

Voice of society: Revealing people's aspirations and reactions to da'wah communication containing halal product messages

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Article Information:

Received:
18 August 2023
Revised:
28 December 2023
Accepted:
28 December 2023

Keywords:

Da'wah channels,
halal products,
religious podium,
public recitation.

Abstract

Purpose - This paper aims to present data on citizens' aspirations and responses regarding da'wah communication channels containing messages about halal products. This data can be referred by preachers (muballig) to improve the citizen literacy regarding halal products.

Method - This paper results from quantitative research with 468 respondents in Bandung Regency, Indonesia. This applies uses and gratifications theory (UGT) as a conceptual framework.

Result - The findings show that a) media and communication channels are intensively put forward to convey information about halal products; b) da'wah communication channels through preachings are widely used because those are able to grow citizens' trust toward halal products; and c) public channels are believed to be able to grow citizens' desire for using halal products.

Implication - This implies that da'wah communication channels urgently raise people's trust toward information about halal products.

Originality - The originality of this article is that it reveals aspects of citizens' aspirations.



For citation: Ma'arif, B., Arif, M., & Muttaqin, A. (2023). Voice of society: Revealing people's aspirations and reactions to da'wah communication containing halal product messages. *Jurnal Ilmu Dakwah*. 43(2). 331-346. <https://doi.org/10.2158/jid.43.2.17537>.

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Kata kunci:

Saluran dakwah, produk halal, mimbar keagamaan, pengajian umum.

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Abstrak

Tujuan - Tulisan ini bertujuan untuk menyajikan data tentang aspirasi dan tanggapan masyarakat mengenai saluran komunikasi dakwah yang memuat pesan tentang produk halal. Data ini dapat dirujuk oleh para muballig untuk meningkatkan literasi masyarakat mengenai produk halal.

Metode - Makalah ini merupakan hasil penelitian kuantitatif dengan 468 responden di Kabupaten Bandung, Indonesia. Penelitian ini menggunakan teori uses and gratifications (UGT) sebagai kerangka kerja konseptual.

Hasil - Temuan menunjukkan bahwa a) media dan saluran komunikasi secara intensif dikedepankan untuk menyampaikan informasi tentang produk halal; b) saluran komunikasi dakwah melalui ceramah banyak digunakan karena dapat menumbuhkan kepercayaan masyarakat terhadap produk halal; dan c) saluran publik diyakini dapat menumbuhkan keinginan masyarakat untuk menggunakan produk halal.

Implikasi - Hal ini mengimplikasikan bahwa saluran komunikasi dakwah sangat penting untuk meningkatkan kepercayaan masyarakat terhadap informasi tentang produk halal.

Orisinalitas - Orisinalitas dari artikel ini adalah bahwa artikel ini mengungkapkan aspek aspirasi warga negara.

Introduction

Halal products, such as halal food and culinary, sharia banking, halal medicine and cosmetics, and other service sectors, have been widely promoted through companies' advertisements (Eriany, 2023; Yustiani, 2022). However, religious scholars and preachers still rarely convey it through religious podium channels. On the one hand, religious preachers rarely share information about halal products in spiritual forums, such as sermons, *majlis ta'lim*, and preachings, because it is difficult for them to explain it to audiences. As a result, the penetration of messages of halal products into society is less intense and relatively slow. On the other hand, preachers do not have data about how attractive halal products that have been certified by the Indonesian Ulema Council (MUI) (Mahfuz, Aziz, & Wijaya, 2022; Wanto, 2 CE), so it's worth referring to when communicating halal products to their congregation and community.

Halal products are an exciting trend because they relate to the lives of religious adherents (Fuadi, 2021), especially Muslims (Esfandiari, 2022; Mas'ud & Yassin, 2020). However, this does not make Muslims have exclusive principles in their daily life. Muslims always try to protect their lives through intentions, attitudes, and behavior. Muslim consumption is carefully chosen because it relates to life's meaning. Therefore, many companies certify their products (Fathurrahman & Anggesti, 2021) so that halal product labels are issued, which consumers consider when consuming them. Consequently, an appropriate strategy is needed to promote it (Mukhlisin & Suhendri, 2018).

