

## Halal education at the Faculty of Medicine and Health Sciences University of Muhammadiyah Makassar

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### ABSTRACT

The Faculty of Medicine and Health Sciences (FMHS) Universitas Muhammadiyah (Unismuh) Makassar is a medical education institution managed by Muhammadiyah, an Islamic organization in Indonesia. As an Islamic educational institution, FMHS Unismuh is mandated to develop Islamic insights in the curriculum by including teaching materials about halal in their educational curriculum, which is intended for the students. Teaching material is presented through lectures and problem-based discussions, especially on the relationship between the anatomical and physiological systems of the body. This paper aims to describe the existence of halal topics in the curriculum for students of FMHS Unismuh. The research method of this paper is descriptive analytics. This paper shows that integrated learning has implemented halal education at the FMHS Unismuh.

**Keywords:** Halal Education, Curriculum, Integrated Learning.

### INTRODUCTION

The Faculty of Medicine, University of Muhammadiyah (Unismuh) Makassar, is one of the medical education institutions owned and managed by Muhammadiyah. This Islamic community organization was established before Indonesia's independence on November 18, 1912. Now, Muhammadiyah has developed into one of the largest civic organizations in Indonesia. Muhammadiyah, a modern Islamic reform organization founded by K.H. Ahmad Dahlan in 1912, grew up and growing rapidly. In the growth and development of Muhammadiyah, from Yogyakarta to reach almost all regions of Indonesia. The key to success is because Muhammadiyah already has sufficient social capital. Social capital is mainly in organizational networks (Alifuddin, 2021; Suwarno, 2016).

Two main factors drive Muhammadiyah as a movement to expand its educational network. First, internal factors are moral awareness to build a civilization through education based on the spirit of *fastabiqul khairat* (competing to build goodness). Second, external factors, namely encouragement to strive to fulfill the public's expectations (Muhammadiyah, 2023; Suwarno, 2016).

FMHS Unismuh Makassar was established in 2008. As a higher education institution owned by Muhammadiyah, FMHS Unismuh also carries the same spirit as Muhammadiyah, which was implemented by making the Islamic spirit part of the vision and mission of the faculty. The vision and mission of FMHS Unismuh are prepared based on the vision and mission of Unismuh to become a leading, trusted, and independent Islamic university in 2024. Following this vision, FMHS Unismuh has a vision "to become a leading faculty of medicine and health sciences in 2025, which generates Islamic, trusted, and excellent graduates in the field of emergency". The vision and mission include excellent values, the Islamic value of Al-Islam dan Kemuhammadiyah (AIK), education, research, quality assurance, collaboration, and community service (FMHS Unismuh, 2023).

According to Wahyono (2016), integrating Islam and science in Muhammadiyah Higher Education (MHE) emerged for two reasons. First, there is a negative impact caused by science if it is far from the value of religion. MHE must make an academic contribution in answering the problem of the dichotomy of Islam and science. Second, MHE has a concept integration of Islam and science and has been implemented in AIK courses. However, there is no concept of integrating Islam and science in other general courses at MHE (Lembaga AIK UM Sukabumi, 2020; LP3AIK Unismuh, 2021).

Following up on this, FMHS also needs to integrate AIK values. One of the topics that needs integration is the halal concept. In the AIK module description, it is stated that halal is not only about food and drinks. However, knowledge regarding halal medicine and supplement products is also needed. Doctors who work professionally are in direct contact with others who are patient. In providing

professional services, a doctor will prescribe pharmaceutical products such as drugs, supplements, or other medical equipment for diagnostic purposes or to evaluate the patient's condition. The administration of drugs or other pharmaceutical products must necessarily take into account the preferences of religious beliefs and personal choices of the patient, who has the right of autonomy over his own body, including the choice of the type of treatment or drug he wants (LP3AIK Unismuh, 2022).

For Muslims, the halal status of a product, including pharmaceutical products, is the only option if not in an emergency. Halal, according to the big dictionary Indonesian, means allowed (not forbidden by sharak); [Something] (obtained or done with) lawful; and permissions; or mercy (kbbi.web.id). According to Islamic law norms, Halal means Something Muslims are allowed to do or consume. As a component of citizens with a large number, the need for halal products is thus a fundamental need for the Indonesian Muslim community.

