

3167-Research Results-9785-1- 2-20250331.docx

by Pusmedia Publisher

Submission date: 02-Apr-2025 04:04PM (UTC-0700)

Submission ID: 2602439323

File name: 3167-Research_Results-9785-1-2-20250331.docx (33.19K)

Word count: 2998

Character count: 17389

ISLAMIC RELIGION'S ORAL DAKWAH IN SOCIALIZE HALAL PRODUCT CERTIFICATION IN THE DISTRICT OF KEJAKSAN, CIREBON CITY

Achmad Falah ^{1✉}, Muhammad Askolani ²

Universitas Islam Bunga Bangsa Cirebon^{1,2}

ahmadfalah008@gmail.com ¹, muhammadaskolani@bungabangsacirebon.ac.id ²

¹⁷ Received: 2024-12-16; Accepted: 2024-12-23; Published: 2024-12-31

²³

Abstract : This study aims to describe the strategies employed by Islamic religious counselors in socializing halal certification, focusing on three aspects: (1) the presentation of logical arguments based on the Qur'an, hadith, and relevant regulations; (2) the emotional approach through inspirational stories and real-life experiences to build a connection with the community; and (3) ethical preaching. It emphasizes politeness and persuasive methods to ensure message acceptance without resistance. This research employs a qualitative approach with a descriptive method and a case study design. Data collection was conducted through observation, interviews, and documentation. The findings indicate that religious counselors present logical arguments regarding the obligation of consuming halal products and their relationship to health and blessings. The emotional approach is implemented through inspirational narratives that foster empathy within the community. Meanwhile, ethical and persuasive preaching, as recommended in Surah An-Nahl: 125, ensures that the message is well received.

Keywords: Verbal Da'wah, Islamic Religious Counselors, Certification, Halal Products

⁷ Copyright © 2024, Author.

This is an open-access article under the CC BY-NC-SA 4.0



DOI: <https://doi.org/10.47453/>

Introduction

Oral da'wah is an effective da'wah method in conveying Islamic teachings to the community. Through verbal communication, Islamic religious instructors can provide a deeper understanding of the importance of consuming halal products. Allah SWT has ordered Muslims to choose halal and good food, as written in the Qur'an, Surah Al-Baqarah, verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; for indeed the devil is a real enemy for you." (Ministry of Religion of the Republic of Indonesia, 2020).

Thus, Muslim awareness regarding halal consumption must be increased through intensive socialization.

Halal certification is an important instrument in ensuring the halalness of a product, so that Muslim consumers can consume food with stronger confidence. This certification process is supervised by the Halal Product Assurance Organizing Agency (BPJPH) and the Indonesian Ulema Council (MUI) to ensure that the products in circulation are in accordance with Islamic law (BPJPH, 2022). Allah SWT also emphasizes the importance of halal food as stated by Allah SWT in the Qur'an, Surah Al-Maidah, verse 88:

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَأَتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

"And eat food that is halal and good from what Allah has provided for you, and fear Allah in Whom you believe." (Ministry of Religion of the Republic of Indonesia, 2020).

Therefore, socialization of halal certification is a must so that the public understands its urgency.

Islamic religious instructors have a strategic role in disseminating understanding about halal certification to the public. In carrying out their duties, they educate the public about the importance of consuming halal food and provide guidance to business actors to understand the halal certification procedures (Ministry of Religion of the Republic of Indonesia, 2020). In addition, they also collaborate with related institutions, such as BPJPH and MUI, to provide accurate and reliable information. In the hadith of the Prophet Muhammad SAW in the hadith narrated by Bukhari, it is stated: "Convey from me even if it is one verse." (Al-Bukhari, 2002). This hadith shows that religious instructors have an obligation to convey knowledge to the public so that they better understand Islamic teachings.

Several previous studies have examined the role of *oral da'wah* in various aspects of people's lives. For example, a study conducted by Rahman (2018) stated that *oral da'wah* has a significant impact in increasing public awareness of the halal-haram of a product. In addition, a study conducted by Sari and Hidayat (2020) showed that the role

of Islamic religious instructors in socializing halal certification can increase the number of halal-certified products circulating in the market. The results of this study confirm that *oral da'wah* has a major influence in shaping public awareness and behavior regarding halal consumption.

