

## **HIJAB WOMAN VISUALIZATION IN COMMERCIAL SHAMPOO ADVERTISEMENT: CRITICAL DISCOURSE ANALYSIS**

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### **Abstract**

The appearance of shampoo advertisements with female models wearing hijabs is a unique phenomenon. This study aims to reveal the message contained in the commercial shampoo Rejoice 3in1 Perfect Cool which uses a hijab model. This research is a qualitative descriptive study. Using the theory of Systemic Functional Linguistics and the Critical Discourse Analysis approach with the three-dimensional model of Norman Fairclough, the researchers wanted to find out what message the text producers wish to convey to the audience. The data in this study are advertisements for Rejoice hijab shampoo. The data was got from YouTube. The data were then downloaded and transcribed so that text data can be obtained. The data were then analyzed using the theory of Systemic Functional Linguistics. From the data that has been analyzed, it was found that the message contained in the advertisement shows that the text producer wants to show that Rejoice 3-in-1 cool shampoo can give a cool impression on the head even though the person who uses the shampoo is wearing a hijab. This indicates that the shampoo is very suitable for use even by people who use hijab, especially in the tropics. The data also shows that the visualization of the hijab model in advertisements that are shown and given Indonesian narrative text seems to be adapted to the majority of Indonesian people who are Muslim, moreover this advertisement is shown during Ramadan.

**Keywords:** critical Discourse Analysis; shampoo advertisement; Rejoice 3in1 Cool

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### **INTRODUCTION**

Advertising is part of mass communication. Advertising is one of the media products in attracting the consumer market. Therefore, advertising becomes a key in marketing a product. Ads will be interesting if the advertising star is used in a representative product. Advertising or in other words advertising is an effort to market a product, both services, and goods, with delivery through media that is subject to sponsorship fees to be shown to the public.

There are many kinds of advertisements in the media. Advertising will be interesting if it gets the attention of many audiences. Various strategies are used by producers to attract consumers' attention, such as comedy genre ads, romance genre ads, serial ads, and others. In addition, producers will use attractive and representative advertising stars, usually actors and models.

Concerning advertising models, women dominate the advertising world more than men. The visual of a woman for a commercial advertisement is prioritized to get attention and increase the sales curve of an advertised product or service. The important point held by advertising producers is that women have an inner beauty that is useful in creating the audience's attention and impression of the advertised product. (Ubaidillah et al., 2017)

Advertising in the media can strengthen and visualize the same female figure in reality in life in the environment. In addition, advertising becomes a construction and visual simulation of women, both those who are the same in reality, and those who are against reality. There are three groups of images of a woman in media advertisements, including (1) the image of a woman according to the

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ancient gender assessment (visualizing expressiveness and showing domestic direction), (2) the image of a woman according to the transformative gender assessment (having the same role). the average between expressive attitudes and gender values, both domestically and in public though), (3) the image of a woman according to the latest expressive gender assessment (showing her instrumentality and showing herself in a public role) (Iye et al., 2020).

In shampoo commercials, especially, the advertisement stars that will be chosen are usually women because women have beauty in their biology, long hair, beautiful faces, and clean skin. A shampoo ad will show the perfect hair visual of a woman. In shampoo commercials, the thing that will be highlighted in the ad is usually perfect hair, long black, and shiny. What producers want to get is the impression that shampoo with its trademark will create perfect hair when we use it.

Imagery in an advertisement often exaggerates so that it does not match the existing reality. This is to gain market share in Indonesia, where the majority of Muslims are Muslim, to attract market share, the advertisement stars of beautiful women who wear hijabs are used. No doubt now, female advertising stars who wear hijab often appear in commercial advertisements in the media.

The visual of an Islamic woman wearing a hijab in this era has received attention in the community. In the past, women who wore hijabs received stereotypes from the virtual world, now equality between women who wear hijabs and women who don't have hijabs has emerged. If in the past it was difficult for someone who wore a hijab to be accepted by the entertainment world, now the entertainment world is willing to work with Islamic women who wear hijab. It is evident from the existence of media products that make women wear hijabs as actors. Even a shampoo product, now it has used female advertisement stars who wear hijab. This has shown the novelty in the mass media, especially advertising. Producers have succeeded in breaking the stigma that women wearing hijab are not worthy to star in shampoo commercials, for example in the Rejoice 3in1 Perfect Cool shampoo advertisement which was produced in 2017. This ad shows a woman wearing a hijab as the star of the ad.

