

The OBE Halal Education System: Redefining the Halal and Haram Model in Islamic Education

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Proceedings of the Kalijaga International Conference on Education 2026

Abstract. The discourse on halal and haram in Islamic education has largely been understood within the normative field of Islamic jurisprudence, resulting in its application in education often being partial. However, in the contemporary context, the issue of halal has evolved as a holistic model that encompasses economic, health, social, and environmental aspects. Furthermore, Islamic education is now entering the era of the Outcome-Based Education (OBE) curriculum, which focuses on achieving tangible competencies. Therefore, there is a need to redefine the halal and haram model to incorporate it comprehensively in the educational ecosystem. However, previous research has been limited to halal studies in the fields of food, tourism or Islamic banking, while the integration of halal into the OBE-based Islamic education curriculum has rarely been explored in depth. Herein lies the novelty of this research: the development of the concept of a halal education system that is not only normative but also transformative, and establishes the values of halal haram as an ethical, methodological and pedagogical framework. The formulation of the research problem includes, first, how to redefine the Halal Haram model to align with the principle of Outcome-Based Education (OBE) in Islamic education; and second, how to build a halal education system capable of meeting the challenges of globalization and the needs of the modern Muslim generation. This research used the method of literature review (library research) by studying recent works related to education Islamic, OBE, and Halal Studies. Preliminary findings suggest that the integration of halal haram values into the OBE curriculum can foster the formation of an educational system that produces not only intellectually competent graduates, but also ethical, environmentally conscious, and spiritually responsible graduates. Therefore, the Halal Haram model has the potential to be redefined as a global ethical foundation for Islamic education.

Keywords: *Halal Education, Outcome-Based Education (OBE), Halal-Haram, Islamic Education, Educational Ecosystem*

INTRODUCTION

The development of the global halal industry and the transformation of higher education based on Outcome-Based Education (OBE) requires the integration of Islamic values into a measurable and relevant system. So far, the discourse of halal haram in Islamic education has been more concentrated in the area of normative jurisprudence, especially with regard to the laws of consumption, worship, and boredom. In fact, in the contemporary context, the concept of halal has evolved into an ethical model that encompasses economic, social, environmental, and governance dimensions. On the other hand, the OBE curriculum policy that focuses on learning outcomes opens up opportunities to reconstruct halal haram values as a methodological and viable competency framework in Islamic education. [1]

However, there is a significant research gap in academic studies. Previous studies have generally focused on the development of the halal system in the industrial sector, halal literacy in the Shariah economy, or the integration of Islamic values into the curriculum in general. Studies that particularly link the Halal Haram model to the design of the OBE curriculum within the framework of the educational ecosystem are still very limited. Moreover, such integration is rarely comprehensively analyzed by looking at Cognitive, Emotional, and Psychomotor Dimensions in a Single Systemic Model. It is this void that shows the need for a new, more integrated and transformative conceptual approach. [2]

This research is becoming increasingly important in light of the challenges of globalization, the digital economy, and the need for efficient and honest human resources in the global halal industry. Islamic education is not enough to produce graduates who understand religious texts, but it must also be able to provide them with professional competencies based on measurable Shari'a values that are relevant to the needs of the labor market. Without a redefinition of the halal model in a systemic system, there is a risk of a dichotomy between religious knowledge and professionalism. [2]

Therefore, research into the OBE-based halal education system is important and urgent to be conducted. This research not only seeks to bridge the conceptual gap in the academic literature, but also provides an integrative model that can serve as a reference for the development of the Islamic education curriculum in the modern era. Therefore, this research has a theoretical contribution to the redefinition of the Halal Haram model, as well as a practical contribution to the design of an adaptive, sustainable and globally competitive Islamic education system. In research, it should always be done with a review to provide excellence and in-depth study in the research

