

## AN ANALYSIS OF THE USE OF RELIGIOUS VALUES IN COMMERCIAL ADVERTISING

A Da'wah and Communication Approach Based on Charles Sanders Peirce's  
Theory

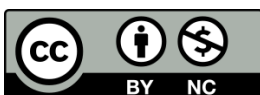
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### Abstract

*This study analyzes the commodification of religious values in the advertising world with reference to the theory of Charles Sanders Peirce. Religious values are often used as marketing tools to influence consumer perceptions and behaviors. The aim of this study is to understand how religious values are transformed into commodities in advertisements and how this is reflected in Peirce's theory of signs and meaning. This research employs a qualitative approach by analyzing advertisements that utilize religious value elements as their main attraction. The results of the analysis show that these advertisements employ commodification strategies by transforming the meaning of religious values into something that can be traded and consumed. The implication is the importance of critiquing advertising practices that use religious values for commercialization purposes. This study contributes to understanding the dynamics of commodifying religious values and its influence on consumer society in the context of modern advertising.*

**Keywords:** Commodification, Religious Values, Advertising Industry, Charles Sanders Peirce Theory



## A. Introduction

The media industry in Indonesia, where the majority of consumers are Muslims, has adopted the practice of capitalism in a unique way, where religious content is often used as commercial content. This is evident in the way the media presents public figures with the attributes of Islamic religious symbols, which serves to attract the attention of the audience. Research shows that television, as one of the main media, has a significant influence on people's consumption behavior, especially during the month of Ramadan. For example, a survey conducted by PT. Elang Mahkota Teknologi Tbk (Emtek) shows that RCTI is the television station with the highest rating, reaching 23.4 percent, and the prime time airtime starting from 18.00 to 23.00 is very strategic to reach audiences who are looking for entertainment ahead of the breaking of the fast.<sup>1</sup>

During the month of Ramadan, there was a significant increase in television viewership. The Nielsen Indonesia survey noted that in Ramadan 2021, viewership increased by 1.4 percent compared to the previous month, which shows an adjustment in consumer behavior in seeking entertainment.<sup>2</sup> People tend to look for content that is relevant to their spiritual and social needs, so media that presents programs with religious content can attract the attention of more viewers. This creates a cycle in which the media not only functions as a provider of information, but also as a driver of people's consumption behavior.<sup>3</sup>

Furthermore, social media also plays an important role in shaping the consumption behavior of the people of Indonesia. Research shows that social media platforms such as Instagram are an effective means of marketing products related

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<sup>1</sup> Imam Kurniady and Hasan Sazali, 'A Study of Media Literacy in Post-New Order Television Work (Islamic Communication Perspective)', *Sahafa Journal of Islamic Communication* 5, no. 1 (2022): 17, <https://doi.org/10.21111/sjic.v5i1.8368>.

<sup>2</sup> Dadi Kuswandi, 'The Influence of Ramadan on Family Spending Behavior in Indonesia: A Case Study on Muslim Families', *Scientific Journal of Economic Management & Accounting (MEA)* 7, no. 1 (2023): 613–27, <https://doi.org/10.31955/mea.v7i1.2993>.

<sup>3</sup> Eko B. Satoto et al., 'Marketing Strategies in the Month of Ramadan: Lessons from Traditional Market Traders', *Scientific Journal of Economic Management & Accounting (MEA)* 7, no. 1 (2023): 568–81, <https://doi.org/10.31955/mea.v7i1.2991>.

to Islamic values, especially during the month of Ramadan.<sup>45</sup> By utilizing relevant and engaging content, businesses can reach consumers more effectively, creating more personal and in-depth interactions. This shows that the media not only serves as a means of communication, but also as a platform to build identities and values that are in line with Community Confidence.<sup>6</sup>

In this context, it is important to understand that the existence of the media is inseparable from the broader social and economic dynamics. The media functions as a mirror of society, reflecting existing values and beliefs, as well as shaping people's behavior and mindset.<sup>7</sup> Therefore, a more in-depth analysis of how the media operates in the context of a Muslim-majority society in Indonesia is essential to understand the interaction between religion, the media, and capitalism.

Based on a report from The Royal Islamic Strategic Studies Centre (RISSC), the Muslim population in Indonesia in 2022 is estimated to reach 237.56 million people, which is equivalent to 86.7% of the total population in the country. This figure shows that Indonesia has one of the largest Muslim populations in the world, which contributes about 12.30% of the total global Muslim population of 1.93 billion people.<sup>8</sup> The existence of this significant Muslim population reflects the role of religion as a profound guideline for each adherent, including in the aspects of values that govern daily behavior and actions.<sup>9</sup>

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<sup>4</sup> Megasuciati Wardani, 'The Influence of Social Media, Word of Mouth (WOM) and Lifestyle on Purchase Decisions in Yuika Shop Online Stores', *Serat Acitya* 12, no. 1 (2023): 140–56, <https://doi.org/10.56444/sa.v12i1.608>.

