

**ANALYSIS OF SIGNS AND MEANINGS IN SARIAYU HIJAB HAIRCARE
ADVERTISEMENTS
(Semiotic Analysis of Instagram Account @sariayuhijab)**

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Abstract

Sariayu Hijab is a company that takes advantage the presence of Instagram as a social media platform to promote and advertise their products. In this regard, there are particular methods that differ from conventional advertisements, especially in terms of visual language, form and presentation. This research aims to reveal the signs and meanings of Sariayu advertisements shown on their Instagram account @sariayuhijab. The method used in this research is qualitative while using Semiotics Analysis by Roland Barthes, which attempts to analyze advertisements seen from three aspects, such as denotation, annotation and myth. Another theory applied for this research is Commodification Theoretical Concept that plays a role in understanding how Sariayu Hijab advertisements are presented. The data are taken from six advertising samples in pictures uploaded on their Instagram account @Sariayuhijab from June to December 2016. The result of the research shows that Sariayu Hijab uses a Commodification of Islam that appears in the form of values, attribute and other signs as presented on the images. The Islamic value as commodity can be recognized from the use of religious sign in the form of textual advertisement. Other than that, a Commodification of green lifestyle is also noticeable in accordance with their thematic products, for instance the use of natural ingredients comprising fruits and vegetables. Sariayu Hijab considers the use of religious visual sign, which deems necessary to apply on their advertisement as a marketing strategy so that public will be intrigued in buying and wearing the products. This strategy is hence considered as a commodification that highlights a change from functionality to commercial commodity for capitalistic purposes vis-à-vis dogmatic belief.

Keywords: *sign and meaning, semiotics, advertisement, instagram, sariayu hijab haircare*

INTRODUCTION

The development of lifestyle in society can be physically observed. Like the Muslim lifestyle that has been growing recently. A growing lifestyle can create a new phenomenon, a need and also a commodity. Piliang (2004: 191) mentions that in late capitalism, commodity no longer serves as utility object, but has

developed into hypercommodity, which is a commodity that turns as a place for the game of semiotics, status, prestige, and sensuality of marketing communications.

The rise of Muslim lifestyle influences the emergence of brands that adopt halal trend in their products or services. The phenomenon of Muslim lifestyle makes the Muslim segment also

shows its position as a market. Especially for women who have various options of needs, both primary and secondary. There are 10% of women who use hijab (hijabers) from the entire population of Indonesia and these hijabers control 20% of the Indonesian consumer market (www.arah.com/article/99/hijaber-kuasai-20-persen-konsumen-di-indonesia.html)

There are plenty of reasons behind the brand's belief in Muslim women's market. Firstly, the Muslim population is increasing in the world, which according to Mintel, its growth will increase by 73% between 2010 and 2050. Secondly, the industry of fashion, food, cosmetics and body care are also flooded by the existence of Muslim women as a market. (accessed from www.marketeers.com/menyingkap-potensi-pasar-hijab-care/)

One of the special products for women which takes advantage of this Muslim lifestyle phenomenon is Sariayu who creates a special shampoo for hijabers. The composition which is formulated in the shampoo is suitable for hijabers who have hair problems such as dandruff, fall, and tired due to excessive moisture. Sariayu Hijab was officially launched on January 22, 2014 and became the 1st hijab hair care in Indonesia. The brand building in

marketing Sariayu Hijab tends to be easier to be done because it utilizes the brand positioning of Sariayu Martha Tilaar which is already well-known by the public. Nevertheless, Sariayu Hijab still has to build its own product brand to create awareness to the people.

Advertisement is a message that has a purpose to persuade, so that the image presented can grab the attention of the audience. Persuasion of the images in advertising is defined as a process or attempt to alter or modify the promised values that can prove to be factual/a reality. The role of the images in the advertising is to urge actions by attacking the responsive emotions of the target audience (Harsanto, 2016: 13).

According to Feri Sulianta in Keajaiban Sosial Media (2015: 19), to build great content that can attract the attention of potential customers, an advertisement in social media must have the composition of "advertising content" with three main elements in the content: entertaining, informative, and educative.