It is essential to properly understand the Citizens' aspirations regarding media and communication channels through research. Communicators must know the communicant or person they are talking to (Gullen, 2011). Communicators who consider their communicants—in relation to the media and channels—will be more effective so that communication runs effectively. If it is correct, it will reduce communication energy redundancy. Valid data about media and communication channels for halal products is necessary to provide direction regarding the messages put forward by preachers. Media and da'wah communication channels considering sociodemographic factors will make the da'wah more interesting for communicants.

Previous research regarding halal products has shown that the factor of media contributes to the purchase of halal products by looking directly at the halal product/service factors (Ramadhan, 2017) regarding halal tourism (Perbawasari, 2019; Pratiwi, Soraya Ratna, Dida, & Sjafira, 2018), halal cosmetics (Fathurrahman, 2019; Rosida, 2018), halal toothpaste (Fairus, Setiorini, & Matin, 2021), food in halal-certified Japanese and Korean restaurants (Supriadi, 2021), even college programs halal has also been discussed (Raditya Pratama Putra, Indri Rachmawati, 2021). However, it is still rare to study the issue of communication channels, especially regarding types of da'wah communication, as in this research. Da'wah communication concerns about the communicator, message, media, and approach. Therefore, this article examines citizens' expectations about media and channels in conveying the messages of halal products.

So far, researchers have not yet studied da'wah communication as a factor that contributes to trust and confidence in halal products (such as tourism, cosmetics, and halal culinary). The public and entrepreneurs pay attention to the halalness of the products they consume and sell. Halal product certification can provide direction for da'wah communicators in Bandung Regency. Da'wah's communications containing messages about halal products with citizen preferences make

it easier to form a halal ecosystem. The decisive factors of da'wah communication contribute positively to people being happy and interested in halal products.

The problem of this research concerns the media and communication channels of da'wah containing the message of halal products so that its intensity occurs. What is expected by the public needs to be carefully listened to. By listening to the aspirations of citizens, communicators will be able to use it well for public education. This condition is attractive because the media and channels for spreading halal products in society need to be appreciated to be helpful. The use of halal products by citizens will encourage blessings in life. The Indonesian Ministry of Religious Affairs has also formed a community supporting halal products and their various agendas. This condition shows that this topic is blooming. Therefore, the authors need to look at it from the perspective of da'wah communication.

This study applies the *uses and gratifications theory* (UGT). Media and communication channels relate to tools and vehicles used to disseminate information on halal products that can inspire public trust. Therefore, research on da'wah communication needs to examine citizens' expectations and aspirations regarding the media and its channels. We can design the approach and techniques (Ma'arif, 2010). Uses and gratifications theory becomes the main theory in this research. The essence of this theory is that people use media because they benefit from it. Media is used peacefully in various areas of life to be convincing (Applbaum & Anatol, 1974), values, attitudes and behavior per the wishes of the communicator with his awareness (Simons, 1976).

Research Methods

This article uses a quantitative method with a survey using a questionnaire. The approach used in this research focuses on media and da'wah communication channels that express trust toward halal products. The sampling technique is multistage random sampling with a questionnaire used to 468 respondents in Bandung regency. This regency has eight regions, and seven areas are drawn until the sub-district, village, sub-district, RW, and RT levels. In the selected RT, the unit is a family living there.

Results and Discussion

Communication Media for Da'wah and Information about Halal Products

Da'wah communication media is used to convey and obtain information about halal products. Communication media is very familiar in people's lives. The following relates to the use of social media and cell phones in people's lives.

Table 1. Daily use of cellphones

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	391	83.5	83.5	83.5
No	77	16.5	16.5	100.0
Total	468	100.0	100.0	

Table 1 shows that 391 people (83.5%) of respondents use cell phones every day, while 77 people (16.5%) do not use cell phones every day. This data informs that most residents or respondents use cell phones daily. It seems that cell phones have become the primary tool for communication, which is very important in everyday life. Many jobs can be done via cell phones, so people are now inseparable from holding cell phones. This condition shows that cell phones are an excellent communication medium in the lives of Bandung Regency residents.

