

UNDERSTANDING ISLAMIC SYMBOLS IN RAMADHAN SPECIAL ADVERTISEMENTS: A DISCOURSE ANALYSIS

Ais Rifka Oktavia¹ & Nadya Amalia Nasution^{2*}

^{1,2}UIN Raden Intan Lampung, Indonesia

^{*}nadyaamalia@radenintan.ac.id

Abstract

Verbal symbols use both spoken and written language. In contrast, non-verbal symbols can include pictures, clothing, smiling faces, and movements and strategies that advertisers use to manipulate and influence their customers. This research uses qualitative methods, while this type uses Teun Van Dijk's media representation approach and discourse analysis. The discourse embedded in television advertising has a significant influence on its audience. The results show that advertisers promote their products and highlight people's cultural and religious values. This emphasis on Islamic rules is reflected in Muslim women's clothing styles, lifestyles, and how TV advertising has shaped ideology in social practices in Indonesia.

Keywords: *Discourse Analysis, Commercial Advertisements, Islamic Symbols.*

Abstrak

Simbol verbal adalah simbol yang menggunakan bahasa baik lisan maupun tulisan, sedangkan simbol nonverbal dapat berupa gambar, pakaian, wajah tersenyum, dan gerakan serta strategi yang digunakan pengiklan untuk memanipulasi dan mempengaruhi pelanggannya. Penelitian ini menggunakan metode kualitatif, sedangkan jenisnya menggunakan pendekatan representasi media dan analisis wacana Teun Van Dijk. Wacana yang tertanam dalam iklan televisi mempunyai pengaruh yang signifikan terhadap khalayaknya. Hasilnya menunjukkan bahwa pengiklan mempromosikan produknya dan menonjolkan nilai-nilai budaya masyarakat, serta nilai-nilai agama. Penekanan pada kaidah Islam ini tercermin dalam gaya berbusana Muslimah, gaya hidup serta bagaimana iklan TV telah membentuk ideologi dalam praktik sosial di Indonesia.

Kata Kunci: *Analisis Wacana, Iklan Komersil, Simbol-Simbol Islam.*



Lisensi

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A. INTRODUCTION

Television advertising is a series of programs created and paid for by a business entity to convey a message, usually to market a product. Product marketing and promotional media are increasingly advanced, one of which is advertising, which is used to introduce products or services to a broader public reach in the form of messages conveyed to be more readily accepted by the public. Mass media is still a relatively new phenomenon in life as a Muslim. However, the history of using mass media to convey religious messages has strong support. Islam places great importance on knowledge so that every Muslim individual can form a society prosperous in information. Mass media does not originate from Islamic religious knowledge, but mass media is something that needs to be driven practically to fulfill religious messages.¹

Television companies try to develop good information media through advertising broadcasts to attract potential customers and improve the image of an information product or the television company itself. The purpose of television advertising can be classified according to its target: to provide information, persuade, remind buyers or consumers, add value, and help other activities carried out by the Company. Advertising communication is the delivery of messages regarding a product, service, or idea to consumers through paid mass media to influence consumers to use the services or products offered.²

Religiosity is when a person feels that there is a higher power in human life by carrying out God's commands and avoiding all His prohibitions, encouraging a person to do good. It can be concluded that the limits of religiosity and trade are that Allah has permitted buying and selling and forbidden usury. Trading is one of the activities that is discussed quite often in the Qur'an. Islam

¹ Vita Nirmala, "Iklan Dalam Pembelajaran Pragmatik Di Sekolah Menengah Atas," *Bidar : Jurnal Ilmiah Kebahasaan Dan Kesastraan* Volume 8, no. 1 (2018): 6, <https://doi.org/https://ojs.badanbahasa.kemdikbud.go.id/jurnal/index.php/bidar/article/view/1014>.

