

The Potential of Animated Video in Promoting Halal Education Ecosystem

Siti Syahirah Saffinee

Faculty of Syariah and Law Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

Email: syahirah.saffinee@usim.edu.my

Nadiah Ramlan

Faculty of Quranic Sunnah and Studies Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia

Email: nadiahramlan@usim.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v12-i4/20313>

DOI:10.6007/IJARPED/v12-i4/20313

Published Online: 24 December 2023

Abstract

The use of animated videos in Halal education can help students internalize the principles and practices of Halal Education, promote greater cultural awareness, and lead to a more harmonious and inclusive society. However, there is a lack of awareness and understanding of halal principles and practices on the impact of using animated videos to promote Halal Education. Despite being an important aspect of religious and cultural heritage, Halal Education is often not adequately represented in the curriculum, and teaching methods are often ineffective in engaging students and promoting meaningful learning experiences. Using qualitative methodology, the study aimed to gather rich and detailed information about promoting Halal Education using animated videos. The information was collected through qualitative data collection methods. The findings from this study provide valuable insights into the potential of using animated videos to promote Halal Education and help to build a more comprehensive understanding of this field. Hence, promoting Halal Education using animated video have high effect.

Keywords: Halal Education, Animated Video, Halal Awareness

Introduction

The global Halal industry is estimated to be worth around USD 2.3 trillion and is one of the fastest-growing sectors in the global economy. It has been driven by the increasing Muslim population, rapid digitalization, and high demand for Halal products and services (Gul et al., 2022). The Halal industry encompasses a wide range of sectors, including halal food (Usman et al., 2023), Islamic finance, Muslim-friendly tourism (Saffinee, 2021, 2022; Saffinee et al., 2021, 2022), and more. It offers numerous opportunities for businesses to capitalize on this growing market. It has grown in importance in the Islamic world, with markets expanding not only in Southeast Asia and the Middle East but also in other regions. Moreover, the growth of

the halal industry has had a significant impact on higher education and society. Universities have begun offering courses related to halal business management, providing students with an understanding of the principles behind this sector. Furthermore, it has created new opportunities for entrepreneurs and businesses looking to capitalize on this growing market.

Additionally, using animated videos in Halal Education can help foster greater understanding between different cultures by promoting mutual respect for religious beliefs (Perez et al., 2021). By educating people about halal principles and practices, animated videos can help bridge cultural and religious divides and create a more inclusive and harmonious society. According to research, animated educational videos stimulate students' creativity, increase learner motivation, and help them to be more effective (FLearning Studio, 2021). Therefore, animated videos can promote Halal Education and foster greater understanding between different cultures. By making Halal Education more engaging, accessible, and effective, animated videos can help students internalize the principles and practices of Halal Education and promote greater cultural awareness and respect.

Islam does not forbid watching movies and animations as long as they do not contain any prohibited elements or bring harm (Saffinee et al., 2017). In the Quran, Allah S.W.T said, *"Say, 'My Lord has only forbidden indecencies, the outward among them and the inward ones, and sin and undue aggression, and that you should ascribe to Allah partners for which He has not sent down any authority, and that you should attribute to Allah what you do not know."* (Al-A'raf: 33). Therefore, any indecent or wrongful behavior that could potentially harm individuals or society is prohibited in Islam. Numerous other verses in Islam can be a guideline in determining whether watching movies is permissible (Halal) or prohibited (Al-A'raf: 31-33 and Al-Anaam: 32). However, there are some limitations on video recording for Islamic and other educational programs in the Shafi'i School (Irshaad Sedick, n.d.). In terms of drawing and sculpting animate beings, Islam has forbidden image-making (Muhammad Saalih al-Munajjid, 2009). Therefore, when using animated videos to learn about halal in the classroom, it is important to ensure that these videos do not contain any prohibited elements or bring harm.

One of the most well-known hadiths (prophetic traditions) regarding the prohibition of creating images of animate beings is recorded in Sahih Bukhari, one of the most authoritative collections of hadiths. The hadith states: "Angels do not enter a house where there are pictures." (Sahih Bukhari, Volume 7, Book 72, Number 834). This hadith and similar ones have been used to support the belief that creating images of animate beings is discouraged in Islam. Some scholars believe that this prohibition is based on the risk of idol worship, as images of animate beings can become objects of worship instead of Allah S.W.T (Zuhaili, 2002). The prohibition is based on three attributes that depict creatures with souls, such as humans and animals, to glorify them and emulate the act of creation by Allah SWT. Dr. Wahbah al-Zuhaili cites the view of Imam Ibnu Hajar al-Asqalani, who asserts that artwork may be permissible if it does not accurately represent the shape or size of the subject's body and cannot thus appear alive or deserving of reverence, such as a figure without a head or similar features (Zuhaili, 2002).

