, nutritious, pure, not toxic or harmful to consumers. Halal business not only

includes halal materials and production, but halal also extends to sharia financing (halal finance).[11] So halal literacy and sharia financial literacy are needed. These two things are important to guide someone's behavior or decisions regarding sharia financing.

So halal means eliminating elements that are harmful to human health and the natural environment. So halal has a more universal meaning, not only used by Muslims but also a healthy lifestyle[12] appears among the general public to promote halal values in life in another term called halal lifestyle[13]. Halal as a life style raises ethical values, justice, honesty and concern for the public interest[14][15] Apart from that, the concept of halal also means clean and pure[16]. Human health lies in how they choose and consume their food. Not only is the food menu chosen, but Islam also regulates good eating behavior according to the teachings of the Prophet Muhammad SAW. "There is nothing more evil than a person who fills his stomach with food to strengthen his body. When he eats, fill his stomach with one third of food, one third of water, and one third of air." (HR. At-Tirmidhi)

According to Al-Qardawi, cleanliness is a halal concept[17]. Some time ago cases of food poisoning in Southeast Asian countries which attacked elementary school students became widespread, after an investigation it turned out that the cooking process and food ingredients were bad. So Southeast Asian countries agreed to maintain the quality of food products sold on the market, certification bodies emerged with different names in each country. So the concept of halal food is always combined with the word *toyyib*. *Toyyib* has a broad scope, in the provision of food it means food safety which contains elements of quality or known as halal control point (HCP).[18].

Providing halal education to the community, the first step taken is to raise halal awareness. So that people are able to understand the halal knowledge they have acquired and be able to implement it in their lives. The lack of public knowledge is a finding in consuming or using halal products[19]. Therefore, halal education for the community needs to be developed in a complex manner, not only included in the realm of formal education but non-formal education must be provided so that they understand and implement it.

### 3. Materials and Methods

This study uses a qualitative method[20] Next, analysis is carried out through bibliometrics. Bibliometrics means studies used in data-based scientific activities to link with other research[21]. The data taken to identify halal education in the Southeast Asia Region was taken from the LENS.ORG application using the keywords halal AND education in AND ASEAN from 171 written works from articles and books after being classified according to keywords into 29 suitable written works after being filtered to 16 articles that fit the theme of halal education in the Southeast Asia Region. This population of scientific papers was obtained from the period 1988 to 2022. From this analysis, data will be obtained, scientific papers in that period, institutions that most often write about the theme of halal education, types of publications, the most active authors, scientific papers that most cited, the field that raises the most themes about halal education, the country that is most active in researching halal education,

### 4. Haram and Syubhat

Islam came when people put halal and haram matters in whatever context they liked. Basically everything that God created on this earth is halal[22], only a few are prohibited. QS. al-Baqarah.2:28, "Allah created for you everything that is on earth". Likewise in surah al-Jathiyah: 13, "and He made everything easy for you in the heavens and on the earth, as a mercy from Him." The majority of verses in the holy Qur'an discuss halal, but very little explain haram, so it is clear that the scope of haram is very narrow.

Haram comes from the Arabic words *Haruma*, *yahrumu*, *hurman*, *haraman* meaning forbidden[23] Haram is divided into two things, haram substances (*haram li dzatihi*) are objects, foodstuffs or other products whose substance is haram. Items in this category clearly cannot be consumed or used. *Haram li ghairihi*, the substance of the object is basically halal, but the method

of processing or obtaining it is not justified in Islamic teachings. For example, goats are slaughtered not in accordance with Islamic law, producing food mixed with unclean objects, or halal objects but from non-halal products (corruption, stealing, etc.).

In surah al-A'raf: 33 it is stated that we are prohibited from making something forbidden without reason[24]. So in Islam everything can be confirmed as halal or haram. So there are things whose halal or haram are not clear in Islam which are called syubhat (vague). Subhat can be described as the law that is in the middle of halal and haram. Based on the following hadith, "Whoever falls into syubhat, he falls into what is haram" (HR. Muslim) is reinforced by another narration, "Every flesh that grows from something that is haram, the fire of hell is more entitled to it" (HR. Tirmidhi). So it is clear that matters whose legal skepticism is unclear, vaguely close to haraam must be abandoned.

*Confused* comes from the Arabic syibhu, syabahu, and syabihu which means vagueness or doubt[23] and in a history it is stated, "What is halal is clear and what is haram is clear, and between the two there are matters of syubhah which are unknown to most people" (HR Muslim). So the position of the question of halal and haram tendencies is not clear, so for personal purity and prudence it is better to abandon it, perhaps when in an emergency.