First It is a research conducted by Faiza Rifaat Alia and others under the title of the research Analysis Ecosystem Reading and Writing Halal and Halal Towards the Development of Halal Systems in the Islamic Economy In this article, it provides information aimed at identifying the halal ecosystem and halal culture in the development of halal regulations for the Shariah economy. The halal ecosystem includes all entities involved in the production, distribution, and consumption of halal products and services. Halal reading and writing refers to understanding and knowing the principles and practices of halal. It is very important for all countries to learn how to prepare society for the ever-changing financial system. Societies will need a deeper understanding of economics to effectively participate in a global economy that tends to change. Methodology: The data analysis method used in this study is descriptive-qualitative analysis. Qualitative research is conducted to build knowledge through understanding and discovery, with the aim of discovering comprehensive and meaningful information without excluding quantitative data in the form of numbers. Results: The results of this study show that the ecosystem needed to improve the halal industry depends on a supply-demand, and support approach. On the supply side, the presence of halal industry sectors in Indonesia (food, tourism, fashion, pharmaceuticals, media, and renewable energy) has prepared various products for halal-certified consumers. Government support, whether as a regulator that ensures compliance with halal standards, as an outlet that facilitates the growth of the halal industry, and as an evaluator who monitors the progress of the industry, is essential as a supporting component of the halal industry ecosystem. Halal industrial products have seen significant growth, including halal food and beverages, financial services, tourism, fashion, cosmetics, and pharmaceutical industries, as well as media and entertainment, along with other sectors such as health and education. Novelty/Originality: The novelty of this research lies in a comprehensive analysis of the halal ecosystem and halal culture in the context of the development of Shariah economic regulations, as well as the government's involvement as a supportive element of the halal industry. [3]

Second As for the research conducted by Okie Sitiadi entitled the article "The Sustainable Economic Development Model Based on Halal Principles", Tayeb provides information aimed at examining the sustainable economic development model rooted in the principles of Halal and Tayeb. It focuses mainly on analyzing how the integration of Islamic values—particularly halal (metaphor) and tayeb—can form a framework for economic development that not only promotes growth, but also ensures social justice, environmental sustainability, and spiritual well-being. The specific objectives of this study include identifying the main pillars of this model, understanding the challenges and opportunities in its implementation, and identifying relevant measurement indicators. This study uses a qualitative approach with a literature research approach. Data collection involves researching, analyzing, and synthesizing relevant scientific literature from a variety of sources, including accredited journals, books, facts, and research reports related to Islamic economics, sustainable development, and halal and tayyib concepts. This research approach allows the literature to identify existing theories, concepts, and arguments, building a comprehensive understanding of the model being studied. The results of the discussion showed that a halal and good-based sustainable economic development model offers a comprehensive solution to the constraints of traditional development models. The discussion covered the basic principles of halal and tayeb, which extend beyond the consumption side to the entire economic value chain. Furthermore, the study identifies significant challenges in implementation, such as global standardization and gaps in understanding, while highlighting a range of opportunities, including significant market potential and the drive towards technological innovation. The model also emphasizes the need for comprehensive measurement indicators, including economic, social, environmental, governance and ethical dimensions, to ensure sustainability and overall well-being. [4]

The third It is a research conducted by Nawros Saada and others entitled the research The effectiveness of SME management with the three approaches to grassroots entrepreneurship (small founder, marine engineer, community entrepreneurship) about Dar es Salaam Failed Boarding School in Sambang In this article provides information related to It aims to develop the Besantrean economy by managing SMEs around the Besantren area, which is what needs to be done to create superior and competitive Pisanterns in the production of quality graduates. Dar es Salaam Fashuliyah Islamic Boarding School in Indonesia is the main research site due to its key role in encouraging the economic independence of Islamic boarding schools through the implementation of effective management of SMEs based on the three pillars of the

OPOP framework. Therefore, the researches conducted by the researchers aim to provide important solutions through several references in SME product management and promote the economic independence of Islamic boarding schools, so that Islamic boarding schools across Indonesia, not just Dar es Salaam Fashuliyah Sambang, can see the economic impact of Islamic boarding schools on students, schools, graduates, and the Indonesian society as a whole. This study presents actionable solutions in the form of a practical flow to achieve financial independence in Islamic boarding schools. [5]

Fourth It is a research conducted by Moh Ekhan et al. entitled Digital Economy and Shari'a Economic Law: E-commerce, Digital Assets and Their Legal Implications in accordance with Islamic Sharia. This article provides information The development of digital technology has brought significant changes in the economic field. One of them is the emergence of new transaction models in the economic world, such as e-commerce, cryptocurrencies, and other digital assets. This journal aims to analyze the digital economy from a legal perspective of the Islamic economy with a focus on the legitimacy of e-commerce transactions and the ownership of digital assets. Using a normative approach and a literary study, this journal attempts to critically and contextually highlight the importance of promoting Islamic (economic) principles in the digital system so that transactions on digital economy platforms do not conflict with the Islamic values (teachings) embodied in the concept of Islamic economics. The results of this study show that transactions in the digital economy can be allowed in Islam as long as the labor system meets the pillars and conditions of contracts in the Islamic economy and is free from the elements of usury, gharar and facilitation [6]