In the advertisements posted on its Instagram, the form of Sariayu Hijab's has interesting, unique, and simple look. The shampoo advertisements that are always identical to the hair elements are not shown in this Sariayu Hijab's. This is a limitation that is used well by Sariayu

Hijab to further innovate and explore creativity for the advertisements by the creator. The message inside the advertisements tends to contain the elements of entertainment, humanism, information, and education. The advertisements are not only about promotion, but the potential customers will get additional insights from the posts by Sariayu Hijab through its advertisements on the Instagram.

The power of advertising on Instagram lies on its visual content in the form of photos or videos. The visual is supported by text or writing which is located in the title column commonly used to write captions and hashtags that facilitates the search for information related to the product. A visual content that is well-created will make Instagram users become interested to see, then do the next activity which is follow the Instagram account for various kinds of motivation such as getting pleasure because they feel entertained with the content, get satisfaction after seeing and getting information, and some other reasons.

Sariayu Hijab's advertisements on Instagram have message that want to be communicated to the people through the theme and the concept of advertisements. This kind of communication is a form of visual communication. The form of

message in this communication can be seen from the selection of colors, background images, photo objects selection, captions, and of course the meanings that become the background of the creation of Sariayu Hijab's advertisements on Instagram.

The signs used in the advertisements are diverse and have certain meanings. Aside from attracting attention, signs in the advertisements will bring the understanding of a particular message for the audience. There are codes that create actions. In addition to physical (visual) delivery, the advertisements also try to deliver message through language or text which tells us to understand the meaning of the images in the advertisements.

With a study entitled Analysis of Signs and Meanings In Sariayu Hijab Haircare Advertisements (Semiotic Analysis of Instagram Account @sariayuhijab) researcher intends to find out how the signs and meanings symbolized in the advertisements of Sariayu Hijab Haircare in its Instagram account, @sariayuhijab. In the Sariayu Hijab advertisements on Instagram, there is a process of combining, selecting, and merging of the visual signs that exist in society in certain way with certain intention to deliver a message that can give

different meanings. Those signs and meanings can be seen with the theory of semiotics and commodification.

Semiotics

Tinarbuko (2008: 13) “a sign (in the form of word or image) has two aspects, the one that is captured by the human sense is called signifier (form) and another aspect called signified (concept or meaning)”. The second aspect is contained in the first aspect. So a concept is what the first aspect has to present.

The signifier lies in the level of expression and has a physical form like sound, letter, word, image, color, object,

and so on. Meanwhile, the signified lies in the level of content or idea of what is expressed through the level of expression. The relation between those two elements creates what we call meaning.

Denotation and connotation are often explained in terms of level of representation or level of meaning. Barthes uses the term orders of signification. First order of signification is denotation, while connotation is second order of signification. The first order includes signifier and signified (sign). This sign is called the denotative meaning. This new meaning is the connotative meaning.

1. <i>Signifier</i> (penanda)	2. <i>Signified</i> (petanda)
3. <i>Denotative Sign</i> (tanda denotatif)	
4. <i>Connotative Signifier</i> (penanda konotatif)	5. <i>Connotative Signified</i> (petanda konotatif)
6. <i>Connotative Sign</i> (tanda konotatif)	

Figure 1. Roland Barthes Sign Map
Source: (Sobur, 2013: 69)

On the map it is explained that the denotative sign (3) consists of signifier (1) and signified (2), and at the same time denotative sign is also a connotative sign (4). For example, the word “lion” has connotations such as ferocity, courage,

and perhaps respect (Sobur, 2013: 68).

The connotative meaning of some signs will be a myth or hints of a myth (which emphasizes those meanings) so that in many ways connotation becomes a powerful manifestation of myth. The

mechanism of a myth is the normal way of depiction that is attached to the object and its application so that its ideological meanings become natural in order to be reasonably accepted. "There are therefore two systems of meaning: the denotative and the connotative, and the myths which attaches itself to it, which takes advantage of the form of this denotative language to insinuate itself" (Berger, 2010: 65-66).