Additionally, adhering to the limitations on video recording for Islamic and other educational programs in the Shafi'i School is important. Studies have proven that students can learn more through computer use with sound, video, and animated images (Affandi et al., 2021; Horng et al., 2022). Therefore, using animated videos to learn about halal in the classroom can effectively teach students about the important topic.

This article aims to implement the significance of incorporating Halal Education using animated videos. The use of animated videos in teaching has become a popular trend recently and has proven to be an effective method of engaging students and facilitating learning. Educators use animated videos to make Halal Education more accessible and appealing to students. Hence, the article seeks to explore the potential benefits of this approach and its impact on students' understanding and adoption of halal principles.

Methodology

This article aims to implement the significance of incorporating a Halal Education ecosystem using animated videos and its potential. Thus, this study implements the Analysis, Design, Development, Implementation, and Evaluation (ADDIE) model and Cognitive Theory of Multimedia Learning (CTML) in proposing the Halal Education Animated Video (HEAV) framework (Figure 3). The selection of this model is based on the consideration that this model is developed systematically and rests on the theoretical foundation of learning design. This model is also structured programmatically with sequences of systematic activities in Halal Education using animated videos and links with the learning objectives. Furthermore, this theory can provide a comprehensive understanding of Halal education. The content analysis will identify and categorize the data based on specific themes and patterns related to Halal Education and animated videos. Additionally, the descriptive method will also be used to present and summarize the data. Therefore, the article's results will be presented in a clear HEAV framework with recommendations for future research on improving Halal Education using animated videos.

Furthermore, learners may be able to keep material in their long-term memory longer if there are good correlations between verbal and visual representation. Referring to this research, the Need analysis involves preliminary research with document analysis to explore the goal analysis, learner and context analysis, as well as instructional analysis (task analysis). Consequently, in the design process, designing the game's storyboard by setting performance goals, defining and constructing teaching tactics, and identifying and developing assessment procedures are all part of this step. During the development phase, it involves developing or adopting instructional materials and the creation of a storyboard. These are all included in this step (case studies, images, assessment items, presentations, multimedia materials, and others). This also includes the development of the instruments. Meanwhile, formative evaluation includes designing and implementing formative evaluation as part of this process.

Theory of Multimedia Learning (CTML)

This research focuses on the ADDIE Model that will be integrated with Mayer's CTML in designing the systematic framework for Halal Education. Therefore, the researcher proposes a conceptual framework to comprehend how to educate people about Halal Education using animated videos. The proposed conceptual framework adds value in tackling the cognitive load among students, particularly in the context of Halal Education. The activeness of students in the class also varies. With these media, the use of video animation media can help support learning activities. As a result, students who are less interested and less supported in education can be motivated and interested in learning activities.

The models for Instructional Design (ID) are described in this section. It provides procedural frameworks for systematically producing teaching. ID is a method for systematically and genuinely constructing an educational or training program, curriculum, or course (Bajracharya, 2019). The models integrate essential parts of the ID process, such as

audience analysis and goal and objective determination. ID is defined as the process of creating appealing learning sessions that stimulate the development of skills connected to the lesson (Lee et al., 2017). The goal of ID is to make the learning experience more efficient, enjoyable, and exciting. In a nutshell, ID is the process of creating instruction and ensuring that it can be given properly. Unfortunately, designing applications relevant to the educational goal can sometimes be made without fully considering the proven ID theory (Bajracharya, 2019).

In addition, CTML combines cognitive load theory and constructivist learning theory (Mayer & Moreno, 2002). Referred to dual coding theory, represented by the visual and verbal models, the CTML describes how humans learn from both words and visuals (Mayer, 2011). According to the CTML, meaningful learning is attained when pupils can pick relevant information verbally or visually and begin to rearrange the knowledge in their working memories (Mayer & Moreno, 1998; Watson & Brathwaite, 2013; Jingjit, 2015). Moreover, the use of graphics and text in a multimedia presentation should provide value and assist students in understanding difficult topics.