## 5. Results and Discussion

In the explanation of the initial data, data was obtained from several authors regarding the development of halal education,

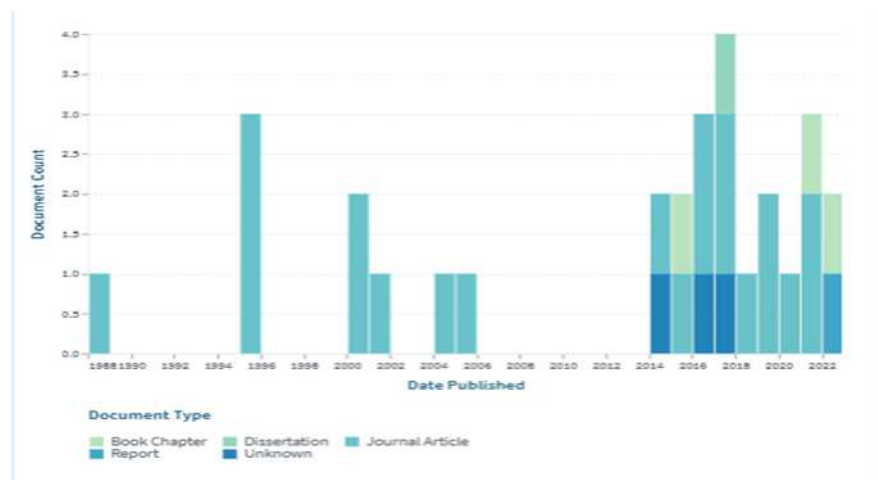


Fig. 1. Development of scientific work over time

From the graph it can be seen that,

Table 1. Distribution of publication years regarding halal education in the Southeast Asia Region

Publication Year	Number of publications
1988	1 journal article
1995	3 journal articles
2000	2 journal articles
2001	1 journal article
2004	1 journal article
2014	1 unknown article 1 journal article
2015	1 journal article 1 book chapter
2016	1 unknown article

	2 scientific journal articles
2017	1 unknown article 2 scientific journal articles 1 dissertation work
2018	1 scientific journal article
2019	2 scientific journal articles
2020	1 scientific journal article
2021	2 scientific journal articles 1 book chapter
2022	1 result report 1 book chapter

These publications can be categorized as articles, books, dissertations or research reports which can be described as follows:

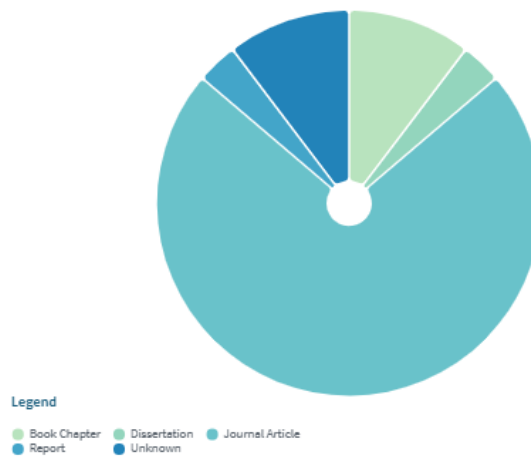


Fig. 2. Publication Categories

In this section it is explained that 72% of journal articles from scientific publications on the development of halal education, 10% are in the form of book chapters, 10% are unknown documents, 3.4% are research reports, and 3.4 are dissertation results.

If we look at the institutions or universities that carry out research and publications regarding halal education in the Southeast Asia region, they include:

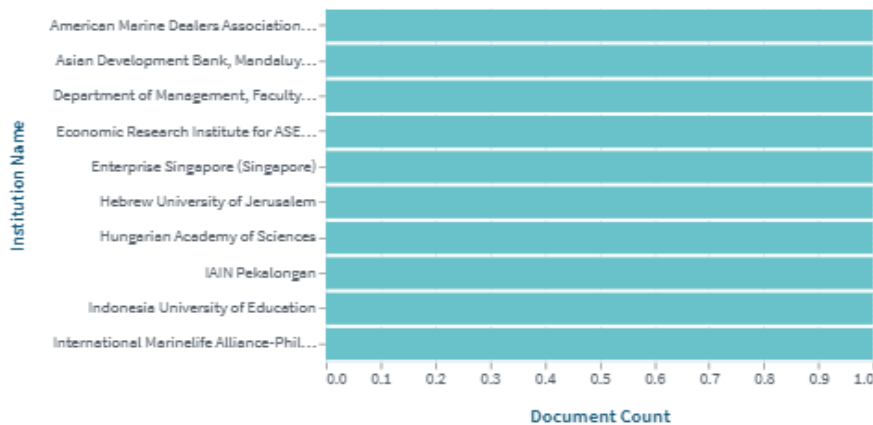


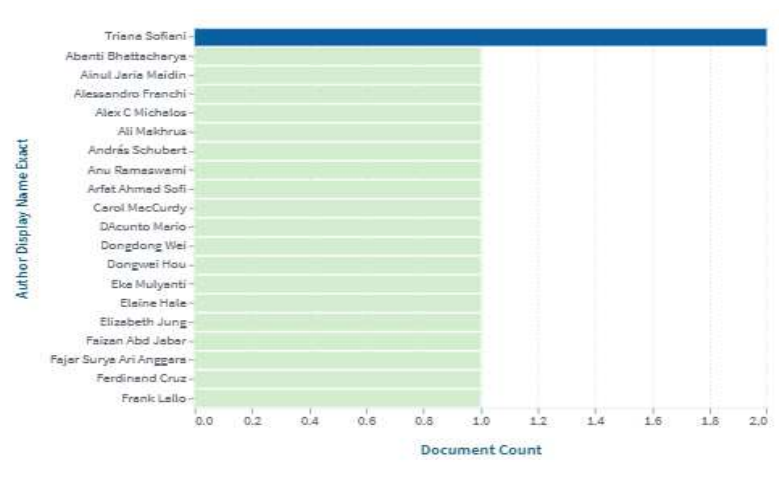
Fig. 3. Top research institutions on halal education

It can be seen that the ten highest institutions consistently publish in the field of halal education as seen in the diagram. The diagram can be read with the following table:

**Table 2.** Logos of top institutions in halal education publications

Institution	Number of articles
American Marine Association Scharborough, USA	1 document
Asia Development Bank Mandaluyong, Philippines	1 document
Department of Management, Faculty of management and science, Darussalam Gontor	1 document
Economic Research Institute for ASEAN and East Asia, Jakarta (Indonesia)	1 document
Enterprice Singapore, Singapore	1 document
Hebrew University of Jerusalem	1 document
Hungary academy of science	1 document
IAIN Pekalongan	1 document
Indonesia University of Education	1 document
International Marinelife Alliance, Philippines Metro Manila, Philippines	1 document

Judging from writers who actively publish about halal education, it can be seen in the following diagram:



**Fig. 4.** Writers who actively publish about halal education

This diagram can be explained in the following table:

**Table 4.** Authors are active in publications in the field of halal education

Name	Number of Publications
Tiana Sofiani	2
Abanti Bhattacharya	1
Ainun Jariya Maidin	1
Alessandro Franchi	1
Alex C Michalos	1
Ali Makhrus	1
Andras Schubert	1
Anu Ramaswarni	1
Arfat Ahmad Sofi	1
Carol MacCurdy	1
Dacunto Mario	1
Dong Wei	1
Dongwei Hou	1

Eka Mulyanti	1
Elaine Hale	1
Elizabeth Jung	1
Faizan Abd Jabar	1
Fajar Surya Ari Anggara	1
Ferdinand Cruz	1
Frank Lallo	1

Based on the results of lens.org analysis of scientific disciplines that discuss halal education a lot There are 11 articles in the business sector, 5 articles in the international trade sector, 5 articles about Islam that discuss halal education, 4 articles in political science, 4 articles found discussing halal education, 4 articles in the marketing sector, 3 articles in the economics sector, 3 biology. articles, 3 certifications, articles about China and China discussing halal education, 3 articles each, sociology, religiosity, philosophy, trade, about exchange rates, social sciences, engineering sciences, ecology, globalization, 2 articles each. By looking at the following picture:



Fig. 5. Fields of science that talk a lot about halal education

Countries that are active in halal educational publications can be seen from the following image distribution:



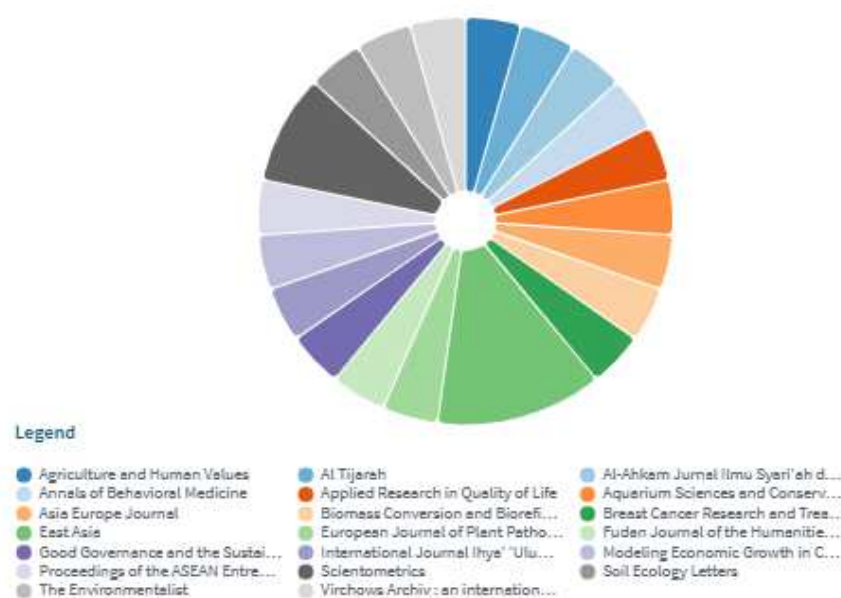
Fig. 6. Countries that actively publish halal education

