

Islamic Religion's Oral Dakwah in Socialised Halal Product Certification in The District of Kejaksan, Cirebon City

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Abstract : Verbal da'wah (da'wah bil oral) is a verbal communication method used by Islamic religious counselors to convey Islamic teachings, including the socialization of halal product certification. In Kejaksan District, Cirebon City, public awareness and business actors' compliance with halal certification still needs improvement. Religious counselors play a crucial role in providing an understanding of the urgency of consuming halal products in accordance with Islamic teachings and applicable regulations. Through a persuasive communication approach, logical arguments, emotional appeals, and ethical considerations are the primary strategies in verbal da'wah to increase public awareness and adherence to halal products. 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 that 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. This study recommends further exploration of the effectiveness of verbal da'wah in socializing halal certification through digital platforms, such as social media and Islamic educational applications. A comparative study in different regions is also suggested to assess the effectiveness of da'wah methods in diverse social and cultural contexts. The findings are expected to contribute to innovations in da'wah and expand the reach of halal certification socialization.

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

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 وَاتَّقُوا 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 still 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 بِالْمُهْتَدِينَ

"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 has 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.

This research offers a new perspective by exploring the effectiveness of oral da'wah by Islamic religious extension workers in socializing the certification of special halal products in the District of Attorney General's Office, Cirebon City, an area that is a center of trade and culinary but has not received in-depth attention in previous studies. In contrast to the research of AYIP (2023) which focuses on the active, participatory, and passive roles of extension workers in Lampung, and RIKA (2024) which emphasizes the persuasive communication aspect in the SEHATI program, this study integrates the oral da'wah approach based on Qur'anic verses and hadith as the basis for a more comprehensive religious argument in the socialization process. The innovation of this research also lies in the analysis of specific challenges in the culinary area of the Prosecutor's District as well as the strategy of adjusting the oral da'wah method in the context of urban communities which have different characteristics compared to the

research subject of Fajri (n.d.) which focuses on the congregation of the taklim assembly. This research will also highlight the synergy between Islamic religious extension workers and local institutions such as BPJPH and MUI in Cirebon that have not been specifically studied in previous studies.

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 in socializing halal product certification in Kejaksan District, Cirebon City. The qualitative approach was chosen because it is able to explore social phenomena in depth by paying attention to the context and meaning inherent in oral preaching activities. 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."

The data in this study consisted of primary data and secondary data. Primary data were obtained through in-depth interviews with five informants consisting of one main informant (Head of KUA) and four supporting informants (Islamic Religious Counselors) in Kejaksan District, Cirebon City. The selection of informants was carried out using *purposive sampling techniques* based on the criteria of knowledge and experience in oral da'wah and halal certification socialization. Secondary data were obtained from official KUA documents, reports of counseling activities, socialization materials, and related literature.

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 validity checks are carried out through triangulation of sources, techniques, and time to ensure the credibility of research findings. Sugiyono (2020) stated that "Triangulation in this credibility test is interpreted as checking data from various sources in various ways and at various times." Source triangulation is carried out by comparing data from the Head of KUA and Islamic Religious Counselors, technical triangulation is carried out by comparing data from interviews, observations, and documentation, while time triangulation is carried out by collecting data at different times.

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 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 Kejaksan 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 بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"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 (Apriani & Sari, 2024; Ritonga, 2019; Wattimena, 2025). 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.

The discussion of the results of the study shows that the strategy of da'wah bil oral Islamic religious extension in socializing halal product certification in the District Attorney's Office of Cirebon City is carried out through three main approaches that complement each other. First, the delivery of logical arguments based on the verses of the Qur'an (QS. Al-Baqarah:168), hadith, and government regulations (Law No. 33 of 2014) are in line with the findings of Al Adhan (2023) which reveals the importance of the active role of extension workers in socializing halal products with a regulatory and normative approach. Second, an emotional approach through storytelling and the association of halal with spiritual responsibility supports Perloff's (1993) persuasive communication theory which emphasizes the emotional involvement of the audience,

as well as strengthens the results of Azhari's (2024) research on the importance of claim, warrant, and data components in persuasive communication of religious extension workers. Third, the aspect of da'wah ethics that emphasizes the principle of non-judgmental and inclusive according to QS. An-Nahl:125 correlates with the findings of Fajri (2024) who identify the role of extension workers as educators (muaddib), information straighteners (musaddin), and unifiers (muwahhid) in the context of halal certification counseling.

CONCLUSION

Based on the results of the study on "Preaching Bil Oral of Islamic Religious Instructors in Socializing Halal Product Certification in Kejaksan 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.

The recommendations for this study are to strengthen the capacity of extension workers through persuasive communication training and deepening of contemporary muamalah fiqh materials, developing standardized socialization modules that integrate religious, regulatory, and business practice aspects, establishing strategic partnerships with educational institutions and the local business community to expand the reach of da'wah, utilizing digital platforms to strengthen the message of oral da'wah with educational content about halal certification, forming a business actor assistance group involving religious extension workers, BPJPH, and MUI in the process of facilitating halal certification, holding a regular dialogue forum between extension workers, business actors, and consumers to absorb aspirations and evaluate the effectiveness of socialization programs, as well as conducting periodic monitoring and evaluation of the implementation of the oral bill da'wah strategy with measurable success indicators in increasing public understanding and Participation of business actors in halal product certification in Kejaksan District.

The results of the research on the oral preaching of Islamic religious extension workers in socializing halal product certification in the District Attorney's Office, Cirebon City provide significant **implications** and **contributions** in several dimensions. Theoretically, this study enriches the scientific treasures of da'wah by integrating persuasive communication theory and Islamic da'wah theory in the context of halal certification socialization, as well as demonstrating the effectiveness of multi-dimensional approaches (logical, emotional, and ethical) in contemporary da'wah. Practically, the research findings contribute as an operational model for Islamic religious extension workers in designing halal certification socialization strategies that are adaptive to the socio-cultural conditions of urban communities in trade and culinary areas, provide methodological guidance in the development of da'wah materials based on normative and empirical arguments, and become a reference for BPJPH and MUI in formulating programs to improve the competence of religious extension workers. Socially, this research contributes to increasing halal awareness of the Muslim community, strengthening the sharia economy through increasing the competitiveness of local halal products, and developing an integrated halal ecosystem in Cirebon City as a model for the implementation of effective oral bill da'wah in socializing sharia-based public policies.

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