Finding and Discussion

Halal Education

Halal Education is increasingly gaining recognition as a significant study area in universities and institutions globally, including in the ASEAN region. Malaysia has taken the lead in promoting and developing Halal Education, reflecting its status as one of the world's leading exporters of halal products. Education is acquiring knowledge through a structured learning environment, such as schools or educational institutions. It also refers to the analysis and exploration of teaching methods and theories, the act of teaching and learning, or the establishments that facilitate this process (Peters, 2013). Halal refers to what is permissible or lawful according to Islamic law, and it covers all aspects of life, including food, clothing, and behavior. Thus, it is important to ensure that any tool used to promote Halal Education aligns with Halal principles and practices in Islam.

Islamic teachings emphasize the importance of good behavior and manners. Doing good deeds and having the right belief go hand in hand in Islam, and doing good in practice proves to have the right belief in the heart. A hadith narrated by Abu Hurairah, the Prophet (ﷺ) said: The perfect believer in respect of faith is he who is best of them in manners (Sunan Abi Dawud 4682, Hasan Sahih). Practicing Islamic values and good manners, such as integrity, honesty, respect, and responsibility, are also important in Islam. On the other hand, Sajid Ullah & Abid Ali's (2019) study on Al-Ghazali philosophy states that the aim of Islamic education should be associated with the aim of a person's life. Therefore, the character development of a student can be associated with Islamic values and curriculum in schools.

Despite that, the trend towards a halal lifestyle is on the rise, and spending will continue to grow in the future. Being halal-conscious and halal-savvy is the springboard to an optimal and cordial lifestyle choice. It is a fact of life that circumstances, culture, and environment influence an individual's lifestyle. However, a halal lifestyle is compatible with any culture or environment (Usman et al., 2023). For example, to convert to a halal diet, one can start by learning and sourcing food from halal-certified suppliers and avoiding non-halal ingredients such as pork and alcohol. It is also important to educate oneself on the principles and values of a halal lifestyle (Barrion et al., 2022). The transition to a halal lifestyle is a personal choice and can be adapted to fit individual preferences and beliefs. Therefore, it is noteworthy to mention that the transition may take time and require patience and perseverance.

In addition, to cover Halal Education for character development, community involvement can give vital components to learning. It helps the students to develop a strong sense of morality and ethics by encouraging them to get involved with the community. Service Learning Malaysia – University for Society (SULAM) is one of the high education initiatives to promote student learning. By doing this, the students can give back to society through charitable acts and community services. Thus, the importance of Halal Education to be instilled among the students can enhance the Islamic values and halal lifestyle through community involvement and formal curriculum (refer to Figure 1).

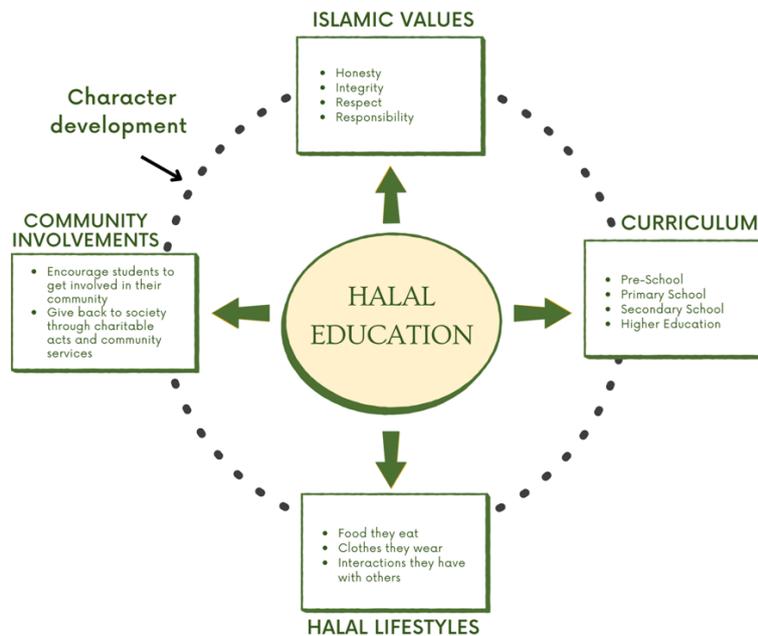


Figure 1 Components of Halal Education Ecosystem (Source: Authors)