To answer this question, this study uses critical discourse analysis using the approach proposed by Fairclough. According to Fairclough, discourse is the use of language in every social life. Fairclough suggests three models that contain discourse: text, discursive practice, and social practice. Discourse is a manifestation of an action behavior that occurs and is carried out by humans in their social practice which becomes a real practice in real life, discourse has a relationship with social practice (Siswanto & Febriana, 2017). Discourse is not always about writing, discourse can be in the form of illustrations, pictures, photos, videos, murals, and so on.

This study also used the systemic functional linguistic theory proposed by Halliday. This theory is to support text analysis especially the analysis of text in the three-dimensional model of Fairclough. Related to this theory, there are two types of contexts: verbal and nonverbal context. There are two forms of the last context: situational and cultural context. Situational context is connecting one discourse to another related discourse. Meanwhile, cultural context is related to the cultural aspect behind the produced text (Halliday & Hasan, 1989). These two contexts were used to see a situational and cultural aspects of the data.

The message of ideas contained in this advertisement will become a discourse in a commercial advertisement. The advertisement becomes a discourse because it has meaning and impact in real life. The interpretation obtained by the audience aims to answer the relationship between the influence of critical thinking and social practice. The main characteristic of the use of critical discourse analysis lies in the analysis of texts, discourse practices, and social practices in the process of producing and consuming texts.

These three aspects are the analytical components of Critical Cultural Studies Theories. This theory focuses on the social role of mass media and how the media can be used to define power relations among various subcultures and maintain the status quo. Experts examine how the media relate to issues such as ideology, race, social class, and gender (Teori Komunikasi Massa Dan Perubahan Masyarakat, n.d.). Then, the media are not only seen as a reflection of culture but also as producers of their own culture. The emphasis is on how social and political structures affect communication through the media and how the impact of power relations in maintaining or supporting

that power in society (Mukarom, 2020).

Regarding previous research that has been done, Rahman said that the Ponds advertisement starring Raisa Andriani deconstructed the true meaning of beauty. The research shows that an ideology that is owned by a Ponds advertising text is "beautiful is white" and found that the result of deconstruction is that beauty is not about white (Rahman, 2017). Ubaidillah said in a commercial advertisement for Wardah, Citra, and Sunsilk shampoo products. These advertisements show the image of an Islamic woman with a female advertisement star in a hijab concluding that the image of a Muslim woman is illustrated in between. First, have more self-confidence; second, have a happy feeling; third, inspire others; fourth, have freedom in activities; fifth: have a clean and pure nature both externally and internally; sixth, can be at the pinnacle of freedom; seventh, a person with amicable behavior; eighth, has an interest of its own; ninth, have comfort in the way (Ubaidillah et al., 2017).

Indrayani in her research said the ideological concept of beauty and halal products of Wardah, Safi, and Kaila. The results of his research show that there are various languages used, including lexical and grammatical languages, with the use of positive and negative adjectives. The message is built to get good and negative images, creates an upscale image, creates scientific standardization, and creates an inner beauty appeal. The three product advertisements construct the meaning of beauty which is built by an assessment of beauty products that are halal, safe, and good for use for the body and sound (Indrayani, 2019). Af'idah stated that the advertisement for the Sunsilk Hijab Perfume Selection shampoo, starring Laudya Cynthia Bella, illustrated a Muslim woman who was visualized wearing a Muslim version of the hijab. Second, Muslim women are constructed with biological and cultural images. Biologically, beauty is constructed by physically beautiful, inner beauty, and the shape of a woman's body clad in Muslim clothing. Cultural construction is visualized in Muslim women who wear the hijab and dress according to religious teachings (Af'idah, 2021).

Although many studies focus on messages conveyed to the media, as stated above, researchers have not found research on shampoo advertisements that use the hijab model. Therefore, this study aims to dissect the message contained in the Rejoice 3in1 Perfect Cool commercial shampoo advertisement that uses a hijab model. The author tries to explain, describe, and criticize the commercial advertisement, so that the message behind the advertisement can be described.

