
Da'wah in Household Product Advertisements: A Reception Study of Islamic Values in Nawaitu Sahaja TV Advertisements

Rahmania Santoso¹, Desi Dwi Prianti²

¹ Master Program of Communication Science, Brawijaya University, Indonesia

² Centre for Culture and Frontier Studies, Brawijaya University, Indonesia

Corresponding Author: desidwip@ub.ac.id

ABSTRACT

In Indonesian contemporary society, spirituality and religion can be used to create Islamic brand identities. In order to promote the intended identity, marketers use advertisements to reach their target audience. Sahaja, an Indonesian brand of home care products, uses Islamic identity as part of their strategic communication. Using their Nawaitu Sahaja advertisements, they promote the *da'wah* (promotion of Islam) message. This research aimed to examine how a Muslim audience receives the Islamic *da'wah* used by Nawaitu Sahaja. To understand how audiences receive the Islamic values portrayed in the Nawaitu Sahaja advertisements, seven women who are part of *Nasyiatul Aisyiyah* – an Islamic women's organization – were interviewed in 2021. In order to promote their products, Nawaitu Sahaja advocates the importance of making a clean and hygienic home as part of one's Islamic values. *Baiti Jannati* ("my home is my heaven") is the main message in these advertisements. Using Stuart Hall's reception analysis, this research found different reading positions. Such reading positions were influenced by the audience's views on the message of Islamic values. Participants' interpretations of the *da'wah* message in the Nawaitu Sahaja advertisements was found to be dominant. Using Islamic messages in advertisements is thus one way of engaging with consumers and encouraging them to purchase the products therein.

Keywords: *reception analysis, Islamic values, Islamic advertisements, da'wah*

INTRODUCTION

Indonesia has the largest Muslim population globally (Diamant, 2019). Because of the country's Muslim population, businesses targeting Muslim consumers are rapidly expanding, and sellers utilise the product and service providers to grow their business opportunities (Somantri, 2018). According to Husna (2019), based on her research, everything labelled with *halal* is now increasingly adored and has become a trend among the general public. According to Katadata (2020), the total consumption of Indonesian *halal* goods and services in 2020 is around US\$ 301.8 billion, with the figure expected to rise to US\$ 330.5 billion by 2025.

Commercial advertising, presenting a fresh viewpoint based on religious teachings, can capture customer interest and attention by using spiritual values to market products. Therefore, commercial advertisements based on religion can promote goods and services using an Islamic context (Rahmani et al., 2013). It is widely acknowledged that religiously-rooted aspects of culture significantly influence attitudes and behaviours (Naseri & Tamam, 2012). A review of the published literature on religion and advertising revealed several studies on the influence of religion on advertising (Azhari & Oktavia, 2019).

The Sahaja household product range, a halal-certified household product launched by Unilever, is one of the products that incorporates the Islamic message to create Islamic product branding. In general, Sahaja uses Islamic values in its product advertising. Most brand management researchers agree that brands are designed to add value to a product and give it a personality (Chernev, Hamilton, & Gal, 2011). Therefore, this research aims to examine how audiences view the *da'wah* messages of the Islamic values in the Nawaitu Sahaja advert.

There have been several studies about audience reception of Islamic Branding. The previous research conducted by Azhari & Oktavia (2019) focuses on the effect of Islamic symbols in advertising from the perspective of *Hijabers* (fashionable hijab wearers) and non-*Hijabers*. The result indicates that the Islamic character is a peripheral route in advertising. On the other hand, the research conducted by Al-Nashmi & Almamary (2017) shows a significant and positive relationship between brand credibility and Islamic marketing ethics. Islamic marketing ethics involve *Annasihah* (Advice), *Al-Istiqamah* (Truth and Fortitude), *Al-E'etedal* (Moderation), *Al-Ihsan* (Perfection), and *Al Amanah* (Trust). As mentioned earlier, Islamic Branding discusses the influence of Muslim consumer religiosity on Islamic Branding products (Floren et al., 2019), the emotional attachment between consumers and the products (Bukhari & Isa, 2019), as well as factors that influence consumers to purchase Islamic products (Karoui & Khemakhem, 2019). In this research, the researchers focus on how Islamic branding works in the viewers' minds using reception analysis.