Importance of Animated Video

Video animations are becoming increasingly popular in education and can supplement classroom teachings and offer more benefits. In the case of Halal Education, gamification techniques such as mobile applications and animated videos can be used to increase awareness and understanding of halal terms among Japanese people, especially with the expected influx of Muslim tourists due to the Tokyo Olympics 2020 (Mat et al., 2020). In addition, animated videos have the potential to be a powerful tool for Halal Education. Animated videos can help visualize subjects for better understanding, make learning faster, improve engagement, and motivate students. Additionally, video animations can provide a transition to modern education and increase engagement and comprehension in the course of learning (Perez et al., 2021). For example, animated videos can make learning more entertaining and engaging, increasing motivation and interest in the subject matter.

Additionally, these videos can help explain complex concepts clearly and concisely, making it easier for students to understand and retain the information. Using visual aids, such as animation, students are more likely to remember information for a longer period. Furthermore, animated videos can make learning more accessible, especially for students who struggle with traditional learning methods (Siskos et al., 2005). The use of animated videos can also help students develop their multimedia literacy skills, which are increasingly important in today's digital world. In the context of Halal Education, animated videos can be used to provide interactive and engaging explanations of halal principles and practices,

making it easier for students to understand and internalize the information. Other than that, these videos can be used to create positive reinforcement mechanisms, such as awards or recognition, for students who demonstrate their understanding of halal principles and practices. Overall, animated videos can play a crucial role in enhancing the effectiveness and accessibility of Halal Education in higher education institutions.

Positive Impact on Halal Education Using Animated Video

The finding that knowledge about the Halal concept positively affected attitude formation implies that education on the Halal concept also covers non-food product categories, an important mechanism to change people's attitudes toward Halal-labeled detergent or any non-food Halal products. When combined with findings regarding religiosity and its effect on attitude and intention, religiosity can serve as a driving force that enhances the appreciation of the Halal label as a cue in decision-making. This animated video has a considerable influence on this study since, in the video, there are animated pictures and explanations of the material, making it easier for students to understand the material that has been provided.

The Advantages of Implementing Halal Education Using Animated Video

Education refers to the process of acquiring knowledge, skills, values, beliefs, and habits through various means such as teaching, training, research, or self-study. It is a lifelong process that enables individuals to develop their intellectual and social potential and is an important aspect of personal and professional development. Education can take many forms, including early childhood education, primary and secondary school education, vocational training, and higher education (such as colleges and universities). That can also happen in formal and informal settings and can be delivered through various media such as direct instruction, online courses, or distance learning.

The purpose of education varies depending on the individual and their circumstances but often includes acquiring knowledge, developing skills, encouraging critical thinking, and encouraging personal growth. Regardless of its specific purpose, education is widely recognized as a fundamental right and an important factor in improving social and economic outcomes, promoting equality, and reducing poverty.

The most well-known media for promotion are social sharing organizations, such as: i) Facebook: solid regarding publicizing; ii) Twitter: news, data, media-situated, lean yet high return; iii) YouTube: dynamic in visual and promoting admittance to a wide crowd, and iv) Google+ expands the effect of the Google Ad Works program. Accordingly, everyone stands apart with various highlights. YouTube is, in fact, a stage where clients can transfer, offer, and watch video content. Additionally, it very well may be said that the motivation behind the utilization of YouTube fluctuates. On YouTube, clients can cause their distributions, make correspondence channels among themselves, and offer their substance to the world. Although YouTube is an interpersonal organization, the potential outcomes offered by the organization are not restricted to these. In this specific situation, it tends to be assumed that YouTube is utilized for different purposes in promoting exercises. YouTube has many objectives, such as making brand mindfulness, publicizing a particular item, giving item backing, and offering retail deals (Hoque et al., 2020). The utilization of online media is likewise vital in Malaysia. As indicated, the most followed web-based media direct in Malaysia is Google with 70% and YouTube with 69% announced in Digital 2018: Malaysia. This circumstance is trailed by WhatsApp, Instagram, and Facebook Messenger separately. In addition, web-based publicizing starts things out with 31% as a promoting medium. In

Malaysia, 79% of the all-out populace is web clients. Meanwhile, 75% of the populace are dynamic web-based media clients, and 69% of the populace effectively follows online media on their cell phones.