Kejaksan District in Cirebon City is one of the trade and culinary centers that has many food and beverage business actors. Therefore, understanding halal certification is very important for business actors and consumers in this area. However, there are several obstacles in the socialization process, such as low public awareness of the importance of halal certification, lack of understanding of business actors about halal certification procedures, and the limited number of religious instructors who can carry out intensive socialization (BPJPH, 2022). To overcome this problem, a more systematic *oral da'wah strategy* is needed so that the public is increasingly aware of the importance of consuming halal products.

In conveying the message of da'wah, the approach used must be full of wisdom and gentleness, as Allah says in the Al-Qur'an surah An-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ

"Call (humans) to the path of your Lord with wisdom and good lessons, and refute them with a better way. Indeed, your Lord, He is the one who knows better who is gone astray from His path and He is the one who knows better who is guided." (Ministry of Religion of the Republic of Indonesia, 2020).

With a good approach, religious instructors can be more effective in increasing public awareness of the importance of consuming halal products. From the various aspects that have been discussed, it can be concluded that *oral preaching* is a very effective method in socializing halal product certification in Kejaksan District, Cirebon City. Islamic religious instructors act as agents of change who educate the public, assist business actors, and collaborate with related agencies to increase awareness of the importance of consuming halal food. The synergy between religious instructors, the government and the community is expected to increase compliance with Islamic law and make the consumption of halal products a part of the Muslim lifestyle.

Research methodology

This study uses a qualitative approach with a descriptive research type and case study design to examine the oral preaching of Islamic religious instructors socializing halal product certification in Kejaksan District, Cirebon City. As stated by Albi Anggito and Johan Setiawan (2018), "Qualitative research is the collection of data in a natural setting with the intention of interpreting the phenomena that occur where the researcher is the key instrument." Meanwhile, the descriptive type of research allows researchers to describe in detail the strategy for conveying logical arguments, emotional approaches, and ethics of religious instructors' preaching in the context of halal certification

socialization. The case study design was used because, according to Mukhtar (2020), "Case study is a research method in the social sciences that uses an in-depth longitudinal examination of a situation or event called a case."

Data collection techniques included in-depth interviews, participatory observation, and documentation studies. According to Mamik (2015), "Data collection is a very important step in research, because the data collected will be used as research analysis material." In-depth interviews were conducted with semi-structured interview guidelines to obtain information about logical arguments, emotional approaches, and ethics in oral da'wah. Participatory observation was conducted by participating in halal certification socialization activities by Islamic religious counselors to directly observe the practice of oral da'wah.

Data analysis uses the interactive model of Miles, Huberman, and Saldana which includes data condensation, data presentation, and drawing conclusions/verification. Data condensation is carried out by selecting, simplifying, and transforming raw data from field notes. As explained by Haris Herdiansyah (2015), "Qualitative data analysis is a systematic process to determine the parts and interrelationships between the parts and the whole of the data that has been collected to produce a classification or typology." The data presentation is arranged in the form of narrative text, tables, and charts to facilitate drawing conclusions about the strategy of delivering logical arguments, emotional approaches, and ethics in the oral preaching of Islamic religious instructors in socializing halal product certification in Kejaksaan District, Cirebon City.

Results and Discussion

Delivery of Logical Arguments by Islamic Religious Instructors in Socializing Halal Certification

In oral da'wah, the delivery of logical arguments is the main component so that the message delivered can be well received by the community. Islamic religious instructors in the Kejaksaan District, Cirebon City use an approach based on arguments, regulations, and empirical facts to explain the importance of halal certification to the community. This approach is in line with Perloff's (2020) persuasive communication theory, which states that the effectiveness of communication depends on the credibility of the message, the quality of the arguments, and the logical appeal presented to the audience.

Islamic religious instructors explain that the concept of halal is not only a matter of Islamic law, but also relates to aspects of health and blessings in daily life. The argument often used in this socialization is the word of Allah in QS. *Al-Baqarah* verse 168:

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O people, eat what is halal and good from what is on earth, and do not follow the steps of the devil; for indeed the devil is a real enemy for you." (Ministry of Religion of the Republic of Indonesia, 2020).