Specifically, Faiza Rifaat Alia's research places the halal ecosystem and halal culture in the context of regulation and promotion of the national halal industry, focusing on the relationship between production, distribution, consumption and the state's roles as regulators and facilitators. At the same time, Aoki Sitiade has developed a sustainable economic development model based on halal and tayeab principles as a comprehensive normative framework that focuses on integrating ethical, environmental and spiritual values into the economic system. Meanwhile, Noor Saada et al. have highlighted the economic empowerment of Islamic boarding schools through the three-pillar OPOP model, and Moh Akhan et al. have examined the digital economy from the perspective of economic law. The four studies focus on regulatory aspects, macroeconomics, SME empowerment, and the legitimacy of digital transactions, but they have not specifically examined the epistemological and educational construction of halal in the formal education system.

The novelty of the research "The OBE Halal Education System: Redefining the Halal Haram Model in Islamic Education" lies in the shift from halal as a subject of economic regulation and practice to halal as a structured educational model in the design of an outcome-based educational curriculum (OBE). If previous research has developed Halal within the framework of Industry, Development and Transactional Law, this study reconstructs Halal Haram as a framework for measurable, integrative and transformative learning outcomes. The OBE approach allows for the assimilation of halal values not only at the cognitive level (knowledge of jurisprudence), but also on the emotional dimensions (moral awareness) and psychomotor dimensions (Shariah-based professional practice), resulting in competent and integrate graduates.

Therefore, the main difference in this research is the integration between the halal system and the education system by designing a methodological, measurable curriculum that is adaptable to the challenges of the digital economy and globalization. The innovation is not only in the development of the concept of the halal education system, but also in the redefinition of the halal haram model from a mere standard category of jurisprudence to an epistemological and pedagogical framework in contemporary Islamic education. This research introduces a new conceptual model that links halal literacy, sustainable development, collective entrepreneurship, and the digital economy in a outcome-based education system, contributing to the transformation of Islamic education that is tailored to the needs of the global halal industry.

METHODS

This research uses a qualitative approach with the type of desk research (literature study) that aims to build a concept of a Halal education system based on Outcome-Based Education (OBE). This approach was chosen because the focus of the research lies on the analysis of ideas and models and the conceptual integration between the value of halal haram and the design of the OBE curriculum in Islamic education. The data sources consist of primary literature Secondary education in the form of books, articles from prestigious national and international journals, and higher education policy documents based on Outcome-Based Education (OBE), as well as regulations and studies on halal studies. The data is collected through systematic searches on scientific databases such as Scopus, Google Scholar, and the portals of accredited national journals. [7], [8], [9], [10], [11], [12], [13]

Data analysis techniques are conducted through content analysis and comparative conceptual analysis. Content analysis was used to identify key themes related to the Halal Haram model, the principles of Outcome-Based Education (OBE), and the concept of the educational ecosystem. Furthermore, a comparative analysis was conducted to find common points and gaps between the normative approach of classical jurisprudence and the need for a curriculum based on learning outcomes. This path follows a conceptual synthesis to formulate a model for redefining halal as an ethical, methodological, and pedagogical framework in education Islamic. It promotes data validity through the triangulation of literature sources and a critical reading of various theoretical perspectives. [14]

The research method includes several stages: the first stages of identifying and formulating research problems, the second set of literature related to Islamic education, OBE, halal studies, *the third classification* and classification of data based on conceptual topics, *the fourth* critical analysis of the halal haram model in the context of education, and *the fifth* Integrating concepts with the principles of OBE to formulate a model of a halal education system; and *the sixth preparation* of a final conceptual framework as a theoretical contribution to research. This stage leads to the construction of a methodological and dialectical model, which can serve as the basis for the development of an Islamic educational curriculum adapted to the challenges of globalization. [15]

RESULTS AND DISCUSSION

A Halal and Haram Model in Islamic Education

The concept of halal haram is classically defined in Islam as a class of law that shows the state of ability (halal) and haram (haram) for an act based on Shari'a evidence. In the field of jurisprudence, this debate is included in the study of the conclusion provisions that regulate human behavior in all aspects of life. In terms of halal, halal refers to everything that is permissible and does not contain forbidden elements in Sharia, while haram is everything that is explicitly forbidden because it contains harm or contradicts the principles of Sharia. In the context of Islamic education, this understanding was initially more focused on normative aspects such as food, transactions, and worship. [16]

Conceptually, the Halal Haram model has seen an evolution in meaning along with social changes and globalization. Halal is no longer understood only as a category of consumer laws, but has evolved into a value system that includes production ethics, governance, environmental sustainability, and social responsibility. Expanding this meaning shows that halal has ethical, social, and even cognitive dimensions. In Islamic education, this expansion opens up space for a redefinition of halal haram that can be used as an ethical framework in shaping students' personalities.