Halal Education Animated Video (HEAV) Framework

According to Mayer's (2011) multimedia concept, combining words and images in a learning application is preferable compared to words. Using graphics and words given in multimedia applications, students can learn more effectively. The usage of the spatial continuity concept was proved by the words that described the element that appeared close to the photos. To ensure that students can comprehend the meaning of the visuals, it is preferable to deliver words and graphics simultaneously rather than continuously. The CTML temporal principle validates this fact. In this learning material module, the signaling, spatial continuity, and temporal concepts can be used to highlight and illustrate the important parts of the knowledge to the students.

Consequently, the next stage is to combine prior information with the visual mental model and the verbal mental model. Students engage in cognitive processes to pick relevant images and sounds, organize them into appropriate visual and verbal mental models, and integrate them with existing knowledge in constructivist learning. Integrating selected data will increase skills transfer to problem-solving activities, resulting in cognitive enhancement in students' learning experiences (Mayer & Moreno, 2002).

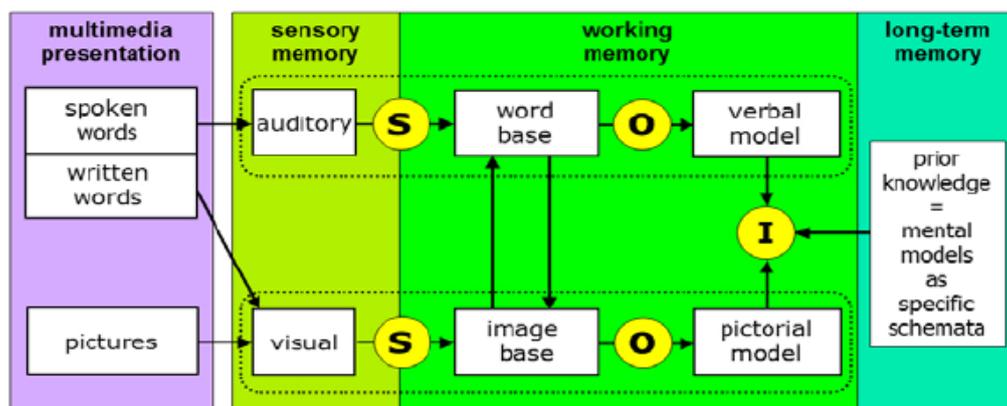


Figure 2 Cognitive Theory of Multimedia Learning (CTML)

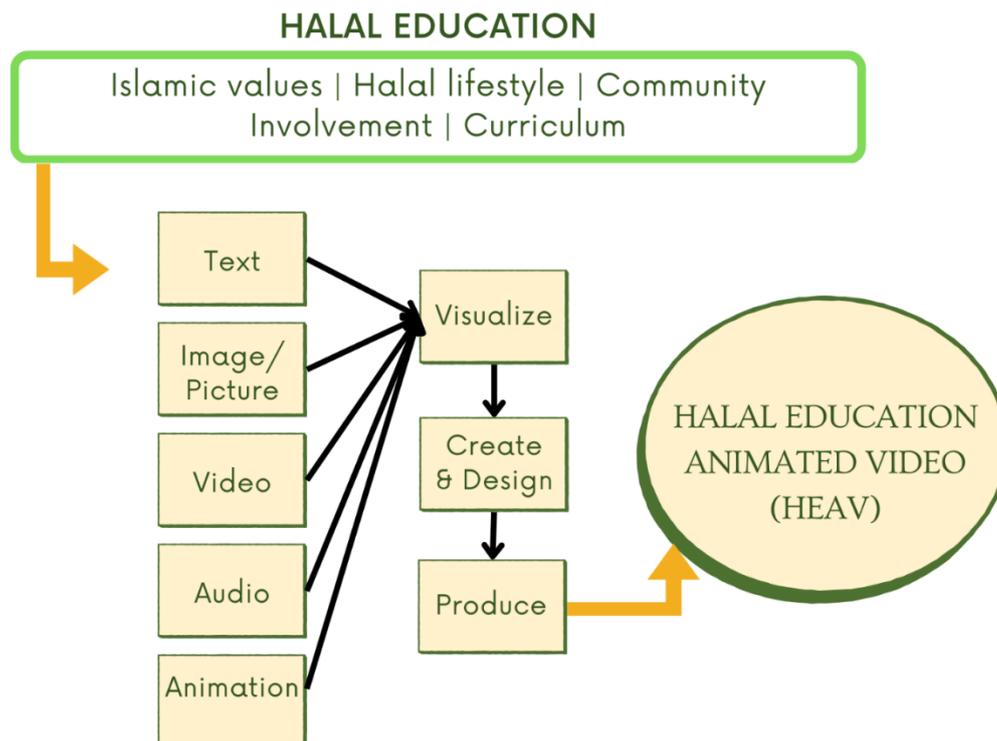


Figure 3 The implementation of the Cognitive Theory of Multimedia Learning (CTML) in the Halal Education Animated Video (HEAV) framework.