Advertising, *I'lan* in Arabic, means notification. However, in business science, what is meant by advertising is an activity carried out by sellers, either directly or indirectly, to market their products to the public (consumers) through various media. The goal is to increase the demand for its products (Kamili, 2017).

In a study conducted by Kesuma (2012), the Prophet Mohammed once carried out an Islamic branding strategy in which he focused on relationships with buyers or users. The seller appears well presented, building business relationships, prioritising blessings, understanding users, gaining trust, providing good service, communicating, building personal relationships, being responsive to problems, creating a feeling of community, integrity, creating engagement, and offering choices.

In the Islamic belief system, advertising must be done in an Islamic way, which means that the communication process must be based on Islamic values.

For example, it must be a good portrayal in conveying the message, as well as the message or material to be transmitted must contain Islamic values and follow what is required in the Qur'an and Hadiths. Likewise, how it is conveyed must be Islamic. The Islamic message referred to here is a message that has Islamic values, such as *Aqidah*, *Akhlaq*, and *Shari'a*.

1. Aqidah (Faith/Creed)

Aqidah is an Arabic word (*'aqada-yaqiduuqdatan-wa'qidatan*) which means bond or agreement (Wahyudi, 2017). *Aqidah* or belief is a fundamental value for humans. It is proven that people are even willing to die to defend their beliefs (Syuhud, 2018). The material of *aqidah* or faith is the most prioritised in *da'wah* material. Instilling the Islamic creed means reaffirming the testimony of *Tauhid* (One God) (Jasad, 2011). Thus, faith is the foundation in religion and living life in the world.

Islamic sources its teachings from the Quran and Hadiths (all the behaviour of the Prophet Muhammad in the form of words, deeds, and decisions). Therefore, *Aqidah* is very important to learn and understand even from an early age. A child is taught how to pray before and after activities. Children are also taught how to read the Quran and memorise the letters in the Quran. This method introduces the children to the religion and instils belief in Allah SWT¹⁾. The importance of teaching children to pray is also exemplified in the Nawaitu Sahaja advertisement where there is a scene of a child wearing a white *mukena* (female prayer garment) shouting at her mother who wants to do her ritual prayer (*Salah*). Nawaitu Sahaja here is not only creating Islamic-themed brand names. The advertisement also conveys Islamic messages related to the Islamic faith (Hidayat, 2013).

Aqidah is very closely related to *akhlak* (morality). If *Aqidah* is the foundation or base of humans in Islam, *akhlak* is the creed's actions, behaviours, and words. Good morals must be supported by excellent and true faith (Hidayat, 2013).

2. Akhlaq (Morality/Manners)

Etymologically the word *Akhlaq* comes from the Arabic word which means moral, character, temperament, or behaviour (Hidayat, 2013). The meaning of morality itself is nature and attitude, including sound and bad morals that are also the object of discussion in religion and philosophy (Nata, A., Abdillah, SM., & Arief, 2005). However, the theory of goodness and badness in Islam is indeed different from philosophy. What is meant by good

and bad attitudes is determined by Islamic teachings in the Quran and Hadiths whereas conscience determines the measure of good and bad attitudes from a philosophical viewpoint. Further, it can even be chosen by the mere understanding of pleasure (hedonism), which in some cases ignores the spiritual aspect and even morality itself. Therefore, there needs to be an example of leading people to *Akhlaq* to see good or bad morals.