## RESEARCH METHOD

The data of the present study is the advertisement of shampoo, hijab Rejoice, published on YouTube <https://youtu.be/iT0n4HdSSb4>. The advertisement shows a woman, Siti Widyawati, as the model of the advertisement. The advertisement also shows that the model wears an Islamic suit complete with a hijab in green color. In terms of collecting data, the data collection process was carried out by taking visual and audio-visual data from YouTube sources. This process was done by downloading the video from YouTube. Having downloaded, the data was then transcribed. This transcription was done to get the text data. Therefore, the proses of analysis could be done.

When analyzing the data, the critical discourse analysis approach of Norman Fairclough with a three- dimensional model was used. Critical Discourse analysis Fairclough's model discusses discourse that combines several dimensions including linguistic traditions, interpretive traditions, and sociological traditions. These three dimensions have their sphere of concentration, all of which are mutually dialectically continuous. The first dimension is the text generated from production. The second dimension is related to discourse practices and interactions that occur between the text structure and the general public or residents who get interpretation. The third dimension is a sociocultural practice or something that becomes socio-cultural in which production and interpretation take place (Ismail, 2008).

In this study, critical discourse analysis is used to deepen the dimensions of a text's production and consumption of a text. According to Fairclough in Nuswantara (2019), there are three aspects to be considered. *first*, text, namely all things that lead to dialogue, nonverbal, images, and their combination even the entire pattern of linguistic or linguistic texts. In this aspect, systemic functional linguistics was used to deepen analysis related to the use of the text. *Second*, Discourse Practices, namely all models related to the production and consumption of texts. This dimension focuses on the

field of production and interpretation where there is a process of connecting production and consumption. *Third*, social practice is something that has been attached and has become a view, is widespread, and forms a culture. Intertextual understanding is part of this dimension, because the text is formed by social events in the environment, and the social environment also shapes the text. (Nuswantara, 2019)

## RESULTS AND DISCUSSION

The message contained in the commercial advertisement produced by Rejoice in the commercial shampoo advertisement Rejoice 3in1 Perfect Cool is presented using a critical discourse analysis approach of the Fairclough model. There are three aspects of analysis: text, discourse practice, and social practice.

### Text

The text dimension is formed from the relationship between the verbal text (audio) contained in the Rejoice 3in1 Perfect Cool commercial shampoo ad with the visuals shown in the ad video.



Figure 1

Figure 1 shows that the advertisement star used by the producer is a Muslim fashion designer, namely Siti Widyanti. The visual shows that a woman can also make a career. Hijab is not an obstacle for women in their careers. This has broken the stigma that hijab is an obstacle. Siti Widyanti proves that with the hijab she can become a fashion designer.



Figure 2

(1) *Bahan ini cool, motif ini cool* (This material is cool, this pattern is cool)

The visual in figure 2 shows that Siti Widyanti as a fashion designer is working. The star of the ad is choosing the fabric for his clothing design. In the visual, it can be seen that Siti Widyanti is wearing a Muslim dress that symbolizes a Muslim woman, which is wearing decent and loose clothing

complete with a hijab that covers her hair. The clothes worn are green and white where the green and white colors contain the meaning coolness, peace, and purity. This can also be seen from the choice of diction as in data 1 above. Text producers use the word *cool* to represent comfort. The choice of the word *cool* comes from English and also has a reason. English diction for some Indonesian people represents a prestigious degree. This is following the message carried by the advertisement star, that the 3-in-1 rejoice shampoo is also used by the rich, including a fashion designer. Figure 2 also depicts Muslim women who have strength, grace, and purity within themselves.



Figure 3

(2) *Cuaca panas ini nggak cool* (the hot weather is not cool)

Figure 3 and data 2 show hot weather as seen from the yellowish color in the picture, where the color refers to the sun which is the source of the hot weather. Despite the hot weather, fashion designer Siti Widyanti continues to move with her hijab. This shows that the hijab and hot weather do not hinder their activities. This representation is also realized by choosing the word *cool*. different from the word *cool* in data 1, the word *cool* here refers to the meaning of "amazing" so when it is negative, the word shows the opposite meaning. If it is associated with data 1, data 2 tries to contrast the conditions where data 1 tends to be positive, while data 2 tends to be negative.