In this verse, Allah explicitly commands mankind to consume ²⁹ food that is halal and good (thayyib). Islamic religious instructors use this argument as the main basis in providing understanding to the public that halal food is not only about halal status in terms of sharia, but also in terms of quality and health.

In addition, religious instructors also use government regulations as a basis for conveying arguments. One of them is Law Number 33 of 2014 concerning Halal Product Guarantee which requires every food, beverage, medicine, and cosmetic product to have halal certification. By citing this regulation, religious instructors can link religious guidance and state policy as a form of legal certainty in protecting Muslim consumers.

Another strategy used in delivering logical arguments is to provide concrete examples of the negative impacts of products that do not have halal certification. For example, religious instructors explain several cases where food products consumed by the public turned out to contain ingredients that were not halal or of questionable status. By using these real examples, the public can more easily understand the urgency of halal certification and are encouraged to be more selective in choosing the products they consume.

The Emotional Approach of Islamic Religious Instructors in Socializing Halal Certification

In addition to delivering logical arguments, Islamic religious instructors also apply an emotional approach in socializing halal certification. Perloff (2020) in persuasive communication theory explains that an emotional approach can increase audience engagement and make messages more memorable. This approach involves psychological aspects such as fear, hope, anxiety, and happiness that can influence a person's decision to accept a message.

One form of emotional approach used by Islamic religious instructors is to build close relationships with the community. They do not only deliver preaching in mosques or official forums, but also go directly to markets, study groups, and community groups to have casual dialogues. In this way, the community feels more comfortable and does not feel like they are being lectured.

In addition, religious instructors often use storytelling methods to touch the emotional side of the community. For example, they tell the story of a trader who lost a customer because he did not have halal certification or a Muslim who felt calm after ensuring that his food was halal certified. These stories make it easier for the community to connect with the message being conveyed.

An emotional approach is also carried out by linking the importance of halalness with parental responsibility. Religious counselors often ask parents, "Are you sure the food you give to your children is truly halal?" This kind of question raises their emotional awareness and encourages them to pay more attention to the halalness of the products consumed by their families.

In the hadith of the Prophet it is stated:

"Every flesh that grows from something that is haram, then hell has more rights over it." (HR. Ahmad and At-Tirmidhi).

This hadith is often used as a reference in an emotional approach to remind people that the food consumed will become part of the human body and will have an impact on their spiritual life. With this approach, people not only understand halal certification from the regulatory side, but also as a form of responsibility towards themselves and their families in maintaining the blessings of life.

Ethics of Islamic Religious Instructors in Socializing Halal Certification

In da'wah communication, ethics play an important role so that the message can be well received by the community without causing resistance. Perloff (2020) explains that the effectiveness of persuasive communication depends not only on the content of the message, but also on the method of delivery that pays attention to ethical values. Therefore, Islamic religious instructors in Kejaksaan District apply da'wah principles that prioritize wisdom, gentleness, and tolerance in socializing halal certification.

One of the main principles in the ethics of preaching is to use a non-judgmental approach. Religious instructors realize that many people still do not fully understand the importance of halal certification, so they prefer an educational approach rather than a confrontational one. In QS. An-Nahl verse 125, Allah says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ

"Call (humans) to the path of your Lord with wisdom and good lessons, and refute them in a better way." (Ministry of Religion of the Republic of Indonesia, 2020).

This verse is a guideline for religious instructors in delivering their preaching. They try to prioritize politeness in delivering information, avoiding delivery that is coercive or causes unproductive debate.

In addition, Islamic religious instructors also ensure that the information they convey is valid and comes from a trusted source. They always refer to the fatwa of the Indonesian Ulema Council (MUI) and regulations from the Halal Product Guarantee Agency (BPJPH). By conveying information based on data and facts, they can increase the credibility of their preaching and avoid the spread of hoaxes or misinformation.

Religious instructors also maintain an inclusive attitude in preaching. They do not only target certain groups, but try to reach all levels of society, including small business owners and traditional traders who often have limited access to information about halal certification. In this way, their preaching becomes more relevant and acceptable to various groups.