Table 2. Opportunities to watch television every day

	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	390	83.3	83.3	83.3
No	78	16.7	16.7	100.0
Total	468	100.0	100.0	

Table 2 shows that residents have a significant opportunity to watch television, namely 390 respondents (83.3%) daily. The remaining 78 respondents (16.7%) do not have the chance to watch television daily. This condition shows that most citizens have time to watch TV and still have great opportunities to spread halal-labeled products. The option to watch television in society is still relatively high. If we compare the number of television viewers using cell phones, more people use cell phones, with a very slight difference.

Table 3. Happier with social media (cellphone) than mass media

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (SD)	5	1.1	1.1	1.1
Disagree (D)	52	11.1	11.1	12.2
Undecided (U)	65	13.9	13.9	26.1
Agree (A)	269	57.5	57.5	83.5
Strongly agree (SA)	77	16.5	16.5	100.0
Total	468	100.0	100.0	

Table 3 shows that 269 people (57.5%) of respondents "agree" with the statement that they prefer social media (cell phones) to mass media. It is followed in second place by 'strongly agree' by as many as 77 respondents (16.5%), then those who are 'undecided' 65 people (13.9%). Furthermore, 52 people 'disagree' regarding this matter (11.1%), and only five people "strongly disagree" (1.1%). This informs us that citizens prefer social media (cell phones) to mass media, followed by those in the "agree" range. This shows that the aspirations of Bandung Regency residents prefer social media to mass media. It is a fact that citizens who are in contact with a big city (Bandung City) prefer social media to mass media.

Table 4 shows that the often television channels watched by residents in general are SCTV with 154 respondents (24.5%), then RCTI with 115 people (18.3%), followed by TransTV with 89 people (14.1%), and TVOne with 72 respondents (11.4%). This is because TV presents many programs that are interesting to the public and are related to everyday life among parents, such as entertainment

from the world of artists, music, and family drama. The data above also shows that most respondents use television as a medium for entertainment and not politics (social criticism).

Table 5 shows that 152 respondents (32.5%) use cell phones a day for 1 hour to 2.5 hours, and 149 people (31.8%) use cell phones 2.5 to 4 hours a day. As for those who worked over 6.1 hours per day, it reached 13.3%. This data shows that the average duration of cellphone use by Bandung Regency residents is still under 4 hours a day. However, more than 1/8 (one-eighth) have become heavy users in their daily lives. This indicates that there are heavy social media users.

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Table 4. Television channels watched

	Frequency	Percent	Valid Percent	Cumulative Percent
RCTI	115	18.3	18.3	18.3
SCTV	154	24.5	24.5	42.8
TVOne	72	11.4	11.4	54.2
NetTV	51	8.1	8.1	62.3
MetroTV	32	5.1	5.1	67.4
Kompas TV	39	6.2	6.2	73.6
Trans TV	89	14.1	14.1	87.8
MNCTV	24	3.8	3.8	91.6
Doesn't watch TV/ Doesn't answer	53	8.4	8.4	100.0
Total	629	100.0	100.0	

Table 5. Duration of cellphone use per day

	Frequency	Percent	Valid Percent	Cumulative Percent
1 hour - 2.5 hours	152	32.5	32.5	32.5
2.5 hours - 4 hours	149	31.8	31.8	64.3
4.1 hours - 6 hours	77	16.5	16.5	80.8
6.1 hours - 8 hours	35	7.5	7.5	88.2
more than 8 hours	27	5.8	5.8	94.0
Not playing on the phone/ Not answering	28	6.0	6.0	100.0
Total	468	100.0	100.0	

Table 6. Religious messages through mass media encouraging belief

	Frequency	Percent	Valid Percent	Cumulative Percent
SD	7	1.5	1.5	1.5
D	24	5.1	5.1	6.6
U	50	10.7	10.7	17.3
A	327	69.9	69.9	87.2
SA	60	12.8	12.8	100.0
Total	468	100.0	100.0	