Islam views *akhlaq* as the critical element in realising peace and living in safety and will lead Muslims to live safely that is according to the word of Allah and so be received in the hereafter. Therefore, the Prophet Muhammad SAW was sent to improve people's morality. Prophet Muhammad SAW brought peace, and also the word of Allah SWT; in Verse 21 of Surah Al-Ahzab it states: "In the Apostle of Allah there is certainly for you a good exemplar, for those who look forward to Allah and the last Day, and remember Allah greatly" (Surat al-Ahzab: 21).

As previously explained, *akhlaq* has a close relationship with *akidah*. All the behaviour of the Prophet Muhammad, whether in the form of words, deeds, or provisions, is called Sunnah or Hadith, with the Hadiths being the primary source for Syariah law. One of the morals from Prophet Muhammad SAW that must be obeyed is Muslims are not to be extravagant. In the Nawaitu Sahaja advertisement, the moral message shown in the advertisement is to finish the food on the plate first and then wash it clean. The scene shows that Muslims should not be wasteful, including not wasting food. In Islam, wastefulness including wasting food is known as excessiveness and spending wealth on unnecessary things is not recommended (Hidayat, 2013).

3. Shari'a (Islamic Law)

Shari'a in Islam is closely related to the rituals of worship. Shari'a comprises all the rules or laws of Allah SWT to regulate humans in their worship of Allah and regulate interactions between humans. It includes two aspects: worship and *muamalat*. While worship is a way humans relate to the Creator, *Muamalat* is Allah SWT's requirements associated with the social environment of the community. For example, the relationship between human beings, inheritance law, household, leadership, buying and selling, and charities (Al-Nashmi & Almamary, 2017).

If *Aqidah* is faith, then Shari'a are laws humans must follow and thus grow faith and strengthen the basis of monotheism in religion. Therefore, Shari'a also has an essential role in Islamic religious life. In worshipping,

faith is something needed in the heart along with rules that prescribe how worship is to be performed so as to be acceptable to Allah. These rules have been formulated in Islamic law, such as covering the *aurat* (areas of the body that must be covered in public according to a person's sex, from head to toe except the face and palms for women and from the navel to the knees for men). In Nawaitu Sahaja's advertisement, this Sharia regulation is shown very clearly from the clothes used by the actors and actresses who play Mother, Father, and Son. The mother wears a hijab to cover the hair and upper body, considered as *aurat* for women (Al-Nashmi & Almamary, 2017).

Furthermore, the association with Sharia is indicated by the name of the brand, and also by saying 'Nawaitu' in the advertisement or I intend before carrying out an activity. All activities carried out at home or outside the home must begin with the purpose of worshipping Allah. It shows how Islamic law regulates all kinds of human activities inside and outside the house in sufficient detail and so leads a devout life. It provides the basis of life in carrying out worship and for improving *aqidah* and *akhlaq*.

Three aspects are used in this paper to show the Islamic messages contained in the Nawaitu Sahaja advertisements. The aim of the paper is to identify the public's reception of household products that use Islamic branding that incorporate these Islamic messages. The use of reception analysis theory is applied so as to interpret the media content and to interpret the audiences' understanding and experience in the context of audiences' everyday life.

Reception analysis is an approach to learning about the audience and their interpretation of the messages received from a media source. In this study, the audience can be an active producer of meaning, not only as consumers in the mass media. Audiences are considered active in perceiving the meaning contained in receptive messages and producing meaning. The different reactions by individuals to the media message depends on several factors, including their knowledge, experience, information, prejudice, and culture (Morissan, 2013).

According to Hall's reception theory (Hall, 2016) there are three possible positions of the audience in perceiving media messages; the Dominant Hegemony Position, the Negotiation Position, and the Opposition Position. All three positions will be elaborated in the proceeding section related to how audiences read the *da'wah* message in the Nawaitu Sahaja advertisements.

METHOD

This research uses a qualitative approach to the reception analysis using Stuart Hall (2006)'s two concepts of encoding and decoding combined with two order of signification semiotic methods from (Barthes, 2007). This research focuses on the Islamic messages conveyed by the Nawaitu Sahaja advertisements. The researcher focuses on the encoding stage to find and identify the textual codes contained in the internal structure of the Nawaitu Sahaja advertisement text. After determining the forms of the textual code, the researcher determines the preferred reading, the dominant discourse or ideology contained in the text. In essence, the preferred reading can also be understood as "the intended meaning" by the media.