From this picture it can be explained as follows:

**Table 5.** Countries most active in halal education publications

Country	Number of Documents
Indonesia	2
Singapore	2
Canada	1
Hungary	1
Israel	1
Malaysia	1
Netherlands	1
Turkey	1
United States	1

If you look at the top journals that raise the theme of halal education, you can see the following picture:



**Fig. 7.** Top Journals discussing halal education

This image can be explained in the following table:

**Table 6.** Top Table of Journals discussing halal education

Journal Name	Number of documents
East Asia	3
Scientometric	2
Agroculture and Human Velues	1
Al Tijarah	1
Journal of sharia and legal sciences	1



Medicine's Annals of Behavior	1
Applied Research and Quality of life	1
Aquarium Sciences and Conservation	1
Asia Europa Journal	1
Biomass Convention and Biolenirely	1
Breast Cancer Research and Treatment	1
European Journal of Plant Pathology	1
Fudan Journal of The Humanities and Science	1
Good Governance and Sustainable Development	1
International Journal Ihya' Ulum al-Din	1
Modeling economics in Contemporary Growth in Malaysia	1
Proceedings of ASEAN Entrepreneurship	1
Soil Ecology Letter	1
The Environmentalist	1
Virchouws Archiv: in International Journal of Pathology	1

Based on the results of the analysis above, it shows that halal education in the Southeast Asia region in the context of scientific publications has not been developed much. This can be proven that there was a vacuum in scientific publications in the time period in 1988, then halal education publications appeared in 1995, there was a 5 year gap, namely in 2000 research on halal education appeared, then it appeared in 2001. There was a 2 year gap before publication. Next, in 2004 and 2005, then there was a hiatus again within a period of 9 years, halal education publications emerged from 2014 to 2022, scientific writing about halal education began to stabilize. This is a great opportunity for researchers to write and publish themes about halal education.

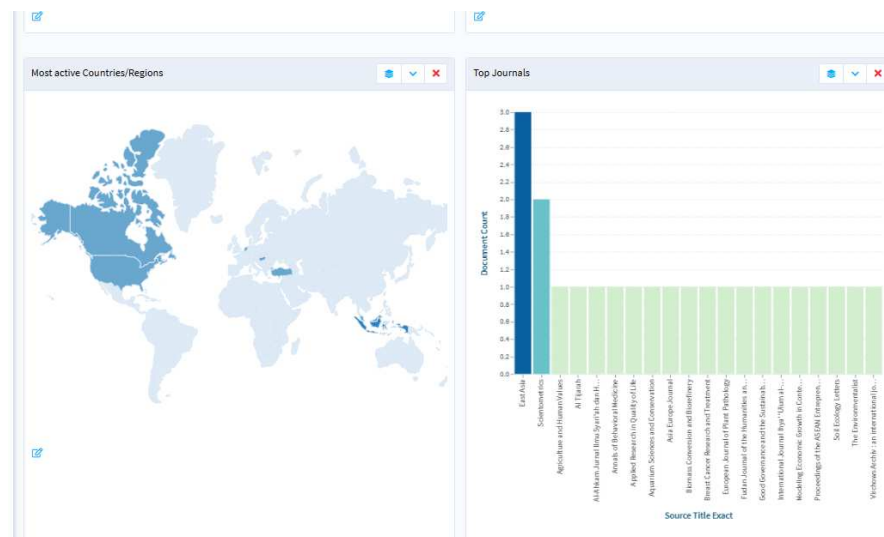


Fig. 8. Top Countries most active in halal education publications

## 6. Conclusion

The development of halal education in the Southeast Asia region experienced poor development, seen from the development of publications in the 1988 period, there was a vacuum in publications. It was only in the 2000s that publications on halal education began to develop, although not yet rapidly. This is a great opportunity for researchers to conduct research on halal education, especially in the Southeast Asia region. Research in the halal field is dominated by the business,

economics, splaychin or industry and medicine domains. There is a big opportunity in the education sector, not many people have done research.

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