Table 6 shows that the majority of respondents “agree” that religious messages through mass media encourage belief, namely as many as 327 people (69.9%), followed by 'strongly agree' reaching 60 respondents (12.8%), then 'undecided' that the message religion through mass media encourages belief in 50 respondents (10.7%). There were 24 people who 'disagreed' (5.1%) regarding messages through mass media boosting confidence. This data informs that religious messages through mass media for residents of Bandung Regency are in the range of "agree and undecided." This condition is already quite good and needs to be improved further. Many "agree," but “undecided” also reached 10.7%. Religious messages through mass media encourage belief, where the audience’s confidence starts from himself and is inspired by the surrounding environment.

Da'wah Communication Channels and Degree of Trust to Halal Products

Table 7. A need for more promotion of halal products by ulama

	Frequency	Percent	Valid Percent	Cumulative Percent
D	6	1.3	1.3	1.3
U	21	4.5	4.5	5.8
A	330	70.5	70.5	76.3
SA	111	23.7	23.7	100.0
Total	468	100.0	100.0	

Table 7 shows that as many as 330 people (70.5%) respondents "agree" when ulama promotes intensively about halal products, followed by 111 respondents who 'strongly agreed' (23.7%), then 21 people who are 'undecided' (4.5%). Furthermore, six people 'disagree' with it (1.3%). This informs us that residents want ulama to add to their preachings on halal products in Indonesia. This condition needs to be studied further because some residents have not heard ulama discussing halal products. The public needs to be reminded of which products are halal and suitable so that citizens do not make the wrong choice in buying products.

Table 8. Halal product messages through preachings encourage trust

	Frequency	Percent	Valid Percent	Cumulative Percent
SD	6	1.3	1.3	1.3
D	10	2.1	2.1	3.4
U	21	4.5	4.5	7.9
A	327	69.9	69.9	77.8
SA	104	22.2	22.2	100.0
Total	468	100.0	100.0	

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Table 8 shows that most respondents "agree" that halal products delivered through preaching encourage trust. There are 327 people (69.9%). It is followed by those who 'strongly agree,' namely 104 respondents (22.2%). Then, 'undecided' people who believe that the message of halal products is able to encourage trust 21 respondents (4.5%) for those who 'disagree,' 10 people (2.1%) believe that it can promote confidence when the message of halal products is conveyed through preaching or religious podiums.

This informs us that the alms of Bandung Regency residents are in the range of "sometimes" and "often." It means it is pretty good and needs to be improved further. This data shows that the average citizen is in a state of low concern about giving alms every day.

Table 9 shows that 284 respondents (60.7%) "agree" that the preachers' preaching did not discuss halal products. It is followed by those who 'strongly agreed,' namely 86 respondents (18.4%), then those who were 'undecided' as many as 70 people (15.0%). Furthermore, there are 25 respondents (5.3%), and finally, only three (0.6%) strongly disagree. This informs us that preachers who don't discuss halal products are in the range of "agree" and "strongly agree." This condition needs to be improved and discussed further. It is then followed by "undecided," namely 16.7 %, because perhaps some residents have never heard the preachers discuss halal products. Therefore, the community needs to be educated. The preachers must remind people which products are halal and good for them. Netizens don't make the wrong choice or buy haram products.

Table 9. Preachers do not discuss halal products in their preaching

	Frequency	Percent	Valid Percent	Cumulative Percent
SD	3	.6	.6	.6
D	25	5.3	5.3	6.0
U	70	15.0	15.0	20.9
A	284	60.7	60.7	81.6
SA	86	18.4	18.4	100.0
Total	468	100.0	100.0	

Table 10. People like the promotion of halal products because of the health factor

	Frequency	Percent	Valid Percent	Cumulative Percent
SD	2	.4	.4	.4
D	5	1.1	1.1	1.5
U	19	4.1	4.1	5.6
A	330	70.5	70.5	76.1
SA	112	23.9	23.9	100.0
Total	468	100.0	100.0	