The myth from Barthes has a different meaning to the concept of myth in the general sense. In contrary to the concept of traditional myth, the Barthes' tells the facts. Myth is purely ideographical system. "For Barthes, myth is the language: *le mythe est une parole*. The concept of parole expanded by Barthes may be verbal (oral and written) or non verbal: *n'importe quelle dieère peut être dotée arbitrairement designification* (any material can be interpreted arbitrarily). As we know, parole is the realization of the langue (Barthes, 2010: 16).

The procedures of connotation described by Barthes are the process of inserting or coating of the second meaning onto photographic message, occur at different procedure that is part of the long process of photo production (sorting, technical action, framing, layout) and showing an encoding process

(photographical analog coding). The mapping procedures as the image analysis unit are divided into two parts:

a. Techniques that can directly affect reality itself, consisting of:

- Trick Effect, is an image intervention to an excessive level to deliver the purpose of the image or photo maker.
- Pose or attitude, is the style, position, expression, and attitude of the photo object.
- Object, is the point of interest of an image or a photo.

b. Technique which is included in the "aesthetic" area, consisting of:

- Photogenia, are technical aspects in photo production, such as lighting and the printing.
- Aestheticism, image formats or the aesthetics of the composition of the image as a whole and can create a connotative meaning.
- Syntax, a series of stories from the contents of a photo or image

In the advertising study using semiotics, Roland Barthes consider the following things :

- Signifier and signified mage, index, and symbol
- Sociological phenomenon, the demographic of people in the

advertisement and the people who are targeted in advertisement

➤ The nature of attractiveness made to sell the product through the script of the people involved in the advertisement

➤ Design in the advertisement, including the type of display which is being used, color and other esthetic elements

➤ Publication that is found in advertisements, expected fantasy by the publication itself (Sobur, 2013: 117).

2. Commodification

Commodification describes the way capitalism pursues its purpose by accumulating capital, or realizing the transformation of value into an exchange value. Commodities and commodification are two things that have object and process relation, and become one indicator of global capitalism that is now happening.

Vincent Mosco in his book, *The Political Economy of Communication: Rethinking and Renewal*, explains commodification as “the process of transforming value into an exchange value”. Goods no longer be judged based on its ability to fulfill one’s needs but is judged by what it could bring in the marketplace. Mosco explains that commodification is a process that involves changing or transforming a media message into a marketable product.

The commodification of Islam actually refers to a process of commercialization. Islamic teachings, ideas, expressions, symbols can be transformed to the society in tangible forms, and can be a product that is consumed or sold for profit. The value of religion that is meant by the author is the people’s way of life in its relation with God and fellow human beings to get happiness of life in the world and the hereafter. This is because the religion is being deliberately commodified with the concept in such a way for advertisement.

METHOD

This research uses qualitative research methodology. This means that the data collected are not a number, but the data come from interviews, field notes, documents, articles, and so on. In this qualitative media analysis, all types of data or documents that are analyzed are more likely to be called text, either in the form of images, signs, symbols, moving images, and so on.

This type of research is semiotics analysis on advertisement by Roland Barthes. Semiotics focuses on the role of communication in stabilizing and maintaining values and how those values enable communication to have meaning. Barthes analyzes the advertisement by

using denotative and connotative analysis which then found myths to clarify the meaning of advertisement through the signs. In the connotative analysis, the researcher uses 6 pieces of analysis unit with trick effect, pose, object, photogenia, aesthetic, and syntax to find the meaning in advertisement images.

The objects of this research are 6 pieces of advertisement images of Sariayu Hijab which are uploaded through Instagram account @sariyuhijab from June to December 2016 taken with purposive sampling technique. Meanwhile, on the data validity examination, researcher use 7 out of 9 units of technique formula, those are communicator; physical and social context; structure of signs and other signs; function of signs, history, and mythology; intertextuality; common sense; and researcher's scientific explanation.

DISCUSSION

Denotation

From denotative observation, there is no any sign related to the hair found either information about how to use or the result of product usage. In general, shampoo advertisements should show the hair part in order to be an input for consumers in product purchasing decisions. The signs used tend to utilize

visual language delivery that is different to regular shampoo advertisements.