The word halal comes from the Arabic حلال which means "allowed". For example, in the context of food, halal food means food that is allowed to be consumed according to the rules of Islamic law. Muslims are only allowed to consume halal ingredients (Badan Pengembangan dan Pembinaan Bahasa (Pusat Bahasa), 2023). Allah Swt. said,

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ نَظَيْشًا تَوَطَّدُوا وَعَبَّتْ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ

"O man, eat some (food) on earth that is lawful again good, and do not follow the steps of satan. Indeed, he is to you a real enemy. (QS. Al-Baqarah/2: 168) (Kementerian Agama RI, 2022)

On the other hand, haram food is a food that is strictly prohibited from being consumed according to the rules of Islamic law. Muslim individuals who consume illicit food have committed sinful acts and are threatened with punishment through state court rulings or afterlife retaliation. The illegitimate status of a type of food is also a consumption ingredient that can cause health problems. To prevent humans from consuming harmful foods, halal and haram laws on food are applied to Islam (Khan & Shahrudin, 2015).

There are three criteria for consumption materials to have halal or haram status:

1. Halal status is based on substances and consumption of ingredients.

Halal consumption materials, according to their substances, are consumption materials that have halal status. The halal status has been expressly substantiated in Al-Qur'an and Hadith. Examples of this type are beef, chicken, mutton, fruits such as apples, dates, grapes, and so on. On the contrary, the consumption materials expressed in the Qur'an and Hadith are pork, carrion, and blood. In addition to the consumption materials that have been expressly mentioned, the basic law of everything on earth is halal and can be consumed by humans (IHATEC, 2021).

2. Halal status is based on the processing process.

Any consumption material with a halal status can turn into an illegitimate status for consumption if the management process is not carried out according to the procedures allowed under the law of Islam. For example, beef that does not go through a slaughter process following the ordinances allowed under the law of Islam. The cow is slaughtered in the name of Allah *subhanahu wa ta'ala*. And intended for worship activities other than Allah *subhanahu wa ta'ala*. If the cow is not slaughtered following the Sharia law Islam, then the meat is haram for consumption by Muslims. Grapes can be used as another example. It is a type of halal fruit for consumption, both fruit flesh and juice. But grapes that have been processed into intoxicating alcoholic beverages change the basic status of halal to haram for consumption by Muslims (IHATEC, 2021).

3. Halal status is based on how to obtain it.

In addition to the consumption of materials that have been forbidden in the Qur'an or Hadith, all consumption materials found on earth can be consumed by Muslims (IHATEC, 2021).

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا

He was (God) who created everything on earth for you, [...] (QS. Al-Baqarah/2:29) (Kementerian Agama RI, 2022)

However, in addition to the halal status of substances from these consumption materials, Islamic law also regulates the legal status of deeds regarding how a person obtains these materials. Suppose the person concerned obtains the material through illegitimate acts, such as taking the property rights of others without permission (theft) or by coercion (robbery). In that case, consuming material with halal status becomes haram for the person concerned (IHATEC, 2021).

Thus, the halal theme is a discussion that is very relevant to Indonesia's profession and medical education. How the FMHS Unismuh Makassar integrates teaching materials regarding halal norms into the medical education curriculum becomes the purpose of this article.

### RESEARCH METHOD

The research methodology of this article is a descriptive study with a qualitative-normative approach. The study material is analyzed deductively with the document study method. It is intended to reveal the concept and implementation of halal product topics in the FMHS Unismuh curriculum (Ekayanti, 2021; Nashichuddin et al., 2022). The data source in this research consists of the first primary sources, i.e., Muhammadiyah Doctor Character and Competency Standards Book and the FKIK Unismuh curriculum document. Second, secondary sources were obtained from several books, magazines, and other sources related to this theme. This is mostly because the curriculum about halal products has not been evaluated in Muhammadiyah institutions to the same basic standards as students in the Muhammadiyah universities environment. At the data processing stage, the data obtained will be reduced and analyzed using triangulation. From the data that has been analyzed, the researcher concludes the research process.