Table 10 shows that 330 respondents (70.5%) "agree" regarding their enjoyment of halal product promotions because It is healthy for them, followed by "strongly agree" with 112 respondents (23.9%). Nineteen people (4.1%) are "undecided" whether they like it. Furthermore, there are five respondents who "disagree" (1.1%) and two respondents who "strongly disagree" (0.4%). This informs us that the people of Bandung Regency are pleased with the promotion of halal products because being healthy is in the "agree" range of 70.5 % and "strongly agree" 23.9%. This shows it is very effective. The number of residents who "disagree" is only small, while those who are "undecided" are 4.1 %. This shows that halal product promotions are "viral" with residents, and they are "happy" when there are promotions about halal products because they can have a healthy life and stay away from haram products.

Table 11. Training on halal product theme to increase understanding

	Frequency	Percent	Valid Percent	Cumulative Percent
D (disagree)	8	1.7	1.7	1.7
U (Undecide)	39	8.3	8.3	10.0
A (agree)	314	67.1	67.1	77.1
SA (Strongly agree)	107	22.9	22.9	100.0
Total	468	100.0	100.0	

Table 11 shows that 314 respondents (67.1%) "agree" and enjoy that training on halal products increases their understanding of people. It is followed by 'strongly agree' with 107 people (22.9%), then 'undecided' with 39 people (8.3%). Furthermore, eight respondents (1.7%) disagreed with this matter. This informs us that the people of Bandung Regency are pleased with training on the theme of halal products to increase understanding, namely in the "agree" and "strongly Agree" range (67% and 22.9%). This condition shows that the number of residents who agree is more than three-quarters. Meanwhile, those still undecided are at 8.3% (less than one-tenth). Consumers understand that, apart from being healthy for the body, halal products are in line with Islamic law, which they must follow and practice so that people are kept away from haram products.

Accessibility to Da'wah Media and Communication Channels and the Enjoyment of Using Halal Products

Table 12. Media and communication channels as main sources of religious information

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	Frequency	Percent	Valid Percent	Cumulative Percent
Preaching	132	28.2	28.2	28.2
Mass media (TV, books, etc.)	92	19.7	19.7	47.9
Social media (cellphone, social media, YouTube, etc.)	113	24.1	24.1	72.0
Preaching and mass media	69	14.7	14.7	86.8
Preaching and social media	58	12.4	12.4	99.1
Internet	4	.9	.9	100.0
Total	468	100.0	100.0	

Table 12 shows that as many as 132 people (28.2%) of respondents chose preaching as a source of religious information, then 113 people (24.1%) obtained it from social media (cellphones, social media, YouTube, etc.), followed by 92 people (19.2%). 7%) mass media (TV, books, etc.), and 69 people (14.7%) obtained it from preaching and mass media. Lastly is preaching and social media. Meanwhile, the internet only reaches 1%. Preaching is the primary channel that is used by the community to obtain religious information. Social media and mass media follow it. The Internet is the lowest source because citizens see it as part of social media, and citizens do not use it specifically to seek halal product information.

Table 13. A Need for more explanation about halal tourism

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly Disagree (SD)	3	.6	.6	.6
Disagree (D)	7	1.5	1.5	2.1
Undecided (U)	32	6.8	6.8	9.0
Agree (A)	351	75.0	75.0	84.0
Strongly agree (SA)	75	16.0	16.0	100.0
Total	468	100.0	100.0	

Table 13 shows that 351 respondents (75.0%) need more explanation about halal tourism. It is followed by 75 respondents who 'strongly agree' (16.0%), then 32 who are 'undecided' (6.8%). Furthermore, seven people 'disagree' regarding this matter (1.5%), and three respondents (0.6%) "strongly disagree." This informs us that more explanation is needed about halal tourism, which is in the range of "agree" and "strongly agree." This condition must be studied further because many residents do not know which tourism is halal and which objects and agendas can be accepted or rejected. Most residents are not yet aware of which tourists they need to visit.