Using a close-reading strategy, nine specific scenes were identified from the Nawaitu Sahaja advertisement that represent and can be categorised as *da'wah* messages. Roland Barthes' two orders of signification explains the process of choosing scenes by looking at the sign, denotative meaning, and connotative meaning. After finding the dominant meaning of the advertisement, the researchers then proceed with the decoding process by interviewing members of *Nasyiatul Aisyiyah* who have various professions and backgrounds. Using *Nasyiatul Aisyiyah*, it can be assumed that its members indeed understand *da'wah* messages/ active audiences and are knowledgeable about Islamic teachings. The knowledgeable background is essential in order to show this audiences' critical thinking in reading the *da'wah* messages represented in the *Nawaitu* advertisement and hence provide a variety of answers. Following an analysis of the preferred reading (dominant meaning) of the advertisement, in-depth interviews were conducted with seven informants to determine the audiences' interpretation of the Islamic message (decoding). The data was then analysed and interpreted. The results are divided into three categories: dominating position in hegemony, negotiated position and opposition position).

FINDINGS AND DISCUSSIONS

1. Visualisation of Islamic teachings in Sahaja TV advertisements

According to Syahputra (2017), three ideas are covered in the Islamic Communication paradigm. First, Allah SWT is the Most Powerful Essence, and as the source of revelation is called the Communicator and the Quran is a medium of revelation (intermediary). Meanwhile, Mohammed, (Rasulullah SAW) has a special and unique

position, not only as a recipient but also as Allah's messenger. After receiving the message as a revelation from Allah SWT, then delivering and disseminating it to the community. The community is called the audience or communicant. In Islam, the reference source is the Quran and Hadiths or the Sunnah of the Prophet as a guide for Muslims in living their daily lives. The Quran and As-Sunnah are sources of Islamic norms and values. Quran is the revelation of Allah, received by his messenger and provides guidance for every Muslim. It is also a corrector and refinement of the previous books of Allah that have eternal value. As-Sunnah is the second source of Islamic teachings associated with the Prophet Muhammad, in the form of his actions, words, or his approval of the attitude and 'friends' utterances.

Seven informants were selected based on the following criteria: 1) female and aged between 20-40 years, 2) have watched Nawaitu Sahaja advertisements on television, and 3) are part of the *Nasyiatul Aisyiyah* organization. All of the seven informants agreed that the content of the Nawaitu Sahaja advertisements propagated Islamic teachings. Sahaja succeeded in using Islamic teachings as part of its positioning strategy. Seeing the various types of receptions from the community, Sahaja further developed its concept of mass communication. This concept, stated by Defleur and Dennis, is to influence the community for the better. Defleur and Dennis define mass communication being a process characterised by the use of media for communicators to spread messages widely and continuously create meanings that are expected to influence large and different audiences in various ways (Greenberg & Salwen, 2014). In this case, Sahaja incorporates Islamic messages in their advertisement as a mass communication strategy to influence the audience to buy its products.

Using a close-reading strategy, one of the Islamic teachings used in the advertisements is the value of love in Islam. This advertisement portrays this value through



Figure 1. Scene from Nawaitu Sahaja

the visualisation of a harmonious family. It depicts the figure of a very loving father and mother in the advertisement. There is a scene of the father who then plays an imam in prayer, a mother who helps her child clean her *mukena*, and when both parents hug their child in the advertisement. This advertisement shows that Islam is a religion that teaches compassion for one another. As is written in the Quran, Maryam verse 96 explain the privileges of those who believe and love one another. In this advertisement, the role of the mother emphasises the importance of intention in doing various kinds of work. The advertisement recommends that we always equate every job with worship because all creatures created by Allah SWT are commanded to worship Him alone.