Figure 4

(3) *Tapi dibalik hijab ini cool banget* (But behind this hijab it's really cool)

Figure 4 shows Siti Widyanti who wears a long green hijab, and her back is blown apart by the wind. A green hijab visually means coolness. The hijab bandage that covers the head does not make it hot or hot. That's the message the producer visualizes. Long and loose hijab describes long hair that falls apart, where the hijab that falls apart is the long back, just as long hair will fall apart when exposed to the wind. Long hair is a symbol of beauty, and perfection, as well as a long hijab that falls

apart. the visualization of loose hair through a long, flowing hijab contains a message that women with hijab are also beautiful and perfect. The choice of the word cool in data 3 is the antithesis of the meaning of the sentence in the previous data.



Figure 5

- (4) *Baru, Rejoice 3in1 cool, kesejukan dikepala yang menyejukkan hati* (New, Rejoice 3in1 cool, cool head that soothes the heart)

Figure 5 shows long black hair and a loose green hijab. This contains the message that behind the hijab there is hair as a woman's crown, where the long black hair has coolness, even though it is covered by the hijab and is in hot weather. The coolness on the head soothes the heart, data 4 shows that using Rejoice 3in1 shampoo can cool the hair, even though it is covered with hijab and hot weather; hair will stay cool. A cold head will make the heart calm and better at activities. This refers to the adage of solving problems with a cool head. A cool head will cool the heart and every action taken comes from the heart.



Figure 6

(5) *Dari sahur hingga buka ini baru cool* (from suhoor time to iftar time, this is cool)

figure 6 shows a hijab that stays neat from dawn to open, showing that Rejoice 3in1 cool can make hair feel cool from dawn to open, even though it has been a long day with various activities and hot weather. The long hijab still breaks down beautifully, even though it has been through a long time. It conveys the message that hair will stay beautiful all day long. The lasting coolness is also visualized through the expression of advertising star Siti Widyanti who smiles and laughs all day long. This shows that comfort is in him and his heart which starts from a cold head or coolness in his head.

There is a relationship between discourse and advertisements produced by the media. The visual representation of the Rejoice 3in1 cool ad with verbal is a discourse relationship that has a relationship where it is interrelated. Visuals with verbal texts describe and explain each other. Visuals that describe the message that will be conveyed by the media and verbally clarify the message and purpose of the Rejoice 3in1 cool ad. The message conveys that Rejoice 3in1 cool is suitable for use by hijab-wearing women who are in hot weather, especially Indonesian Muslim women who are in countries with tropical climates. Even though you are active all day, the coolness in your head will stay awake all day from the evening (suhoor time) to the evening (iftar).

Through representation and relationships, the identity of the producer of the Rejoice 3in1 cool shampoo commercial advertising media can be known. From the advertisement, the producer or commercial advertising media Rejoice 3in1 cool is the producer of a shampoo trademark in Indonesia because discourse can be formed through subjective interests.

### Discourse practice

Discourse practices are formed because of a relationship between the production and consumption of texts. In this case, it is about how the commercial Rejoice 3in1 cool shampoo is produced and consumed by the public. The production of Rejoice 3in1 cool shampoo advertisement is a discourse that is visualized through commercial advertisements uploaded through media, including television, radio, and YouTube. Production through the media will attract a lot of attention from the audience.



The commercial production of Rejoice 3in1 cool shampoo departed from the presence of hijab-wearing women in Indonesia, which is because the majority of Indonesian are Muslims. Moreover, the production of similar advertisements in other Malay countries also received good consumption or response from the audience.

It is proved since no takedown from the media on these commercial advertisements. In addition, there are no negative comments from audiences of the advertisements. Therefore, the commercial shampoo commercial producer Rejoice 3in1 cool produced a shampoo advertisement using a hijab woman advertisement star, a fashion designer Siti Widyanti.

Text production contains discourse. *First*, the hijab is not an obstacle for women. Even with the hijab, women are free to have careers and activities. Today's Muslim women have had equality with men. Women are free to get their education, work, and identity. *Second*, wearing the hijab all day does not make it hot, even though you are active all day. Wearing the hijab from morning (suhoor time) to evening (iftar time) does not make the wearer hot, even though working where work starts in the morning and ends in the afternoon. The hijab will still be worn. *Third*, behind the perfect hijab throughout the day, the key lies in the coolness of the head. Not only that, but the data also shows that Hijab is perfect and beautiful throughout the day because the head feels comfortable because of the cool sensation provided by the shampoo. Therefore, even though the weather is hot, the coolness can always be felt even if someone is wearing a hijab.