Table 14. Attractiveness (Charm) of Sharia Product Promotions

	Frequency	Percent	Valid Percent	Cumulative Percent
Artist's pictures, beautiful natural landscapes, and music	47	10.0	10.0	10.0
Blessing	162	34.6	34.6	44.7
Product functions and benefits	214	45.7	45.7	90.4
<i>Dalil Naql</i> (quranic verses and hadith)	42	9.0	9.0	99.4
No answer	3	6	6	100.0
Total	468	100.0	100.0	

Table 14 shows that the people who selected the attractiveness of Sharia products based on the function and benefit of the product proven by a large number of 214 respondents (45.7 %). On the other side, there are still many people who see Sharia products from the blessing element of the product itself, namely 162 respondents (34.6%). However, the public still does not pay enough attention to religious elements. It can be seen that people do not pay enough attention to Sharia products according to the arguments of naql from Quranic verses or hadith because there are only 42 respondents (9%) who pay attention to this aspect.

Table 15. Not interesting, Religious Preachings without Actual Examples

	Frequency	Percent	Valid Percent	Cumulative Percent
SD	5	1.1	1.1	1.1
D	32	6.8	6.8	7.9
U	64	13.7	13.7	21.6
A	300	64.1	64.1	85.5
SA	67	14.3	14.3	99.8
Total	468	100.0	100.0	

Table 15 shows that as many as 300 respondents (64.1%) "agree" that preachers who only deliver religious issues without actual examples are not attractive. It is followed by those who 'strongly agree,' which reaches 67 respondents (14.3%). As many as 64 respondents (13.7%) are 'undecided' that preachers who only deliver religious issues without actual examples are not attractive. Meanwhile, 32 people 'disagree' (6.2%), and only five people strongly disagree regarding preachers who only deliver religious issues without giving actual examples. This informs us that most citizens are not interested in preachers who only explain religion without providing concrete and real examples. Therefore, preachers need to accompany the description of the faith with contemporary problems or actual issues. This aspiration arises from citizens' minds, which must be captured properly by preachers. Therefore, preachers need to express various recent issues of the *ummah*.

Table 16 shows that 302 respondents (64.5%) "agree" that their feelings were touched by the theme of preaching on bank *hijrah*, and it is followed by 'strongly agree' as many as 64 respondents (13.7%) then 23 people (4.9%) who 'disagree.' There are four respondents (0.9%) who

"strongly disagree" with intrigued feelings. This informs us that more people need an explanation about bank hijrah that creates an interest-free bank. This condition needs to be improved further.

Table 16. Feelings of Being Intrigued by Preachings Regarding Bank Hijrah

JID 342	Frequency	Percent	Valid Percent	Cumulative Percent
SD	4	.9	.9	.9
D	23	4.9	4.9	5.8
U	75	16.0	16.0	21.8
A	302	64.5	64.5	86.3
SA	64	13.7	13.7	100.0
Total	468	100.0	100.0	

Table 17. Social media needs to provide more explanation about halal products

	Frequency	Percent	Valid Percent	Cumulative Percent
SD	2	.4	.4	.4
D	8	1.7	1.7	2.1
U	38	8.1	8.1	10.3
A	328	70.1	70.1	80.3
SA	92	19.7	19.7	100.0
Total	468	100.0	100.0	

Table 17 shows that 328 respondents (0.1%) "agree" that social media (cell phones) need to provide more explanation about halal products. There are 92 respondents (19.7%) who 'strongly agree' and 38 respondents who are 'undecided' (8.1%). Furthermore, eight people 'disagree' (1.7%) and two people (0.4%) "strongly disagree" with this aspect. This indicates that more citizens agree that social media must explain halal products. This condition shows that the people of Bandung Regency want social media to convey content and socialize halal products optimally. This is an aspiration and also an expectation that needs to be studied further.