From the perspective of the regulatory judge as developed by figures such as Jasser Odeh, Islamic law is not only interpreted textually, but also understood in terms of the goals of protecting religion, soul, reason, lineage, and property. The system's approach emphasizes the need to understand the value of halal haram within the framework of dynamic benefits. Thus, in Islamic education, halal haram can be reconstructed as a tool for forming a moral consciousness aimed at the public interest. [17], [18], [15], [19]

In addition, Mr. Mohammed Naqib Al-Attas's ideas on the Islamization of science emphasized the importance of literature as the core of Islamic education. In this context, Halal Haram is not just an external criterion, but part of the assimilation of ethics into the educational process. Halal-Haram based education means building intellectual and spiritual integrity at the same time. This model places grades as the basis of the curriculum, not just an addition to the subject. [20]

Theoretically, the halal haram model of education can also be linked to the theory of values education and character education. This approach emphasizes that the education system must instill universal ethical principles through curriculum, school culture, and pedagogical practices. In the context of Islam, halal haram can serve as a value framework that integrates cognitive dimensions (legal knowledge), ethical awareness (emotional), and psychokinesthetic practice (ethical practice). [21]

Applying the Halal Haram model in Islamic education requires integration at different levels. First, at the curriculum level, Halal Haram values should be formulated as measurable learning outcomes, such as students' ability to understand Sharia-based work ethics. Second, at the educational level, learning methods should encourage critical reflection on contemporary issues such as the digital economy, the environment, and the halal industry. Third, at the institutional level, academic culture should reflect the principles of transparency, honesty, and responsibility. [22]

In contemporary issues such as the digital economy and the globalization of the halal industry, Islamic education faces the challenge of producing graduates who not only understand halal law but are also able to apply it in professional practice. The Halal model enables the transformative campus of Islamic education

to meet the needs of the global halal industry by producing efficient and ethical human resources. Thus, halal becomes the basis of professional ethics and corporate governance. [22]

Finally, the redefinition of the Halal Haram model in Islamic education is changing the trend from a legal approach to a methodological and transformative approach. Halal is no longer just a legal classification, but has become an ethical and educational framework for building an integrity educational system. This model emphasizes that Islamic education must be able to combine academic competence, ethical awareness, and social responsibility in the face of global dynamics.

Concepts and Principles of the Outcome-Based Education (OBE) Curriculum

Outcome-Based Education (OBE) is an educational approach that focuses on learning outcomes as the center of the entire process of planning, implementing, and evaluating learning. By definition, an OBE emphasizes that educational success is measured not by the amount of material taught, but by how well students are able to demonstrate the competencies that have been identified. Therefore, the main focus of an OBE is the clarity of the end results to be achieved, whether in the form of knowledge, skills, or attitudes. [23]

Conceptually, the OBE moves away from William G. Spade's idea that emphasizes the importance of *clarity of focus*, low determination, *high expectations*, and expanding *opportunities*. Clarity of focus means that the entire education system must be oriented towards explicit and measurable learning outcomes. Simplistic design requires curriculum design starting from the formulation of alumni profiles and graduate learning outcomes (CPL), and then to course learning outcomes (CPMK), learning strategies, and assessment tools. This principle ensures consistency and coherence in curriculum design. [24]

The main characteristic of the OBE framework lies in measurable outcomes. Each CPL must be formulated in the form of observable and evaluative behavior. This requires the use of clear operational actions as well as standardized indicators of typical achievement. In the context of higher education, the OBE also integrates national and international standards, so that graduates enjoy global competitiveness. So, OBE is not just a technical model, but a comprehensive academic quality assurance system. [25]