² Mubarok Ahmadi & Tri Tami Gunarti, "Komunikasi Pemasaran Sebagai Upaya Perluasan Pasar Di Era Industri 4.0," *Alamtara: Jurnal Komunikasi Dan Penyiaran Islam* Volume 6, no. 1 (2022): 81, <https://doi.org/https://doi.org/10.58518/alamtara.v6i1.1128>.

forbids trading by manipulating demand to increase the value of buying and selling goods. Increases so that consumers buy at high prices.³

While Islamic symbols are written forms that display the halal label, it would be expected if the word halal was displayed on the food and drink products consumed. Symbols are everything related to products humans exchange as communication messages in images, symbols, speech, writing, attitudes, and behavior representing all aspects of human life.⁴ Islamic is a general term that refers to the Islamic values attached to something. Something in question could be a work of art, tradition, education, culture, attitude to life, perspective, technology, teachings, legal products, institutions, countries, etc. Something is called Islamic if the values contained, or the system that works in it adopts Islamic teachings.⁵

Several similar previous studies, including research conducted by Ridwan Rustandi, showed that the commodification of da'wah in the "Islam is Beautiful" program in television programs was carried out on the side of preachers and messages using Van Dijk's discourse analysis approach in 2018.⁶ Andi Sebastian explained that commodification in religion gives rise to many problems in religious traditions, and debates arise in various circles. Some believe that the value of a religion should not involve money. Meanwhile, in the current era, it isn't easy to stem the power and culture of the market. Mamah Dedeh is a preacher who has a religious appeal in advertising. The setting of the place and atmosphere with a religious theme also strengthens the attractiveness of the advertisement. By using symbols and religious figures in advertisements,

³ Ermyna Seri Auliya Yahdina & Muslim Marpaung, "Pengaruh Religiusitas Terhadap Minat Berwirausaha Mahasiswa Muslim Politeknik Negeri Medan," *Prosiding Konferensi Nasional Social Dan Engineering Polmed (Konsep)* Volume 2, no. 1 (2021): 445, <https://doi.org/https://ojs.polmed.ac.id/index.php/Konsep2021/article/view/633>.

⁴ Siti Solikhati, "Simbol Keagamaan Dalam Islam Dan Ideologi Televisi," *Islamic Communication Journal* Volume 2, no. 2 (2017): 121, <https://doi.org/https://doi.org/10.21580/icj.2017.2.2.2165>.

⁵ Nurnaningsih Nawawi, *Aqidah Islam Dasar Keikhlasan Beramal Shalih* (Makassar: Pustaka Almaida, 2017).

⁶ Ridwan Rustandi, "Analisis Wacana Kritis Komodifikasi Da'wah Dalam Program Televisi," *Communicatus: Jurnal Ilmu Komunikasi* 2, no. 2 (2018): 179-202, <https://doi.org/10.15575/cjik.v2i2.4949>.

producers are trying to attract the majority of the Muslim population in Indonesia.⁷

Meanwhile, according to Iulia Grad's research, advertising is one of the most relevant fields for analyzing how symbolic structures are reintegrated in contemporary society⁸. Advertising is an important force that creates symbolic meaning in contemporary culture. Along with the symbolic content of advertising, an important part of adding to its cultural power is attributed to its success in including a religious dimension in its mechanism.⁹ Other articles by Hasan found that there was high engagement with advertisements that used the Islamic symbol "hijab" and thus effectively generated positive attitudes towards the advertisement. The research results also show a positive influence between Islamic teachings and purchase intentions.¹⁰

However, these previous studies have yet to focus on discussing the importance of Islamic religious symbols in generating favorable dispositions toward advertising. Islamic symbols were also found to have a significant relationship to engagement and attitudes towards advertising. The overall findings show that there is an influence of religious symbols, especially the hijab, on engagement and attitudes towards advertising. Sunsilk hijab shampoo and Lifebuoy shampoo products depicting a spokesperson wearing a hijab showed a positive response among research subjects. This research also reveals that attitudes towards advertising influence purchase intention. Thus, this study found that subjects were impressed by Islamic religious symbols, influencing

⁷ Andi Sebastian, "Komodifikasi Agama Dalam Iklan Analisis Wacana Kritis Sara Mills Terhadap Iklan Biskuit Kokola Versi Mamah Dedeh," *Jurnal Representamen* (Skripsi, IAIN Kediri, 2019).