The Nawaitu Sahaja advertisement also contains other Islamic messages. It is shown through the dialogue between the actors, the narrator, and the symbols in the advertisement text, such as “Jangan mubazir, ya?” (“Don’t be wasteful, ok?”) A mother talking to her child tells her to finish her food. The scene is meant to impart to the public the message of not wasting food, as is taught in Islam. In addition, some dialogues emphasise cleanliness, especially when going to worship Allah SWT, such as “Before praying, we must firstly be clean”. This is conveyed by a mother who tells her child who wanted to join the prayer but had brought a dirty *mukena*. The dialogue also illustrates the hadith that “cleanliness is part of faith”.

Furthermore, this advertisement also tries to show the value of peace in Islamic teaching by using mostly white and blending it with blue that symbolises peace and a cool temperature. The Islamic values taught are the etiquette of eating in Islam, which is found in the Hadiths compiled by Bukhari on eating with the right hand and not wasting food.

In addition, this advertisement also teaches the necessity cover one’s *aurat* by choosing Moslem clothing such as the *mukena* (clothing for females in ritual worship) and the *sarong* (for males), and also using prayer mats, caps, and various other Islamic accoutrements for ritual prayer s. QS. An-Nur verse 31 describes covering *aurat* and from whom *aurat* must kept from view. This advertisement also depicts an well-appointed Islamic house through the setting of the place chosen. The arrangement of kitchens, houses and prayer rooms in a modern way confirms that the advertisement targets Muslims from the upper-middle class.

Based on the close reading above, Sahaja advertisements seem to convey positive Islamic teachings. The advertisement features recommended values, etiquette, and virtues taught in Islam.

2. Audience Reception

The ways in which an audience receives messages from media can take different position. While the previous section discusses how Islamic teachings are depicted in Sahaja TV advertisements, in this section, the findings from interviews with seven female respondents are discussed. In general, all respondents agreed that Nawaitu Sahaja’s advertisement promote the beauty and values of Islam. However, the image of a luxurious kitchen was considered contradictory to the brand’s name (Sahaja) or simplicity. Furthermore, the Islamic-branded products referred to in the advertisement were perceived to be unclear by some informants.

Audience reception, discussed below, is based on three indicators put forth by Kesuma’s (2012) on Islamic branding strategies. The three themes are related to Islamic principles, namely *Tauhid* (oneness of God), justice, and trust. This is then followed by an analysis of audience reading position based on Stuart Hall’s framework.

Audience Reception Against the Principle of *Tauhid*

The criteria referred to in the principle of *Tauhid* are advertisements that use clothing to cover *aurat* (appropriate and polite appearance). In Islam, Allah’s direction to cover the *aurat* for a Muslim is found in the QS. Al-A’raf verse 26: “O Children of Adam! We have certainly sent down to you garments to cover your nakedness, and for adornment. Yet the garment of Godwariness-that is the best. That is (one) of Allah’s signs, so that they take the admonition.” This principle was explained by informant 3, who emphasised that the clothes and attributes selected for the advertisement are in accordance with Islam.

“From the choice of clothes to the property chosen, it illustrates that this is a *thoyyib*²⁾ product. It [the advertisement] uses properties such as prayer rugs, the setting of the place in the prayer room, which shows that this place is a place of worship for Muslims, and this product is intended for Muslims as well.”

Places of worship are one of the branding strategies used by Sahaja to associate their product with Islamic values in their advertisements. The advertisement tries to describe obedience to a worship ritual that begins with cleanliness. This principle was also expressed by informant seven who explained the veil as the identity of a Muslim woman:

“In my opinion, yes, we just wear a headscarf, it’s already a clear identity, especially if it is supported by other objects, such as prayer mats, caps, with white colours, symbolising purity. So, it is very appropriate if it is considered as a Muslim brand.”