From this discussion, it can be concluded that the persuasive communication strategy in oral preaching carried out by Islamic religious instructors in socializing halal certification involves three main aspects. The delivery of logical arguments is carried out using the Qur'an and Hadith as well as government regulations to provide a strong basis for public understanding. An emotional approach is applied by building close relationships, using storytelling, and inviting the public to reflect on the impact of product halalness on their lives. Meanwhile, the ethical aspect is maintained by delivering preaching politely, based on facts, and inclusively so that the message can be well received by all levels of society. With the right communication strategy, preaching regarding halal certification can run effectively and have a positive impact on the wider community.

Conclusion

Based on the results of the study on "Preaching Bil Oral of Islamic Religious Instructors in Socializing Halal Product Certification in Kejaksaan District, Cirebon City", it can be concluded that the preaching strategy applied involves three main aspects, namely the delivery of logical arguments, emotional approaches, and ethics in communicating.

First, the delivery of logical arguments in preaching is done by referring to the Qur'anic verses, hadiths, and regulations governing halal certification. Religious instructors explain that consuming halal food is an obligation for Muslims, as emphasized in QS. Al-Baqarah: 168. In addition, they also associate the halalness of products with aspects of health and blessings in life. Halal certification not only has religious value, but also becomes a food safety standard that increases public trust.

Second, an emotional approach is used to touch the hearts of the community so that they can more easily accept the message of da'wah. Extension workers often convey inspiring stories related to the positive impacts of consuming halal products, both in personal life and blessings in business. By providing real examples and experiences from the surrounding community, extension workers are able to build emotional closeness so that the message of da'wah is more easily accepted.

Third, ethics in preaching is an important aspect in successful communication. Extension workers deliver preaching materials in a polite manner, using non-judgmental persuasive methods, as recommended in QS. An-Nahl: 125. By applying wisdom and a dialogical approach, extension workers can build public awareness without causing resistance.

References

- Al-Bukhari, MI (2002). "Saheeh Al-Bukhari." Beirut: Dar Ibn Kathir.
- Anggito, Albi and Johan Setiawan. (2018). *Qualitative Research Methodology*. Sukabumi: CV Jejak.
- Halal Product Assurance Organizing Agency (BPJPH). (2022). "Halal Certification Guidelines for MSMEs."

- Herdiansyah, Haris. (2015). *Qualitative Research Methodology for Psychology*. Jakarta: Salemba Humanika.
- Ministry of Religion of the Republic of Indonesia. (2020). "Guidelines for Islamic Religious Counseling in Empowering the Community."
- Al-Qur'an Manuscript Review Committee. (2022). *Quran Kemenag*. Jakarta: Ministry of Religious Affairs of the Republic of Indonesia. Retrieved from <https://quran.kemenag.go.id/>
- Mamik. (2015). *Qualitative Methodology*. Sidoarjo: Zifatama Publisher.
- Mukhtar. (2020). *Practical Methods of Qualitative Descriptive Research*. Jakarta: GP Press Group.
- Perloff, R. M. (2020). *The Dynamics of Persuasion: Communication and Attitudes in the 21st Century* (7th ed.). Routledge.
- Rahman, A. (2018). "Preaching Orally and Increasing Halal Awareness in Society." *Journal of Islamic Propagation*, 10(2), 45-60.
- Sari, N., & Hidayat, M. (2020). "The Role of Religious Counselors in Halal Certification of MSME Products." *Journal of Islamic Economics*, 12(1), 78-92.
- Sugiyono. (2020). *Qualitative Research Methods*. Bandung: Alfabeta.
- Law of the Republic of Indonesia Number 23 of 2014 concerning Regional Government.

ORIGINALITY REPORT

19%

SIMILARITY INDEX

11%

INTERNET SOURCES

14%

PUBLICATIONS

7%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to IAIN Samarinda Student Paper	2%
2	www.dompethuafa.org Internet Source	2%
3	ejournal.unisba.ac.id Internet Source	2%
4	Fadhli Muhtazam, Hendri Hermawan Adinugraha. "Strategi Strategies to Increase Public Awareness of the Importance of Halal Food Certification for MSMES: A Case Studi of the Kebagusan Village Community", Adzkiya : Jurnal Hukum dan Ekonomi Syariah, 2024 Publication	2%
5	Ahmad Azka Nafi Ma'la, Siti Asiyah. "Analisis Framing Nilai Anti Korupsi dalam Film Jimpitan", Mu'ashir: Jurnal Dakwah dan Komunikasi Islam, 2023 Publication	1%
6	Raha Bahari, Moelki Fahmi Ardliansyah, Elfa Murdiana. "Misperceptions of the Halal Certification Policy: Challenges of Micro, Small and Medium Enterprises Development", Al-Izzah: Jurnal Hasil-Hasil Penelitian, 2024 Publication	1%
7	journal.bungabangsacirebon.ac.id Internet Source	1%