⁸ Frasetya, V., & Nasution, N. A. (2021). Kekerasan Simbolik Pada Fasilitas Ladies Parking. *Al Huwiyah: Journal of Woman and Children Studies*, 1(1)

⁹ Iulia Grad, "Religion, Advertising and Production of Meaning," *Journal for the Study of Religions and Ideologies* 13, no. 38 (2014): 137–54, <https://doi.org/http://jsri.ro/ojs/index.php/jsri/article/view/736>.

¹⁰ Hamisah Binti Hasan et al., "An Exploratory Study on the Relationship between Involvement and Attitude towards TV Advertisements with Islamic Symbols and Purchase Intent," *Jurnal Komunikasi: Malaysian Journal of Communication* 32, no. 2 (2016), <https://doi.org/10.17576/jkmjc-2016-3202-39>.

their purchasing intentions. However, this research also shows that although there are other Islamic symbols used in advertising, some of them could be more effective in attracting the audience's attention. For example, using a small halal logo cannot serve the purpose of offering Islamic cues in advertising.

B. RESEARCH METHOD

This research uses a qualitative, using Van Dijk discourse analysis approach. Research that aims to understand the phenomena experienced by research subjects, for example, to see a discourse consisting of various levels or structures of text. The nature of the research in this proposal is descriptive research. Descriptive research seeks to provide an overview using words and numbers or a problem profile or outline of stages to answer the questions, who, when, where, and how for specific purposes and uses.¹¹

The type of data used in this research is qualitative data, which emphasizes the analysis more on deductive and inductive inference processes and on analyzing the dynamics of relationships between observed phenomena using logic. Qualitative research methods aim to explore wonders as profoundly as possible through data collection as in-depth as possible. This research also uses Teun Van Dijk's media representation and discourse analysis approach. Teun Van Dijk's analysis focuses on more than just text elements but also cognition and social context. In this case, discourse analysis determines Islamic symbols in SCTV television advertisements.

C. RESULTS AND DISCUSSION

According to Van Dijk, text aspects are divided into three, namely macrostructure (thematic), superstructure (schematic), and microstructure (semantic), all of which are interconnected and complement each other.

Macrostructure (Thematic Structure):

Macro structure refers to the overall organization or thematic structure of a text that involves identifying the central topics, themes, or ideas presented in

¹¹ J.R. Raco, *Metode Penelitian Kualitatif Jenis Karakter Dan Keunggulannya* (Jakarta: Grasindo, 2010).

the text. Analyzing macrostructure helps understand the global meaning and important points the author wants to convey.

Superstructure (Schematic Structure):

Superstructure involves the schematic organization of a text, including genres and discourse types that draw on broader conventions and structures to define a particular kind of text, such as narrative, argumentative, or descriptive. Analyzing superstructure helps recognize conventional patterns and expectations associated with a particular genre or type of discourse.

Microstructure (Semantic Structure):

Microstructure focuses on the details of language use and the semantic relationships between words and sentences, involving the analysis of a writer's choice of words, phrases, and specific sentence structures. Examining microstructure helps reveal each word and expression's nuances, connotations, and meanings.