In curriculum design practice, the principle *of constructive conformity* is an important aspect of OBE. The concept developed by John Biggs emphasizes the compatibility between CPL, teaching materials, learning methods, and assessments. This means that if learning outcomes require analytical or ethical skills, learning methods should encourage critical debate and reflection, and assessments should be able to measure these dimensions. Without this consensus, the OBE approach will lose its effectiveness. [26]

The importance of OBE in Islamic education is increasing in the era of globalization and the halal economy. Islamic education is not only required to produce graduates who understand religious texts, but also possess professional competence and moral integrity capable of meeting the needs of the global halal industry. OBE allows for the integration of Islamic values and modern standards of proficiency, so that Islamic education remains authentic and adapted to the times. [27]

In the context of the halal economy, OBE can be used to design learning outcomes that include halal culture, Shariah business ethics, governance of the halal industry, and awareness of environmental sustainability. This integration expands the function of Islamic education from simply imparting knowledge to creating human resources capable of contributing to the global halal ecosystem. Thus, OBE becomes a strategic tool that links education, industry, and Shariah values. [28]

Applying an OBE in Islamic education also requires a radical shift in lecturers and institutions. The learning process should be student-centered, using active methods such as problem-based learning, and authentic assessments that comprehensively evaluate processes and outcomes. In addition, a data-driven monitoring and evaluation system is needed to ensure that CPL is achieved in a sustainable manner. [28]

Finally, the OBE concepts and principles provide a strong methodological foundation for reconstructing the Islamic education curriculum to be more responsive to global challenges. By placing learning outcomes at the heart of the system, it enables Outcome-Based Education (OBE) to integrate academic competence, professionalism and Islamic ethical values. This approach is an important foundation for building a scalable, relevant, and globally competitive halal education system.

Integrating Halal and Haram Values into the Curriculum Design of Outcome-Based Education (OBE)

Incorporating Halal Haram values into the design of the Outcome-Based Education (OBE) curriculum is a strategic step to ensure that Islamic education not only imparts knowledge but also shapes students' moral, spiritual, and professional competencies. In the context of OBE, Halal Haram values are part of learning outcomes that must be measurable and sustainable. This integration requires the formulation of clear

learning outcomes related to Shari'a knowledge, ethics, spiritual awareness, and the ability to practice Shariah-compliant professional practices. [29]

In the knowledge field, *the integration of halal and haram is based on enhancing the understanding of Islamic law* and Islamic ethics in the contemporary context. Learning outcomes are compiled so that students can explain the principles of halal and haram, including their application in the economic, health, social and environmental fields. Here, the OBE helps ensure that the learning materials and assessments are aligned with the standards of scientific understanding of the concept of halal haram and its application in real problems, not just memorizing the rules. [30]

In the emotional realm, the integration of halal haram values aims to form moral awareness, spiritual responsibility, and ethical commitment for students. Halal haram is not only seen as a legal category, but as a value framework that guides attitudes and behaviors in professional life. This emotional aspect can be measured through indicators such as the ability to reflect values, decision integrity, and ethical commitment to contextualizing problems. [31]

The psychomotor aspect of OBE is linked to the ability to practice Shariah-based professionals. Learning outcomes are designed so that students not only know what is halal and haram, but they can also apply these principles in practical practice, such as decision-making in the halal industry, managing Shariah projects, or serving the community. This practice can be evaluated through simulations, case studies, field projects, or relevant practical training experiences. [32]

The integration of Halal Haram values should also be reflected in the design of educational materials. Textbooks, modules, and other educational resources should include contextual studies of contemporary Islamic law, linking normative principles to real-world challenges such as the digital economy, the sustainability of halal food, and the governance of Shari'a organizations. This is important for students to develop a deep applied understanding.

The learning methods used in this integration should encourage the active participation of students, for example through *problem-based learning*, *project-based learning*, interactive discussions, and case studies. This method allows students to assess a halal and haram dilemma in complex situations, so that the relationship between knowledge, values and practices becomes stronger.

In terms of evaluation, OBE requires the use of real assessments capable of measuring the achievement of halal competencies in multiple dimensions: cognitive, emotional, and psychomotor. The evaluation is not only in the form of a written test, but also includes portfolio evaluation, ethical decision-making ability, and the application of halal principles in real projects.

Thus, the incorporation of Halal Haram values into the design of the OBE curriculum broadens the definition of Islamic education from mere mastery of legal texts to the formation of comprehensive competencies relevant to the needs of the times. This is the solution to the demands of globalization and the halal economy that requires competent, ethical, and visionary graduates.