Conclusion

Animated video can have either positive or negative impacts. The impact depends on how the designers design the gameplay and the players' individuality. Sustainability elements have become fundamental in producing quality videos. Nevertheless, there are three items that must also be considered: content, speed, and mechanism. Quality video here means the game can be used over time and is suitable for various situations. Researchers proposed the HEAV framework, which contains sustainability and motivation elements. This guideline can assist educational gamers in designing and developing game-based learning, which can be one of the tools that can enhance teaching and learning. Most researchers argue that serious games can be valuable tools to foster education towards sustainability and act as drivers of social, behavioral, and attitude change in players. Thus, this research has made a substantial contribution to educators as well as to producing interesting learning environments using animated videos. Finally, researchers believe that efforts should also be made to enhance the accessibility of sustainability videos, addressing issues such as motivation, education, barriers, and access to technology. This is essential to maximize the outreach of the benefits of gaming with sustainability elements. As a final extension of the current work, it would be useful to both game developers and educators to implement the framework as it opens opportunities for new efficient practices in the classroom and allows better use of technology resources.

Acknowledgement

The authors thank anonymous reviewers for their valuable comments and this research was funded by the Ministry of Higher Education of Malaysia (MOHE) under the Fundamental Research Grant Scheme (Ref: FRGS/1/2023/SSI06/USIM/02/1).

Corresponding Author

Nadiah Ramlan, Faculty of Quranic Sunnah and Studies, Universiti Sains Islam Malaysia, 71800, Nilai, Negeri Sembilan, Malaysia. nadiahramlan@usim.edu.my

References**Book**

Peters, P. (2013). *The Cambridge dictionary of English grammar*. Cambridge University Press.

Journal article

- Affandi, L., Rahmat, M., & Supriadi, U. (2021). A Thematic Digital Quran Learning Model in Islamic Religious Education. *Jurnal Pendidikan Islam*, 7(2), 181 – 194. <https://doi.org/10.15575/jpi.v7i2.15062>
- Barrion, A. S. A., Orillo, A. T. O., Nguyen-Orca, M. F. R., & Tandang, N. A. (2022). Knowledge and attitude of selected non-Muslim college students towards Halal-certified food products. *Food Research*, 6(6), 306 – 315. [https://doi.org/10.26656/fr.2017.6\(6\).869](https://doi.org/10.26656/fr.2017.6(6).869)
- Bengtsson, M. (2016). How to plan and perform a qualitative study using content analysis. *NursingPlus Open*, 2, 8–14. <https://doi.org/10.1016/j.npls.2016.01.001>
- Bajracharya, J. R. (2019). Instructional design and models: ASSURE and Kemp. *Journal of Education and Research*, 9(2), 1-9.
- Flearning Studio. (2021). *Pros and Cons of Animated Educational Videos (Based on science)*. Flearningstudio. <https://flearningstudio.com/pros-and-cons-of-animated-educational-videos/>
- Gul, M., Akbar, J., Ikramullah, M., & Raza, A. (2022). International Halal Industry and Its Impact on Global Halal Market (A Historical Review and Future Business Prospect). *Journal of Positive School Psychology*, 6(7), 5890–5907. <http://journalppw.com>
- Horng, J.-S., Liu, C.-H., Chou, S.-F., Yu, T.-Y., Fang, Y.-P., & Huang, Y.-C. (2022). Student's perceptions of sharing platforms and digital learning for sustainable behaviour and value changes. *Journal of Hospitality, Leisure, Sport & Tourism Education*, 31, 100380. <https://doi.org/https://doi.org/10.1016/j.jhlste.2022.100380>
- Hoque, M. O., Nayeem, A. R., Kamruzzaman, M., Ahmad, M. N., Abdullah, W. N. W., & Akter, M. F. (2020). The impact of halal (Islamic) advertisement in YouTube on Malaysian rich food international brands. *International Journal of Publication and Social Studies*, 5(2), 189-197.
- Irshaad Sedick. (n.d.). *What Is the Ruling on Photographing, Filming, and Drawing Animate Life?* Retrieved March 29, 2023, from <https://seekersguidance.org/answers/halal-and-haram/what-is-the-ruling-on-photographing-filming-and-drawing-animate-life/>
- Jingjit, M. (2015). The Effects of Multimedia Learning on Thai Primary Pupils' Achievement in Size and Depth of Vocabulary Knowledge. *Journal of Education and practice*, 6(33), 72-81.
- Mat, R. C., Kazunori, M., & Rahman, A. A. (2020). The Development of Mobile Japanese Halal Gamification (MJHG). *International Journal of Interactive Mobile Technologies*, 14(17), 113–129. <https://doi.org/10.3991/ijim.v14i17.16653>
- Muhammad Saalih al-Munajjid. (2009). *Ruling on animated drawings (cartoons) - Islam Question & Answer*. Islamqa.info. <https://islamqa.info/en/answers/71170/ruling-on-animated-drawings-cartoons>