Six of the seven informants agreed that the veil is also one of the Islamic attributes used by Sahaja advertisements to create its Muslim branding. But another informant considered that the hijab was not something that needed to be commodified in an advertisement. Based on the interview results, Nawaitu Sahaja in its advertisement has used the principle of *Tauhid* for its Islamic branding.

Audience Reception of the Principle of Justice

The principle of justice/ consideration towards others involves not criticising and can remind many people of goodness. This principle is in line with the explanation by Informant 2, who felt that the message conveyed in the advertisement was very modest but full of meaning.

“I think the message conveyed by this ad is really good. Can you imagine it, even though we only want to wash dishes, mop, it’s really simple, we do that almost every day but with this advertisement, I feel that everything, no matter how small, if worship is intended, will be more fun and have more value. Until sometimes when I’m washing, I like to think that I’m worshipping, so I have to do it as well as possible.”

Informant 2’s view was representative of other informants regarding the principle of justice. For the informants, the advertisement also teaches the value of kindness, such as maintaining cleanliness and maintaining etiquette at the dining table. In Islamic teaching, maintaining cleanliness is part of the faith. Maintaining cleanliness is strongly emphasised in the Nawaitu Sahaja advertisement. In addition, the requirement not to waste or throw away food is also taught from an early age. Thus, it is brought to the attention of the audience and although small things they are still often underestimated or given insufficient attention.

Audience Reception of the Principle of Trust

The principle of trust involves honesty and not praising excessively. Informant 3 explained that Nawaitu Sahaja advertisements are different from other advertisements. According to them, other commercial advertisements tend to try to influence consumers to buy products through extravagant claims.

“The first time I saw the ad, I felt like this was an Islamic product. because it’s not like other advertisements, where the language is ‘you have to buy the product’, the language and tone are more polite and they don’t show off the product too much. For example, it explains more about Islamic teachings like eating etiquette.”

Courtesy is one of the morals that every Muslim must demonstrate. Allah’s messenger Mohammed, *Rasulullah SAW* teaches that a Muslim must speak and act politely. In the Hadith, *Rasulullah SAW* emphasises the importance of loving tenderly, loving each other, and being polite to others.

This was also explained by Informant 4 that the actors in the advertisement used the right tone of speech to promote their products and did not overstate the advantages of the product.

“The ad is like a harmonious family. Speaking slowly, not exaggeratedly, it is clear what the product is, it contains natural ingredients without chemicals. There’s no more foam and it’s 1000x cleaner than other brands, right?”

Based on the interview results, the principle of trust is also used in the Nawaitu Sahaja advertisement.

3. The position of the audience reception

Dominant Hegemonic Position

Dominant Hegemony Position is when the audience’s position in receiving the message is in line with the program codes (which contain values, attitudes, beliefs, and assumptions) and fully accepts the meaning proffered and desired by the program maker or message sender.

The audience in the Dominant Hegemonic Position understands and accepts that PT Unilever Indonesia uses audio-visual advertising as a medium to promote a variety of domestic products aimed at assisting Muslim women, their target market, in completing their domestic tasks. PT Unilever’s purpose is to sell household cleaner, but it is also more. Its advertisement for Sahaja products reminds the audience of the importance of worship and sincerity. This Muslim audience fully accepts the message, including values, beliefs, and attitudes used in the Nawaitu Sahaja advertisement. Four informants share the same understanding and are in the same situation. First, Informant 2 strongly agrees with the branding strategy carried out by Nawaitu Sahaja by prioritising Islamic values. Informant 2 felt that the message is excellent and Islamic teachings should continue to be promoted through many media including advertising

media. The Islamic values can help serve as a reminder to keep doing good and not forgetting the little things as part of worship described in the Nawaitu Sahaja advertisement.

“In my opinion, it’s good to have ads like this, as Muslims, we are more comfortable using products that are clearly halal. product. And the ads aren’t bad either, right? they’re just a reminder to each other.”