2. Connotation

Connotatively, there are meanings formed by each sign in the advertisement images. Starting from the selection of objects either human or objects/things, until the use of color in the images that is quite dominant. Almost the whole of advertisement images is predominantly green, either on the background of the images, the objects themselves, or the other elements. The meaning of connotation if seen based on several units of analysis, as follows:

- a. Trick effect, the six advertisement images use digital editing on the computer so that the quality and the result of the image become better and interesting.
- b. Pose, either human or object are set by the maker to have the arrangement and placement of style matched with the aesthetics and composition of the images.
- c. Objects, the selection of human objects in advertisement images is Alyssa Soebandono which is the brand ambassador of Sariayu Hijab, other objects in the form of plants, fruits, and vegetables, and also the package of Sariayu Hijab product.
- d. Photogenia, the images on these advertisements are taken closely to the object to produce a detailed image and the

angle of shooting is quite varied. The use of lighting and background is an important factor in this case.

e. Aesthetics, since the advertisement images are uploaded on Instagram, the image size format is 3: 4 which is almost like a square. In addition, the composition and clarity of the images are quite good.

f. Syntax, aside from persuading the messages delivered by Sariayu Hijab, the words put always have a positive value that makes the audience more sympathetic.

Sariayu Hijab's advertisements on Instagram account @sariyuhijab are depicted with visualizations displaying Islamic religious values for the benefit of the advertiser. Islamic religious values that are sacred got a reconstruction of the meaning from the originally associated with divinity, then it is converted as an advertising medium that is clearly commercial. The values of Islam are reproduced into commodity that is to be traded through advertising media that seems to be worthy to be consumed by the society.

The use of Islamic religious commodity can be seen clearly from the use of the word "hijab" in the selection of the product name, Sariayu Hijab. Hijab is generally closely related to Muslims, especially for Muslim women. The product

uses Islam as a commodity through hijab. It can be seen from some images of the advertisements on @sariyuhijab which also use the Islamic approach, so that the advertisement tends to touch the audience psychologically.

In the advertisement image 4.2, "Silaturahmi Alyssa Soebandono" as the form of commodification by using Muslim model that uses hijab and use of sentence "Yuk, kita Silaturahmi di Hari Kemenangan". Hari Kemenangan or Victory Day is another name for the Eid al-Fitr celebrated by Muslims after a month of fasting. In the advertisement image 4.5, "Membuka Pintu Hidayah" also shows the values in Islam that are shown in the phrase "Apakah yang diinginkan oleh Rabbmu?". In Islam, "Rabb" is often used to address Allah.

The commodification of Islam is the commercialization of religious and Islamic values that transforms faith and its symbols into a commercial profit. In general, the identity of Muslims in the form of religious signs is defined as a tool of religious beliefs and practices that distinguishes Muslims with the other religions believers. In relation with the advertising, a form of promotional and marketing media, Islam has several roles. One of the roles of Islam in the world of

advertising is the ethic of advertising that will be displayed to the audience.

The Muslim lifestyle that has been growing recently is simply a display or game of signs on a shallow, ironic, and meaningless surface. So that it creates an impression that as if society, culture, and contemporary art has faded its moral and spiritual adhesive, but in fact those values become elements that are noticed by advertisers as a basis.

Signs and values of Islam used in the visualization of Sariayu Hijab advertisements on its Instagram account, @sariyuhijab, are actually only a background that is used to reinforce the position of Sariayu Hijab as a product that is identical with Muslims. That process is seen from the basic concept used by Sariayu Hijab on its products. Such as a special product campaign for the hijabers and the concept of halal products that are often becomes the standardization for a Muslim.

In the advertisement image 4.3 “Bunga Krisan di Hari Ibu”, although the advertisement content does not clearly imply to the product promotion but it feels the impression that Sariayu Hijab deeply appreciates women through the words “Happy Mother’s Day”. The sentence was uploaded on December 22, 2016 which is celebrated as Mother’s Day. The position

and existence of women is very important for Sariayu Hijab.

Hair is a woman’s crown. Hair becomes one important part of female body. The crown is interpreted as a symbol of power and social status in a society. When a person uses a crown on his head, there will be a sense of pride. Thus the crown in the term “hair is the woman’s crown” becomes the symbol of a woman’s pride. Hair is one attraction that everyone has, especially for women. That’s because hair supports one’s appearance. However the hair is straight, curly, long, or short, it is still a woman’s crown that must always be taken care of.