Halal Education System Model, Arabic Language Teaching Study and Implementation Challenges

The Halal education system model is a systematic construct that places halal haram values as the foundation in all components of education: institutions, teachers, students, curriculum, academic culture, and political support. By definition, a halal education system can be understood as an interactive network that ensures that the entire educational process from planning, implementation to evaluation is in line with Shariah principles and welfare goals. This model does not stand alone, but is integrated into the quality assurance and governance system of educational institutions. [33]

Conceptually, a halal education system refers to a systemic approach that sees education as a unit of elements that influence each other. Institutions function as internal organizations through academic policies and organizational culture; teachers act as valuable agents; students as transformational subjects; and curriculum as a normative and operational tool. Supporting government policies, accreditation, and national halal regulations are external factors that enhance the legitimacy and sustainability of the system. [34]

In the context of teaching Arabic, the model of the halal ecosystem is strategically important. Arabic is not just a means of communication, but the main means of understanding the source of Islamic teachings. The values of Halal Haram can be integrated into Arabic learning by choosing texts that contain boring ethics, halal economic discourse, and contemporary issues based on Sharia. Therefore, learning Arabic is not limited to the linguistic aspect (nhwu sharaf), but also becomes a means of assimilating halal values and literacy.

At the curricular level, Arabic language instruction in the Halal Ecosystem can be designed based on Outcome-Based Education (OBE) with competency indicators including the ability to understand the literature of halal jurisprudence, analyze Shari'a economic texts, and convey ethical ideas in Arabic. This

extends the orientation of learning from mere language proficiency to an integrative competence between language, values, and professionalism. [34]

The role of teachers in this model is very central. Teachers or lecturers in Arabic must have sufficient knowledge of Halal knowledge to be able to relate the material to contemporary issues such as the global halal industry, the Shariah digital economy, and halal certification regulations. Strong pedagogical competence will ensure that the integration of values is not indoctrinating, but rather dialogical and reflective. [35]

However, the implementation of the halal education system faces a number of challenges. First, human resource (HR) readiness remains a problem, especially with regard to halal literacy and understanding of the achievement-based approach. Second, the standardization of the halal education curriculum, including the teaching of the Arabic language, has not yet been subject to uniform national guidelines. Third, the limited contextual educational materials that integrate Arabic and contemporary halal issues are practical obstacles. [35]

In addition, the development of the digital economy and the global halal industry requires rapid adaptation of educational institutions. Digital transformation in Arabic language learning, such as the use of online platforms and international literature resources, must be integrated with halal values to remain relevant and competitive. This challenge requires curriculum innovation as well as interdisciplinary collaboration between linguists, jurisprudence experts, and halal industry practitioners. [35]

Ultimately, the Halal Education System Model in Arabic Language Teaching Studies offers an integrated and time-responsive educational model. By fostering synergies between institutions, curricula, teachers, and policies, Arabic language teaching can become a driving force for global halal literacy. Despite facing implementation challenges, this model has the potential to produce graduates who are not only fluent in the language, but also have moral integrity and professional competence based on Shari'a values.

CONCLUSION

The development of a halal education system based on the Outcome-Based Education (OBE) curriculum is a strategic step in rebuilding the Halal Haram model from a normative legal approach to an ethical, methodological and transformative approach. Halal Haram is no longer understood as a category of jurisprudence, but as a framework of values that shape the direction of the curriculum, academic culture, and the file of graduates. Through the OBE approach, these values can be formulated into measurable learning outcomes, so that the integration of academic competence and moral integrity becomes more structured and directed.

In the context of Islamic education, including the study of Arabic language teaching, this model expands the learning function from the mere transfer of knowledge to the process of assimilating values and forming a professional personality based on Sharia. Integration in the cognitive, emotional, and psychomotor domain allows students to not only understand the concept of Halal Haram, but also to apply it in practice, whether in the social, economic, or industrial fields of global Halal. Thus, Islamic education becomes more responsive to the challenges of globalization and digital transformation.

However, the implementation of the halal education system faces real challenges, such as human resource readiness, curriculum standardization, halal literacy, and the need to adapt to the development of the digital economy. Therefore, synergies between educational institutions, teachers, policymakers, and stakeholders in the halal industry are needed. If the OBE-based halal education system is systematically and consistently managed, OBE-based halal education ecosystem has the potential to become a strategic foundation in shaping a generation of globally competent, integr, and competitive Muslims.

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