In addition, Informant 2 also added that products with Islamic values are also of more concern to Muslim consumers. Therefore, as a Muslim, Informant 2 looks forward similar advertisements for other products. Informant 2 can be categorised as a meaning reader in a dominant hegemonic position because he fully supports the message used in the advertisement. His experiences as an anti-usury community activist who is committed to living an Islamic life would likely influence his perspective in his reception of the message used for creating the Islamic product branding in the advertisement.

Similar to Informant 2, Informant 4 is also very receptive to the branding strategy used in the Nawaitu Sahaja advertisement that creates this branding by associating the product with Islamic values. Informant 4 feels that the more the products try to convince consumers that the product is good, the more consumers will feel safe when using or consuming a product. This advertisement gives a sense of pride when using the product because consumers feel they have something in common with the idol promoting the product.

“Wow, Dude (Indonesian Moslem Actor) wearing Sahaja, me too ah. Hehehe. I like Dude, so when I saw the ad, there was him, I wanted to use it too. Furthermore, he also has a pious hijrah³⁾ artist background.”

The advertisements for products are coupled with Islamic teachings with its advertisements always teaching good manners. In addition, Sahaja also has a sharing program in Indonesia in collaboration with Dompot Dhuafa (an Islamic charitable foundation) which receives 2.5% of the profits made from Sahaja product sales. Thus, Sahaja Product is one of the lovers of Islamic products intrigued and increasingly happy to use these products.

Informant 4 can be categorised in the dominant hegemonic position because she fully supports the message used in the advertisement. Informant 2’s background as a teacher at a *Madrasah Ibtidaiyah* (Islamic primary

school), a mother of three children, gives her a role in being a good role model for her children at home and her students at school. This background explains a love for halal products and receiving positively the messages used in the Nawaitu Sahaja advertisement of not wasting food and maintaining cleanliness.

Negotiation Position

This position is when the audience, within certain limits, is in line with the program codes or messages received. However, the audience can modify it in such a way as to reflect their position and personal interests.

The Islamic message used in the Nawaitu Sahaja advertisement is received by those who are in the Negotiated Position. These respondents modify the message’s meaning based on their respective positions and personal experiences. According to an informant in this position, environmentally friendly products are frequently quite wasteful to use. Furthermore, he stated that there was an inconsistency in the dialogue in the advertisement, which appeared to show that the product alone could increase a child’s appetite.

Informant 1 is in a Negotiated Position. Informant 1 can accept the Islamic branding strategy in the Nawaitu Sahaja advertisement, which uses Islamic values but negotiates these messages, adapted to his experience and culture. Informant 1 confirmed that he agreed with the message used in the advertisement in relation to a harmonious family, etiquette in Islam, and so on. However, informant 1 was disappointed with the gendered division of labour in the household depicted in the advertisement

“Well, at my house, my husband and I share tasks. For example, I wash, he takes care of the children. Or he washes, I sleep. Hehehe. It looks different in the ad. It’s as if we (wives) have to do everything. Even though maybe the advertisement doesn’t mean that, but we think it’s like that, hehehe.”

In addition, informant 1 also added that there was an ambiguous dialogue between the mother and child in one part of the advertisement and caused different meanings to the audience.

“There’s something strange about that. After the mother washed the dishes, the child was offered another meal. What is the relation? Do I get an appetite after washing the dishes? I don’t think so.”

Informant 1 is in the Negotiated Position category

because the informant agrees with the meaning of the messages but also negotiates the message's meaning in the Nawaitu Sahaja advertisements. Informant 1 states there is an inaccuracy in the dialogue that caused the informant to feel there is a bias in the message. As an elementary school teacher and a housewife who is used to sharing household chores with her husband, she feels that the wife depicted in the advertisement conforms to a patriarchal system where all household chores fall to women. Therefore, informant 1 has an expectation of an advertisement showing a fairer division of household tasks even though the duration in the advertisement is no more than 15 seconds.