For several years, Sariayu Hijab has been doing research on marketing, audience, and product formulations in responding to the growing lifestyle and phenomenon on hijabers. Sariayu Hijab becomes the first hair care product specialized for women with hijab in Indonesia. Sariayu Hijab provides a solution to keep the hijab-covered hair healthy and fresh.

Myth says that natural ingredients are actually safer for consumption. Natural ingredients are materials that come from nature, such as plants. If we consume the product that uses natural ingredients as their raw materials, it tends to have minimum risk and side

effects compared to the chemical raw materials.

In the ad image 4.4 “Tanaman Lidah Buaya Berjuta Manfaat”, aloe vera becomes the main object in the picture. Aloe vera plants have many uses and are often used by people to treat wounds on the skin and even for hair health. The use of natural and organic ingredients is currently popular. Aside from being easy to reach, aloe vera plants are also has minimum risk.

The pattern of consumption of people who practice green living lifestyle is to consume more fruits and vegetables. In the advertisement image 4.5 “Beraneka Macam Buah dan Sayuran”, it is seen that a collection of fruits and vegetables that symbolize a heart pattern. The pattern implies that consuming fruits and vegetables is a good thing for health. Green living is often defines environmentally conscious living. Utilizing and managing the environment as well as possible. Such as using the principle of reduce, reuse, and recycle of waste that is difficult to decompose and secondhand goods. Besides, this lifestyle is closely related to a healthy lifestyle in terms of consumption of either food or products for daily uses.

The term green living becomes very popular, even it becomes a label of a

lifestyle in the developed countries, where people are well aware of the importance of a healthy environment. Many aspects of life are labeled “green” to inform that it can contribute to the enhancement of environmental quality. Living a environmentally conscious life is fad. Living friendly with the environment is part of self- introspection. But, the practice of green living or environmentally conscious is more likely to show one’s social status. It is done by only people with high self-awareness.

However, if it is seen from an advertising standpoint, green lifestyle is just a trend that can be played by the producers. Utilizing opportunities with the emergence of this lifestyle, producers are competing to create products that uphold the values of the green living. Like the use of natural and organic ingredients which are believed to be healthier and beneficial for the body.

Sariayu Hijab is a quite innovative products. It educates the audience about its product information through the advertisements delivered via @sariayuhijab. Implicitly, Sariayu Hijab wants to change the mindset of the society about the beautiful hair image into a healthy hair. A healthy hair image is displayed through the other signs that are still related. In a semiotics analysis with a

critical paradigm, things that are considered as a support of the critical paradigm which assumes that the reality we see is a pseudo-reality, the reality that has been formed and influenced by the power of social, culture, and economic, the value of gender, and so on.

The form of commodification in Sariayu Hijab advertisements is somewhat influenced by the social condition occurring in the community. The influence of social change in responding to the Muslim lifestyle as well as the environmentally conscious lifestyle changes the condition of society in determining and using Sariayu Hijab shampoo. The condition can be seen from the concepts made by the Sariayu Hijab's advertisements. They not only sell products but also utilize other values as a commodity to increase the selling value of their products.

In these advertisements, social condition occurs to change the idea of the society in using the product. Initially, consumers buy shampoo just to solve the problem of hair only, but then with the influence and social pressure, consumers begin to buy the other meanings of the use of shampoo because it is *halal* and safe to use. The advertisements become the binding element of social condition in the society.

The function of hijab, beside as a cover of *aurat*, hijab with its various types is also a social lifestyle. Culture becomes a form of change in commodifying an advertisement to seek exchange value and profits. Sariayu Hijab's advertisements give various cultural elements so that the product becomes the exchange value that can put Sariayu Hijab as a product that can be accepted by the society.

Economically, the commodification of signs used in the object of Sariayu Hijab's advertisements can provide benefits for producers. By applying the concept, the transformation is seen from the value of use to the exchange value. This concept is on the goods and services utilization which is seen from its usefulness which is then transformed into a commodity judged by its meaning in the market.