### RESULT AND DISCUSSION

The practice of medicine in Indonesia is required to adapt to the demands of local religion, which is the aspiration of the Indonesian people, most of whom are Muslims. The rule of Islamic law, in terms of the halal or haram status of a product, is one of the important preferences for the people of Indonesia. The product in question includes daily foodstuffs with specific nutritional sources, including pharmaceutical products, such as drugs, supplements, cosmetic tools, diagnostic tools, medical evaluation, etc.

**Table 1.** Distribution of topics related to halal products.

System Block	Topic	Teaching Method	Duration	Percentage of Total Duration of Course
Immunology System	Immunization & Vaccination	Lecture	100 minutes	3
Gastroenterohepatology System	Pharmaceutical products, in the form of drugs, cosmetics, and medical equipment	Interactive Lecture	100 minutes	4,2
Respiratory System	Tobacco Consumption	Interactive Lecture	100 minutes	26,5
		Problem-Based Learning (PBL) - Integrated Module	2 x 100 minutes	
Reproductive System	Teratogenic Drugs	Interactive Lecture - Integrated Lecture	50 minutes	1,3

The FMHS Unismuh Makassar incorporates the topic of halal norms into the curriculum of medical education and is managed by integrating contemporary halal topics or issues with the topic of relevant teaching materials, which are presented through the curriculum block system of the faculty. The block system curriculum at the medical school divides the topic of teaching materials and groups them based on the anatomical system of the body in humans.

Based on the block system curriculum, courses at the FMHS Unismuh Makassar that have relevance to contemporary halal issues are the immunology block course, the gastroenterology block course, and the respiration block course (LP3AIK Unismuh, 2021, 2022), as described in Table 1 above.

### **Immunology System**

The immunology block course discusses medical topics related to the biological body's defense system in the human body and how the human body responds to pathogen attacks, both from outside the human body and those from within the human body itself. The halal topics discussed in this course are immunization and vaccination, both aspects of basic biomedical knowledge that are the basis for the application and development of technology, and related public health aspects. The issue of the halal status of vaccines is certainly very relevant to be the subject of study. The learning method used in this course is an Interactive Lecture of 100 minutes. The topic specifically explains Immunization and Vaccination from a Halal perspective.

### **Gastroenterohepatology System**

This block course discusses the basics of biomedicine and public health applications of the human body's digestive system. Halal issues are considered relevant to the medical profession, especially pharmaceutical products, in the form of drugs, cosmetics, and medical equipment. The Faculty of Medicine of Unismuh further made halal study materials related to consumption one of the lecture topics in the gastroenterology block course. The learning method used in this course is an Interactive Lecture of 100 minutes. The topic specifically explains drugs and medical products from a Halal perspective.

### **Respiratory System**

The respiratory block course discusses diseases related to the respiratory system in the human body. The description of the diseases of the respiration system starts from the aspects of epidemiology, biomedical basis, disease mechanism, disease course, diagnosis, management principles, signs and symptoms, supporting examinations, education, and prognosis. One of the issues relevant to the respiration block course is the legal status of tobacco consumption. This course has a teaching method that is different from the others, namely PBL. There is one PBL module that specifically discusses smoking. As is known, smoking is considered detrimental to health. In the Muhammadiyah fatwa, it is said that smoking is haram. That's why this topic is considered relevant to halal topics that must be integrated into courses.

### **Reproductive System**

This block course discusses diseases caused by infections, for example, sexually transmitted infections. It also discusses the disorders women face, especially during pregnancy and the birth process. The topic related to halal is lecture material titled Teratology, which discusses the consequences experienced by the fetus due to the consumption of cigarettes and alcohol. The FMHS curriculum has implemented halal topics into the medical education curriculum by presenting them in various learning methods and integrating them into body systems courses.

### **CONCLUSION**

The FMHS curriculum has implemented halal topics into the medical education curriculum by presenting them in various learning methods and integrating them into human body systems courses.

### **LIMITATION OF THE STUDY**

This study discussed integrating Islamic content, especially halal topics, into the curriculum. Meanwhile, other aspects also need to be reviewed. For example, aspects of community service and research. Further studies need to be carried out on this matter.

## ACKNOWLEDGEMENT

Researchers would like to express their gratitude for the help and support from FMHS and Unismuh Makassar.

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