In summary, Van Dijk's framework provides a systematic way to analyze texts at multiple levels, from overall organization and themes (macrostructure) to genre conventions (superstructure) and details of language use (microstructure). This comprehensive approach allows a deeper understanding of how meaning is constructed in a text.¹²

Text Structure			
NO.	Text Structure	Elements	Text in Ad Impressions
1.	Macrostructure	Thematic	In the advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo, the theme raised is about Islamic symbols during the month of Ramadan 1444 H which are found in television advertisements.
2.	Superstructure	Schematic	In television advertisements, they are packaged well, as a

¹² Van Dijk, Teun A. "Critical discourse analysis." *The handbook of discourse analysis* (2015).

			marketing medium the advertisements promote the most effective products. Many discussions in commercial advertisements currently use Islamic symbols, namely, advertising products with halal logos, clothing used by actresses in advertisements, and calligraphy used for advertising interiors.
3.	Microstructure	Semantics	In advertising broadcasts, the message that is conveyed repeatedly indicates the importance of the value of the message, this can be proven from several parts of the advertising broadcast which review in detail the Islamic symbols used by several products shown in television advertisements.
		Syntax	This section raises the meaning of da'wah messages that use Islamic symbols to convey messages or simplify the audience's understanding of Islamic religious teachings.
		Stylistics	The Islamic symbols displayed seem to make the audience consume the product as if they are Muslims who have an Islamic lifestyle.
		Rhetorical	Several advertising products have the word halal, and the clothes used when shooting advertisements act as symbols of Islam in television advertisements which function

to focus the audience on the Islamic lifestyle.¹³

Table 1. Text Structure in Van Dijk's Analysis

Advertisements are audio-visual propaganda media to convey a message to people who watch the advertisement. Advertising messages in mass communication can take any form, depending on the advertising mission. An advertisement generally contains messages that will be conveyed to the audience. The messages to be transmitted usually describe everyday life. In the Qur'an, there is no prohibition on advertising being used to promote products, services, and beliefs.¹⁴

Islamic religious symbols play an important role in the mental life of individuals. Each symbol used will convey a certain meaning.¹⁵ Religious symbols reflect sacredness that offers a strong presence and power in everyday life.¹⁶ For example, the use of clothing and religious symbols is an important expression of a person's religious identity. For Muslim women, wearing the hijab is seen as a way to express Muslim identity.¹⁷

In this research, there is a need to examine in depth the factors of religion and advertising. This is supported by a study that emphasizes the fact that religious affiliation plays an important role in the formation of attitudes and is especially related to the question of why people consume.¹⁸ The uniqueness of Islamic culture lies in its values and principles. Muslims do not separate between

¹³ Nurul Huda S.A Eriyanto, Dedy N. Hidayat, *Analisis Wacana : Pengantar Analisis Teks Media* (Yogyakarta: LKIS Yogyakarta, 2001).

¹⁴ M. Rice, G. & Al-Mossawi, *The Implications of Islam for Advertising Messages: Middle Eastern Context*. (Jurnal Euromarketing, 2002).

¹⁵ C. Gibson, *Sacred Symbols* (New York: Barnes & Noble, 1998).


¹⁶ C. Zwick, D & Chelariu, "Mobilizing the Hijab for Islamic Identity Negotiations in the Context of Matchmaking Sites." *Journal of Consumer Behavior*. 5, no. 4 (n.d.): 380-95.

¹⁷ K. Bullock, "Challenging Media Representations of the Veil: Contemporary Muslim Women's Veil Return Movement." *American Journal of Islamic Social Sciences*. 17, no. 3 (2000): 22-53.

¹⁸ E. Hirschman, *Religious Affiliation and the Consumption Process: An Initial Paradigm*., 6th ed. (Research in marketing, 1983).

the religious and the secular because Islam is considered a way of life.¹⁹ Meanwhile, representation refers to everything that can project or symbolize an object or image. Representation is constructing meaning where discussion of meaning occurs through the production and organization of signs. For example, the representation of Islam can be seen in the image of a Muslim female model wearing a "hijab" in an advertisement in both print and electronic media. These symbols play an important role in the mental life of an individual.²⁰

In this research, the author will explain the da'wah message that *PT Unilever Tbk* wants to convey through advertisements for Lifebuoy and Sunsilk hijab shampoo seen from three aspects, namely: Aqidah, Sharia, and Akhlak, using the Teun Van Dijk model of discourse analysis method. This Van Dijk model is analyzed using macro structure, superstructure, and microstructure.