In connection with gender or sex, male and female have socio-cultural characteristics that refer to the system of social relation. Many goods that are now have gender because they have been distinguished based on the gender of its users. For example, shampoo is now distinguished based on its consumers whether or not men or women only. Sariayu Hijab responds well to this by innovating in product creation which is specialized for hijab-covered women as

the fulfillment of the need for their hair care in order to be healthy.

The instagram account @sariayuhijab tries to display a different advertisement message and form from the other shampoo or other hair care advertisements. The ideas and creativity are executed well by the advertiser so that from the used signs can build another meaning of shampoo. The method is centered on the giving of education about beauty and health, either in the form of content, daily updates, suggestions, to the latest tips. It is showed that Sariayu Hijab has positioned itself as a friend to the consumers.

Moreover, the use of image about hijabers which has strong relation to Islamic religious culture is judged to be able to increase the selling price of the product. Hijab-covered women are identical with someone who has more religious than the ones who are not. Hijabers, as mentioned before, also have higher social status position because they are more fashionable, understand trends, have decent jobs, and so on. It is represented by Sariayu Hijab through the selection of its brand ambassador, Alyssa Soebandono, who has the image of a hijabers with upper middle social status due to the background of work and education.

In the end, it was revealed that in these advertisements the use of signs is to build the myth of consumption that creates an increase in selling value and social status. The advertisement gives signs to the consumers' objects which is displayed through the advertisement objects so that the objects have meaning for its consumers. They no longer consume products from its value of use or its benefits but its exchange value which is its value of signs and value of symbols. They consume to show certain social status, image, lifestyle, and prestige.

In building the myth of consumption, an advertisement takes advantage of cultural symbols that exist in the society such as woman, religion, way of life, and so on. Through its language, advertisement continually educates the society to become an unsatisfied consumer. Advertisement encourages people to become passive consumers. Advertisement provides false enlightenment to the society so that people are increasingly pushed into the consumerism.

CONCLUSION

As observed in the advertisements of Sariayu Hijab on its Instagram account, @sariayuhijab, there are signs and meanings as follows:

a. Advertisement images 4.2 "*Silaturahmi*

Alyssa Soebandono”, the use of religious signs is found in the use of the hijab-covered model and in the sentence “*Yuk, kita Silaturahmi di hari Kemenangan ini*” that has a meaning towards value of worship applied in the form of reconnecting ourselves with the society which is done with joy seen from the smile on the model’s face.

b. Advertisement image 4.3 “*Bunga Krisan di Hari Ibu*”, the sign used is a flower which representates a female figure. This means the value of beauty which reflects the woman have a high position in Islamic teachings.

c. Advertisement image 4.4 “*Lidah Buaya Tanaman Berjuta Manfaat*”, the sign used is in the form of aloe vera plants that have meaning about the value of usefulness of an object which is aloe vera naturally can give the health effect on hair.

d. Advertisement image 4.5 “*Membuka Pintu Hidayah*”, the use of religious sign is on the word “*Rabb*”. The meaning of the value of worship seen from the sentence that implies the process of finding guidance on repentance. Wearing hijab is not an easy thing to do but it becomes a door of guidance if done with sincerity.

e. Advertisement images 4.6 “*Beraneka Macam Buah dan Sayuran*”, the use of fruit and vegetable objects as a sign in this

advertisement has a meaning about the value of health. The consumption of fruits and vegetables is actually good for the body and hair because in the teachings of Islam to maintain health is an important thing.

f. Advertisement image 4.7 “*Cabai dan Sariayu Hijab Haicare*”, the use of chili and visual signs of product packaging has the meaning of the value of information delivered through the image to the audience.

Researcher concludes that there is a value transformation in the religion as a belief which is sacred into a commercially valuable displayed through the signs and the meanings in the Sariayu Hijab’s advertisement through instagram account @sariyuhijab. The signs are not only displayed through the signs that seem religious only, but other forms of signs such as flowers, plants, fruits, and vegetables.

There are two uses commodification the advertisements delivered by Sariayu Hijab, which are Islam and the green lifestyle that are displayed through the visual theme and the text of the images. The value of Islam and the green lifestyle in the Sariayu Hijab’s advertisements on Instagram account @sariyuhijab is shifted from the

value of the function to the exchange value, while the signs used to build the myth of consumption create an increase of selling value and prestige.

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