8	Rahmatina Awaliah Kasri, Abdillah Ahsan, Dono Widiatmoko, Sri Rahayu Hijrah Hati. "Intention to consume halal pharmaceutical products: evidence from Indonesia", Journal of Islamic Marketing, 2021 Publication	1 %
9	serambi.org Internet Source	1 %
10	Kliwon Hidayat, Mas Ayu Ambayoem. "Resilience of the Bromo Tengger Semeru tourism village community through optimizing agricultural resources during the covid pandemic", AIP Publishing, 2023 Publication	1 %
11	e-journal.unair.ac.id Internet Source	1 %
12	Marzuki Marzuki. "LEGAL PROTECTION OF CONSUMERS THROUGH HALAL CERTIFICATION ON PROCESSED FOOD PRODUCTS IN PALU CITY", HUNAFa: Jurnal Studia Islamika, 2020 Publication	1 %
13	Ratna Lukita Indriwati, Fatin Fadhilah Hasib. "The Role of Islamic Family Financial Planning on Fishermen in Sidoarjo Regency", Jurnal Ekonomi Syariah Teori dan Terapan, 2022 Publication	1 %
14	Ach. Faqih Supandi, Istiadah Istiadah, Fais Faizul Hannan, Sigit Kusbiantoro. "Inovasi Industri Halal Food di Jember (Studi pada Peluang dan Tantangan)", Mabsya: Jurnal Manajemen Bisnis Syariah, 2021 Publication	<1 %

15 Submitted to Konsorsium Perguruan Tinggi Swasta Indonesia II <1 %
Student Paper

16 www.ptsi.co.id <1 %
Internet Source

17 Neelakandhan Asokan. "Prof. Dr. P. Sugathan (1936-2024)", Journal of Skin and Sexually Transmitted Diseases, 2024 <1 %
Publication

18 journal.uinsi.ac.id <1 %
Internet Source

19 www.ui.ac.id <1 %
Internet Source

20 www.scilit.net <1 %
Internet Source

21 Nurul Hidayat, Irma Yusriani Simamora. "APPLICATION OF QAULAN BALIGHA COMMUNICATION PRINCIPLES BY USTADZ FELIX SIAUW ON THE YOUTUBE CHANNEL", Wasilatuna: Jurnal Komunikasi dan Penyiaran Islam, 2024 <1 %
Publication

22 Noviatun Padilah, Muhammad Thohri, Badrun Badrun. "The Role of Human Resource Management in Increasing the Professionalism of Islamic Teachers at MTs Al-Hamidy Kebon Talo", Tadbir : Jurnal Studi Manajemen Pendidikan, 2024 <1 %
Publication

23 Saehu Abas, Hajjin Mabrur, Aghust Muhaimin, Muhammad Syauqi, Muh. Luthfi Ubaidillah. "Evaluation Analysis of Islamic Religious <1 %

Education Curriculum at Madrasah
Tsanawiyah Ar Ruhama Kuningan", Jurnal
Intelektual: Jurnal Pendidikan dan Studi
Keislaman, 2024

Publication

24 ejournal.seaninstitute.or.id <1 %
Internet Source

25 shariajournal.com <1 %
Internet Source

26 www.shariaknowledgecentre.id <1 %
Internet Source

27 Rofina Dianasari. "Implementation of Halal
Certification Policy for MSME Actors In
Banyumas Regency", Proceeding of Saizu
International Conference on Transdisciplinary
Religious Studies, 2023 <1 %
Publication

28 Submitted to Universitas Sumatera Utara <1 %
Student Paper

29 journal.um-surabaya.ac.id <1 %
Internet Source

30 jurnal.arkainstitute.co.id <1 %
Internet Source

Exclude quotes On

Exclude matches Off

Exclude bibliography On