Duration	Islamic symbol	Explication
Minute 0:08	 <p>Verbal symbols: Ayah : “ Tifa kamu bukannya mau bagi-bagi takjil yang biasanya Ibu buat” Non-verbal symbols: dutiful to parents (Ibu)</p>	This picture shows that the mother has always been a special, important figure in her children's lives. The mother's tenderness, affection, and upbringing will permanently be embedded in the child. And a child who wants to share happiness with others by sharing free takjil.

¹⁹ A.A Maududi, *Islamic Understanding Menu.*, Printing (Idara Tarjuman-ul-Quran: Lahore, 1987).

²⁰ J. Webb, *Understanding Representation.* (Ltd: SAGE Publications Asia-Pacific Pte., 2009).

Minute 0:26



The picture next to it explains that kissing parents' hands before going to the market is an example of cultivating good character in children.

Verbal symbols:

Tifa: "Assalamualaikum"

Ayah: "Waalaikumsalam"

Non-verbal symbols:

kissing parents' hands
(Ayah)

Minute 0:55



Smiling is an expression of feelings that other people can see. In Islam, a smile is charity for the happiness of the person who sees it. According to Islamic law, wearing the hijab for women is mandatory.

Verbal symbols:

Ibu : "kuat" (giving
motivation)

Non-verbal symbols: smile
dan hijab

Minute 1:03 –
1:05



Providing free takjil adds to the enjoyment of breaking the fast and can help poor Muslims break the fast.

Verbal symbols: takjil
gratis

Non-verbal symbols:
tersenyum

Minute 1:16



Tifa is a small child who tries to be strong in fasting.

Verbal symbols:

Tifa : “kuat” (perform fasting)

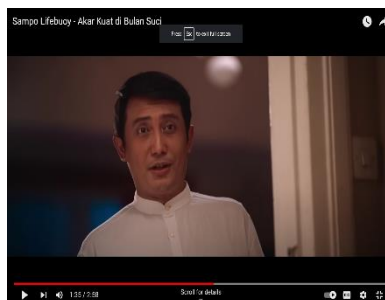
Non-verbal symbols:

remembering parents' messages (Ibu)

Minute 1:26 -
1:35



A child and mother are wearing mukena's for prayer. Mukenas are prayer clothes for Muslim women that cover the entire body from head to toe except the face and palms of the hands. Makena has also become mandatory clothing when performing prayers to this day.





And the figure of the father who wears a koko shirt is also prayer clothing for men.

Verbal symbols:

Ayah : “sholat yuk”

Non-verbal symbols:
mukena dan baju koko
ayah

Table 2. Research Data on Islamic Symbols for Lifebuoy Shampoo Advertisements

Duration	Islamic symbol	Explication
Minute 0:36		In the picture, next to two female friends who are fasting, they are seen wearing hijabs and are preparing to break the fast.
	Verbal symbols: breaking the fast on a culinary tour	
	Non-verbal symbols: hijab	
Minute 0:43		In the picture next to the women looking for food to break the fast, in the picture next to it you can also see a woman smiling, smiling, or laughing, which is an expression of feelings that other people can see. In Islam, a smile is charity for the happiness of the person who sees it.
	Verbal symbols: Mindy : “selamat berbuka guys”	
	Non-verbal symbols: smile	

Minute 3:16



Verbal symbols:

Mindy : “ Alhamdulillah”

Non-verbal symbols: Muslim school uniform

The photo is next to a teenager about to break the fast by drinking water and reading Bismillah. Symbols of the Islamic religion can also be found in the clothes the teenager wears, she wears a closed school uniform and is Muslim. Many schools have advised all female students to wear the hijab and polite, closed school uniforms.