- Mayer, R. (2014). Cognitive Theory of Multimedia Learning. In R. Mayer (Ed.), *The Cambridge Handbook of Multimedia Learning* (Cambridge Handbooks in Psychology, pp. 43-71). Cambridge: Cambridge University Press.
- Mayer, R. E., & Moreno, R. (2002). Animation as an aid to multimedia learning. *Educational psychology review*, 14(1), 87-99.
- Mayer, R. E. (2011). Does styles research have useful implications for educational practice? *Learning and Individual Differences*, 21(3), 319-320.
- Mayer, R. E. (2011). Instruction based on visualizations. In *Handbook of research on learning and instruction* (pp. 441-459). Routledge.
- Perez, M. R., Manssul, D. M., Adao, R., Yu, W., Lagman, A., & Alix, A. (2021). Design and Development of Animated Film as Educational Resource Material for Muslim Young Learners. *ACM International Conference Proceeding Series*, 37 – 41. <https://doi.org/10.1145/3512576.3512583>
- Saffinee, S. S. (2021). *Muslim Friendly Sustainable Geotourism Framework based on Maqasid al-Shariah and Khalifah Concepts: A Study of Langkawi UNESCO Global Geopark* [Ph.D. Thesis]. International Islamic University Malaysia.
- Saffinee, S. S. (2022). *"Find Our Way Back": Halal Integrity towards Sustainable Tourism in Islamic Science Paradigm*.
- Saffinee, S. S., Aizat Jamaludin, M., & Halim, S. A. (2021). Potential and Challenges: Tourism and Stakeholders' Perceptions towards Muslim Friendly Geotourism in Langkawi UGGp. *International Journal of Geotourism Science and Development (IJGSD)*, 1, 75–080.
- Saffinee, S. S., Jamaludin, M. A., Syakirin, K., Hashim, H.-Y., & Amid, A. (2022). Muslim-Friendly Sustainable Geo-Tourism (MFS-GT): A Qualitative Study Using the Grounded Theory. In *Revelation and Science* (Vol. 12, Issue 01).
- Saffinee, S. S., Syakirin, K., Hashim, H.-Y., Mahamod, L. H., Jamaludin, M. A., Muflih, B. K., & Othman, R. (2017). *The Standard Elements for Muslim-Friendly Accommodation Premises*.
- Siskos, A., Antoniou, P., Papaioannou, A., & Laparidis, K. (2005). Effects of multimedia computer-assisted instruction (MCAI) on academic achievement in physical education of Greek primary students. In *Interactive Educational Multimedia, Number* (Vol. 10). <http://www.ub.edu/multimedia/iem>
- Usman, H., Chairy, C., & Projo, N. W. K. (2023). Between awareness of halal food products and awareness of halal-certified food products. *Journal of Islamic Marketing*, 14(3), 851 – 870. <https://doi.org/10.1108/JIMA-07-2021-0233>
- Watson, C., & Brathwaite, V. (2013). An Open and Interactive Multimedia eLearning Module for Graphing Kinematics. 8th International Conference on e-Learning (pp. 409)
- Zuhaili, W. (2002). *Al-Fiqh al-Islami wa Adillatuhu: Vol. 4/670*. Dar el-Fikr.

Website

<https://sunnah.com/abudawud:4682>