Oppositional Position

This position is the last method used by the audience in decoding media messages. The audience does not agree with the program codes or messages and rejects the meaning offered. The audience then determines their alternative frame in interpreting the message/program. The audience takes a position contrary to what the media is trying to convey.

There is one informant who is in the Oppositional Position. Informant 5 is a factory employee who is active in various entrepreneurial activities as well as *Nasyiatul 'Aisyiyah*. She does not feel moved by the Islamic messages in the Nawaitu Sahaja advertisement. Although she is Muslim and active in *Nasyiatul 'Aisyiyah* activities, she is not too focused on Islamic branded products because she feels that function is the main thing, not advertising or design colours and other supporting things. In this position, the informant interprets the message conveyed differently from what the media intends. Informant 5 is the only reader who is in an Oppositional Position. She does not accept the Islamic branding strategy used in the Nawaitu Sahaja advertisement which uses Islamic values but interprets the message received following the experience and culture that usually occurs in herself and her environment.

Informant 5 strengthened the opinions expressed regarding the Sahaja product that deemed the strategy too Islamizing for the product. Thus, raising doubts about the *halalness* of other similar products. Informant 5 also felt that it was excessive for Sahaja Products to brand its products as Islamic because they were non-consumer products that did not require Islamic halal standards.

“Sahaja is a detergent, right? It's not for consumption either. In my opinion, it's a bit excessive if it's branded in an Islamic way and is said to be halal. Even though other products also

have the same function, we are never afraid of being haram when using other products. I don't think so.”

Based on the explanation above, Informant 5 considered the Islamic branding of products intended in the advertisement to be biased because Sahaja is a household product that does not need to use Islamic values and halal logo.

Informant 5 argues that using religion to sell or promote products is excessive. Moreover, these products are household products that do not need a halal license or Islamic values.

These three categories of message meaning for the audience indicates that not all audiences will be affected by the message in the same way nor accept the messages used by the media. Nawaitu Sahaja's advertisement as a promotional media that uses Islamic values can be accepted by some people but presents a contrast for people who focus on the role between husband and wife in domestic life. Moreover, some audiences feel that not all products/brands need to be Islamization products, especially non-consumer products.

The presence of differences in the acceptance of meaning between those in dominant, negotiating and opposition positions is related to their background and knowledge. In this study, the fifth informant who is in a dominant position are people who are involved in the world of education and apply the Islamic lifestyle in their daily lives. While the other two who are in positions of negotiation and opposition are people who tend to be moderate. Even though she is active in Islamic organizations, this second informant does not really feel that everything must be Islamised.

CONCLUSION

Based on the results of a close reading strategy and in-depth interviews, it can be concluded that the Nawaitu Sahaja TV advertisements use the *da'wah* message of Islamic teachings – namely Syariah or getting closer to Allah SWT through worship and maintaining good relations between families – to create Islamic product branding. In addition, these advertisements also contain elements of a moral message, namely inviting us always to do good, intending everything be done based on worship, and not wasting food. Using Stuart Hall's reception theory, the study found three positions taken by seven research participants, namely dominant, negotiating, and opposition. The majority took the dominant position, finding a significant influence of the Islamic message

in the Sahaja advertisement. Future research should more deeply explore messages related to Islamic values and Islamic branding strategies, which could contribute further to our understanding of the relationship between Islamic values and branding. In addition, the selection of informants should encompass greater diversity of sex, age, and religion, to ensure more inclusive and comprehensive results.

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ENDNOTES

- 1) Subhānahu wata'ālā, abbreviated as SWT, is an Arabic title meaning "Holy and Most High". In many Islamic texts such as those in the Qur'an and Hadith, this title is generally inserted after the mention of Allah's name.
- 2) The meaning of the word Toyyib, Thoyyib or Thayyib literally is Good. The word Thayyib is rooted in the word Thayyibat or Thayyibah which basically means good.
- 3) The hijrah meant here is to find inner meaning, regarding changes in views and attitudes, that God has laid out a better one in front of us.

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