Minute 3:38 – 4:56



In the picture below, two teenagers want to apologize to each other after their fight. Apologizing to humans is a commendable attitude that Allah Ta'ala loves. Forgiveness is the nature of the people of heaven, and its rewards are unlimited. In the following picture, two friends are hugging, symbolizing feelings of love, affection, or appreciation.

Verbal symbols:

Mindy : “gue pernah baca katanya kalau minta maaf itu bukan artinya kamu salah dan dia benar tapi artinya persahabatan kamu jauh lebih berharga daripada egomu”

Non-verbal symbols:
berpelukan

Minute 2.38



The mosque is a place of prayer for Muslims. Mosques are not only used as places for prayer and reading the Quran but also for prosperity through preaching, education, and social activities such as the distribution of zakat, sacrifices, and weddings.

Non-verbal symbols: masjid

Table 3. Islamic Symbols for Sunsilk Hijab Shampoo Advertisements

Discourse Analysis of Da'wah Messages in Television Advertisements

Messages are ideas, thoughts, information, and opinions that a communicator conveys to the communicant intending to influence the communicant towards the desired attitude of the communicator. Meanwhile, according to Mulyana, a message is a set of verbal or non-verbal symbols that represent feelings, values, and ideas.²¹

Da'wah is providing information, calling, inviting, and giving warnings. In general, according to the term da'wah, it means providing and conveying correct information about Islam, calling and inviting people to return to the right path, and warning people to carry out suitable, to achieve the goal of a happy life in this world and the hereafter.

According to the researcher's analysis, the most important thing in conveying information is that it must have a clear message objective so that what is conveyed can be useful for listeners, readers, and viewers. The following is a finding of discourse on da'wah messages contained in television advertisements

²¹ *Ibid.*

that have Islamic symbols, namely advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo.

Aqidah Aspect in the Da'wah Message (Lifebuoy Shampoo and Sunsilk Hijab Shampoo Advertisements)

a. Aqidah Aspect in Lifebuoy Shampoo Advertisement

The Lifebuoy shampoo advertisement shows a mother advising her child, who is about to grow into a teenager, about the many obstacles they will face as they age. Lifebuoy Shampoo can help Indonesian mothers look after their families to fulfill their potential. Use Lifebuoy shampoo to make hair healthier, cleaner, and stronger. This shows that cleanliness, health, and hair strength are important for maintaining a healthy body and soul.

The Lifebuoy shampoo advertisement can be interpreted as a form of religious preaching that invites people to maintain cleanliness and health and maintain the strength of their hair. This can also be interpreted as religious preaching that invites people to realize the importance of cleanliness and health in worshipping Allah SWT. In Islam, cleanliness is part of faith, as explained in HR. Muslim "Religion is founded on cleanliness."

b. Aqidah Aspect in the Sunsilk Hijab Shampoo Advertisement

Sunsilk Hijab shampoo, a cool version of the head and heart, shows two friends wearing hijabs who are beautiful and confident. These women carry out various activities, both inside and outside the home. The Sunsilk Hijab Shampoo advertisement was broadcast on Ramadhan 1444 H. The Sunsilk Hijab Shampoo advertisement made this Ramadhan a time to always cool your head and heart so as not to cause misunderstandings that make things heat up. This shows that Sunsilk hijab shampoo can cool the head even when wearing a hijab and can still look beautiful and confident.

Sharia Aspect in the Da'wah Message (Lifebuoy Shampoo and Sunsilk Hijab Shampoo Advertisements)

a. Sharia aspect in the Lifebuoy Shampoo Advertisement

The Lifebuoy shampoo advertisement also shows that cleanliness, health, and strength of hair can help us worship Allah SWT better. Hair that is healthy, clean, and tight will make us more confident in worship. Apart from that, the Lifebuoy shampoo advertisement inspires mothers to raise their sons and daughters to be strong and brave figures, strong in worshipping Allah SWT. Strong children grow from strong mothers. The Lifebuoy shampoo advertisement can be interpreted as a form of sharia da'wah which invites people to realize the importance of cleanliness and health in worshipping Allah SWT.