Table 18. Understanding the content of preachings on the urgency of avoiding the haram products

	Frequency	Percent	Valid Percent	Cumulative Percent
D	6	1.3	1.3	1.3
U	30	6.4	6.4	7.7
A	318	67.9	67.9	75.6
SA	114	24.4	24.4	100.0
Total	468	100.0	100.0	

Table 18 shows that 318 people (67.9%) "agree" with the statement that they understand the content of preaching about the urgency of staying away from haram products. There are 114 respondents (24.4%) strongly agree and 30 respondents who are 'undecided' (6.4%). Furthermore, only six people 'disagree' regarding this matter (1.3%). This condition informs us that residents

understand the content of preaching about the urgency of staying away from haram products, which is in the range of "agree" and "strongly agree," reaching 67.9% and 24.4%. People need this topic because we cannot consume haram things.

There are several main points discussed here, namely the aspirations of citizens towards communication media, religious communication channels, and the degree of trust in halal products in light of the *uses and gratifications* theory. Media refers to mass media and social media, while channels refer to channels used by a communication agenda, such as interpersonal, public, and group (community). The uses and gratifications theory for da'wah media and communication channels shows that people use communication media because they get benefits from the media. It is proven that people actively use communication media, both mass media and social media. The public chooses communication media according to their wishes.

In light of this theory, people use communication media to satisfy their information, entertainment, and education needs. The uses and gratifications theory regarding the use of mass media in people's lives has become commonplace. They actively seek information through communication media. Citizens cannot be separated from the presence of communication media and channels. They filter information actively. The knowledge guides the promotion of halal products and the trust they need. They are exposed to the rise of this halal product as they take advantage of it while comparing it with the explanations of the ulama and preachers, which are in accordance with the preachings they follow. This way, the information they find becomes more robust because they combine communication media and communication channels.

Based on communication media, they take the correct news conveyed by mainstream media, such as mass media (television, magazines, newspapers, books, and cinema). On the other hand, from social media, they take advantage of the speed and popularity of halal products. Communication media in the light of uses and gratifications theory becomes relevant in the midst of citizens' lives who actively use communication media. The two types of media (social and mass) interact to strengthen and complement each other to attain information. Citizens are vital in responding to halal products advertised and promoted to them. Therefore, residents need to be encouraged to use halal products around them. The promotion of halal products will always be widespread and develop well.

Residents will always compare the promotions of halal products. They choose which products attract their attention and are beneficial for them. If they want speedy information and direct interaction, they use social media, especially cell phones, which almost every citizen can own. This is affordable and has become a lifestyle for Bandung Regency residents, especially young people. Society still needs da'wah communication channels to distribute religious information, essential for community life to achieve mutual progress. The community always uses majlis taklim to communicate with the broader community. The community makes communication media the primary source for obtaining and filtering news about halal products that can bring mutual progress. With the presence of communication media and communication channels, citizens do not have difficulty confirming the halal product information. They need to access social and mass media through their devices and discuss it through regular preaching channels they follow only weekly.

Conclusion

Residents' aspirations emerging in this research need to be considered and used as a basis by the preachers (communicators). Citizens' aspirations regarding communication media have a significant role in explaining topics of halal products. Da'wah provides religious understanding and its application correctly and consistently in the realm of *aqidah*, sharia, and morals according to the condition of the subject receiving the da'wah. Likewise, citizens' aspirations regarding communication channels, in interpersonal, public, and community aspects, must be addressed in conveying information about halal products.

Aspirations toward the media (mass media and social media), as well as da'wah channels, are pretty diverse because they can serve the community in accordance with the dynamics of the community developing in certain religious traditions (Mudhofi et al, 2023). This is a reference for choosing halal products and their development. On the one hand, social media emphasizes the egalitarian feelings of citizens, and preachers need to develop the *bil-hal* da'wah.

Residents' aspirations that da'wah puts more emphasis on *bil-hal da'wah* don't stop at the podium. Da'wah movements that do not stimulate citizens' economy, education, and health will trigger social jealousy toward other parties advancing in various fields. At the public and community level, da'wah must promote prosperity and happiness (*al-sa'adah*). Residents positively appreciate Da'wah's communication conveying the messages of halal products because it can lead to attitudes and behaviors. Islamic da'wah intensifies its media and communication channels to achieve optimal targets, especially the theme of halal products. This research recommends that da'wah communicators boost messages about halal products to form halal communities and ecosystems.

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