Regarding text consumption, it relates to the response of the wider audience to the Rejoice 3in1 cool commercial advertisement. It can be seen from the number of television stations that broadcast this commercial advertisement, ranging from national TV stations to private TV stations. At every break in the program, this Rejoice 3in1 cool series advertisement is shown for approximately one month during the month of Ramadan. Likewise, on radio, on radio, Rejoice 3in1 cool commercials are only broadcast in audio form. In addition, Rejoice 3in1 cool ads are also broadcast on YouTube, through the Rejoice Indonesia YouTube account, the 3in1 cool series ads get 59 likes, and 518K viewers, and Rejoice Indonesia's account has 22.7K subscribers.

The Rejoice 3in1 cool ad which was produced in 2019 was well consumed by the audience. This is evident from the existence of similar advertisements, namely shampoo advertisements that use hijab advertisement stars. The success of the Rejoice advertisement in the 3in1 cool series created a new production of Rejoice hijab shampoo advertisements, namely the Rejoice 3in1 series #RambutNoDrama and Rejoice 3in1 Bye Gerah Fresh every day #RambutNoDrama, and shampoo advertisements on other trademarks.

## **Social practice**

Social practice is the goal of how the text is understood by the audience. A commercial shampoo commercial Rejoice 3in1 Cool was produced as a form of tolerance, differentiation, and emancipation of women. Tolerance can be seen from the time this ad is shown. Rejoice 3in1 cool ad aired in the month of Ramadan which is a holy month for Muslims. Differentiation is seen in the advertising star used where a Muslim fashion designer Siti Widyanti who wears a hijab becomes the star. If most other shampoo brands use commercials featuring long, beautiful hair, Rejoice stands out differently in 3in1 cool commercials. The emancipation of women in this advertisement visualizes women who have a career in the fashion world as fashion designers. Today's women have equality where women are free to get an education and have a career.

There are three aspects of social practice: situational, institutional, and social. The following are the three aspects contained in the Rejoice 3in Cool commercial shampoo advertisement. *First* is the situational aspect. This Rejoice 3in1 Cool advertisement was produced during the month of Ramadan last 2019, where the month is identical to the holy month because Muslims carry out fasting worship from morning (suhoor time) to evening (iftar time). In addition, the Rejoice 3in1 Cool advertisement was produced because Indonesia's majority of its citizens are Muslims. Muslims should wear the hijab for a woman. The number of women wearing hijabs in Indonesia seems to be a factor in the production of Rejoice 3in1 Cool advertisements.

*Second* is the institutional aspect. Electronic media is a medium that can be easily accessed by the public. Therefore, the media mediate this ad text produced and consumed by the audience. Media



is a social institution or public space that is free to be owned and accessed by the public. The Rejoice 3in1 Cool advertisement that is broadcast in the media will be easy for the public to consume. *The third* is the social aspect. Indonesia is a country with a tropical climate, which means it has warm to hot temperatures. With the majority of Indonesian are Muslims, it means that many women wear the hijab. Even though you live in an area with hot weather, the hijab is not an obstacle because the Rejoice 3in1 Cool ad is the key to coolness in the head all day. In addition, nowadays, women have got gender equality and are free to get an education and work, and nowadays women who wear hijab can carry out their work with the hijab they wear.

## CONCLUSION

Shampoo advertisements that have been constructed to show the beauty of hair seem to be replaced by advertisements in this study. The beauty of hair, which is described as long, straight, and loose, turns out that in certain social conditions it can be replaced with hijab. However, some symbols are retained in the ad. First, the "long" aspect to show the beauty of the hair is still considered. In the data, the long element is represented by a long, unraveling hijab. Second, the straight element is also still considered. In the data, advertising producers use hijabs with light, neat, and not wrinkled fabrics so that the hijab will sway when exposed to the wind. This symbol is a representation of beautifully loose hair. In addition to these elements, the designation of cool conditions that can be felt by the head also needs to be considered. This element is represented by a green hijab.

The representation of the beauty and comfort of hair, as shown in the data, seems to be well-received by the Indonesian people. The condition of the heterogeneous society with the majority of the community being Muslim makes the advertisements easily enter the community. What's more, the ad is broadcast in the month of Ramadan. This display time greatly affects how public interest can be increased for the ad. These advertisements have characteristics that are very suitable for conditions in Indonesia.

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