b. Sharia Aspect in the Sunsilk Hijab Shampoo Advertisement

The Sunsilk Hijab shampoo advertisement inspires young people to keep thinking with a cool head when facing heated problems. Using Sunsilk hijab shampoo makes your head cool, and you can think positively. Apart from that, Sunsilk Hijab shampoo advertisement can also be interpreted as a form of sharia da'wah, which invites people to respect differences. This advertisement shows the figure of a woman wearing a hijab who is beautiful and confident. This shows that women who wear the hijab also have the right to look beautiful and confident.

Moral Aspect in the Da'wah Message (Lifebuoy Shampoo and Sunsilk Hijab Shampoo Advertisements)

a. Moral Aspect in the Lifebuoy Shampoo Advertisement

Many people use Ramadhan as a moment to reflect. For individuals who are facing trials, of course, the month of Ramadan seems to be the right moment to strengthen themselves like the Lifebuoy shampoo advertisement that strengthens hair roots. In the scene, a mother combs her daughter's hair. The mother advised her child to always be strong in facing various obstacles as he gets older. Initially, the daughter did not fully understand her mother's advice in interpreting the meaning of "strong".

In the scene where the child goes to the market to shop, she sees other children eating during Ramadhan. The girl immediately remembered her mother's message to always be 'strong' and continued her fast. Several of the scenes above contain the value of moral education, namely *akhlaq* in worship, including always being strong in fasting, especially for a child who is trying to fast, and perhaps still needs support from his parents in resisting temptation.

The Lifebuoy shampoo advertisement seems to invite us to always be strong in various situations, and the form of moral preaching in the Lifebuoy shampoo advertisement plays a role in helping Indonesian mothers maintain the strength of the Indonesian family's hair.

b. Message of Moral Da'wah Advertisement for Sunsilk Hijab Shampoo

The Sunsilk Hijab shampoo advertisement invites women who wear the hijab to remain beautiful and confident by using the right products. This shows that women who wear the hijab also have the right to look beautiful and confident.

Mindy and Kayla are two friends who have similar hobbies to the point where they have an account reviewing snacks on wheels, they are always together wherever and whenever. However, in this Ramadhan, misunderstandings arose between them, which made the situation heated.

In the scene, Mindy wants to dissolve the snacks on wheels, which means she also wants to dissolve their friendship. Midy decided to take a shower and freshen her head. Finally, Mindy realized that when she was in a hot situation, she had to freshen her head and think with a cool head so she wouldn't regret it later.

Some of the scenes above contain morals aspect. Sometimes, some problems come into our lives, and this Sunsilk hijab shampoo ad version from '*ademin kepala ademin hati*' makes oneself always think with an *ice-cold head*, to think clearly and act well so that friendship remains lasting.

This advertisement also invites the general public to always think with a cool head when experiencing a heated problem so that they can think with a cool head and heart and think without emotion.

Discourse Analysis of Islamic Symbols Shown in Television Advertisements from a Social Cognition Point of View

In Van Dijk's view, discourse analysis is not only limited to text structure because it shows several meanings, opinions, and ideologies. Social cognitive analysis is needed to uncover the hidden meaning of the text.

The cognitive approach is based on the assumption that the text has no meaning, but the language user gives that meaning. Therefore, research is needed on the representation of social cognition because every text is produced through certain awareness, knowledge, and prejudices about an event.

In understanding social cognition in writing the story idea for the Lifebuoy shampoo advertisement, it is about the strength of fasting, which makes the Lifebuoy shampoo advertisement inspirational during the special moments of Ramadan.

The Lifebuoy shampoo advertisement shows that all problems experienced, if resolved by instilling motivational messages to remain strong in fasting and doing various positive things during Ramadan, will always be strong in facing various challenges. Using Lifebuoy shampoo keeps the hair roots strong and healthy.

Other social cognition in writing story ideas for Sunsilk hijab shampoo advertisements. Women who wear the hijab often feel worried about the appearance of their hair. This is because the hijab can cover hair and make it difficult to clean and care for. So, the Sunsilk Hijab Shampoo advertisement provides an insight into the attitude towards women wearing the hijab to always look beautiful and confident by using Sunsilk Hijab Shampoo.

Discourse Analysis of Islamic Symbols Shown in Television Advertisements in Terms of Social Context

Understanding the social context can be developed into an analysis of the state of society at the time the advertisement was created. Social analysis looks at how the text is further connected to the social structure and knowledge that develops in society regarding a discourse.

The discourse raised in the advertisement for Lifebuoy shampoo and Sunsilk hijab shampoo is about the issue of keeping hair healthy and strong from the roots by using Lifebuoy shampoo and encouraging women who wear the hijab to continue to care for and clean their hair by using Sunsilk hijab shampoo.

Another social context is the use of Islamic symbols in advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo to convey a da'wah message. These advertisements often show good and religious Muslim figures. By showing the figure of a devout Muslim, these advertisements want to convey the message that Islam is a good religion and teaches goodness.

The use of Islamic symbols in advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo is to convey promotional messages. Advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo often display Islamic symbols to attract the attention of the target audience. These symbols can be used to show that the product offered is following Islamic values.

The religious symbol used in the Lifebuoy shampoo advertisement is a child who is obedient in worship, namely praying and strong in fasting. In contrast, the religious symbol used in the Sunsilk Hijab shampoo advertisement is a Muslim woman who uses the hijab to cover her hair, where the hair is her *aurat*. For every Muslim woman, the Sunsilk hijab shampoo advertisement makes us think with a cool head when we are experiencing a heated problem. Advertisements that use Islamic symbols to convey promotional messages also often receive a positive response from the public. This is because Muslim people generally tend to have more trust in products that are in line with Islamic values.

This research contains an analysis of the discourse issued by Unilever Indonesia regarding advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo, namely how these advertisements can influence consumers by using Islamic symbols contained in the advertisements. The Islamic symbols used in the Lifebuoy shampoo advertisement influence consumers. The symbol in the Lifebuoy shampoo advertisement is how strong it is to resist temptation when fasting, like how strong the hair roots are when using Lifebuoy shampoo. The Islamic symbols used in Sunsilk hijab advertisements influence consumers. The symbols used in the Sunsilk Hijab shampoo advertisement influence young women who wear the hijab to use Sunsilk Hijab shampoo so that the head and heart can think with a cool head.

The Lifebuoy shampoo advertisement displays the image of a happy and harmonious family. This image depicts a family that always motivates children to be strong in fasting. This image is intended to create the impression that Lifebuoy shampoo can help mothers in Indonesia maintain the strength of their family's hair.

The Sunsilk hijab shampoo advertisement displays the image of a happy and sweet teenage girl friendship. This image depicts a friendship in trouble, which makes their friendship heat up. The image is intended to create the impression that Sunsilk Hijab Shampoo can help teenagers who wear the hijab to cool their heads and hearts to continue lasting friendships.

D. CONCLUSION

The discourse built-in advertising broadcasts on television has a significant influence on the audience. Advertising can convey positive messages, such as promoting valuable products or services. Advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo have Islamic symbols, which are displayed in verbal and non-verbal forms. Verbal symbols are symbols that use language, spoken or written, while non-verbal symbols are symbols that do not use language, for example, pictures, clothing, smiling faces, and movements.

From a discourse analysis point of view, the advertisements for Lifebuoy shampoo and Sunsilk hijab shampoo have Islamic symbols that are broadcast in verbal and non-verbal form. You can also see the da'wah message implicit in the advertisement. The results show that advertisers not only promote their products but also highlight clothing standards, especially for Muslim women, community cultural values, as well as religious values in the lifestyle of their viewers, and how TV advertising has shaped ideology in social practices in Indonesia.

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