<sup>5</sup> Lydia K. Susanti, 'Social Media and Consumer Behavior in the Covid-19 Period', *Serat Acitya* 11, no. 2 (2022): 15–28, <https://doi.org/10.56444/sa.v11i2.646>.

<sup>6</sup> Kalisha L. Kartawijaya et al., 'Media Sosial Sebagai Sarana Untuk Membangun Karakter Masyarakat Yang Berlandaskan Nilai Pancasila', *Jurnal Kewarganegaraan* 5, no. 2 (2021): 719–29, <https://doi.org/10.31316/jk.v5i2.2004>.

<sup>7</sup> Kusumajanti Kusumajanti and Asep K. Nashier, 'The Role of Mass Media in Supporting Indonesia Diplomacy Efforts on the Border Issue with China', *Expression and Perception Journal of Communication Sciences* 4, no. 2 (2021): 259–68, <https://doi.org/10.33822/jep.v4i2.2829>.

<sup>8</sup> Wawan Kurniawan, Joevarian Hudyana, and Hamdi Muluk, 'Responses of Religion and Science to the Threats of the COVID-19 Pandemic in Indonesia', *Anima Indonesian Psychological Journal* 37, no. 2 (2022): 181–201, <https://doi.org/10.24123/aipj.v37i2.4913>.

<sup>9</sup> Arthur Aritonang, 'Book Review: Towards a Theological Dialogue of Islamic Christianity', *Post Journal of Christian Theology and Religious Education* 19, no. 1 (2023): 111–15, <https://doi.org/10.46494/psc.v19i1.255>.

Islam, as one of the majority religions in Indonesia, functions not only as a belief system but also as a moral and ethical guide for its people. In this context, religion provides a source of value that covers various aspects of life, from social interaction to decision-making in daily life.<sup>10</sup> This is in line with the view that religion has an important role in shaping the character and identity of individuals and society.<sup>11</sup>

Furthermore, research shows that religious leaders, such as clerics, have significant influence in guiding society, especially in crisis situations such as the COVID-19 pandemic. They can provide positive direction and become an example for their followers, thus strengthening the role of religion in social life.<sup>12</sup> Thus, religion not only serves as a spiritual guideline but also as a social force that can influence the behavior of society at large. In the context of education, the importance of religious values is also seen in the development of an educational curriculum that integrates religious teachings with character building. Islamic education in Indonesia seeks to transform Islamic values in the implementation of education, so that the younger generation can grow up with a strong understanding of their identity and religious values.<sup>13</sup> This shows that religion, in the context of Indonesia, is not only a spiritual aspect but also an integral part of the social and educational structure of society.

The month of Ramadan is a very noble month for Muslims, where they are obliged to fast from dawn to sunset. In this context, fasting is not only considered a spiritual obligation, but also a time in which the reward of goodness is multiplied

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<sup>10</sup> Muhammad A. Mustofa, 'Indonesian Language Interference with Arabic', *An-Nabighoh Journal of Arabic Language Education and Learning* 20, no. 02 (2018): 139, <https://doi.org/10.32332/an-nabighoh.v20i02.1275>.

<sup>11</sup> Jamal Jamil, 'RELIGIOUS JUSTICE IN INDONESIA History of Existence', *Al-Qadau Journal of Islamic Family Justice and Law* 5, no. 1 (2018): 11, <https://doi.org/10.24252/al-qadau.v5i1.5649>.

<sup>12</sup> Vita Fitria and Haekal A. A. Giffari, 'The Language of Science and Religion: An Approach to Understand the Encounter Between Science and Religion According to Ian G. Barbour', *Humanika* 21, no. 1 (2021): 55–68, <https://doi.org/10.21831/hum.v21i1.40453>.

<sup>13</sup> Ayu A. Dewi, 'Religious Justice in the Historical Trajectory of the Study of the Influence of the Theory of the Enforcement of Islamic Law on Islamic Justice Indonesia', *Jurnal Surya Kencana Satu Dinamika Law and Justice* Issues 12, no. 1 (2021): 12–30, <https://doi.org/10.32493/jdmhkdmhk.v12i1.10204>.

by Allah. This is in accordance with the teachings in the Qur'an, especially in Surah Al-Baqarah verse 183 which states that fasting is mandatory for believers as a form of self-control and increased piety.<sup>14</sup>

Ramadan fasting has a significant impact on physical and mental health. Research shows that fasting can provide health benefits, such as regulating blood sugar levels and improving insulin sensitivity, which are especially important for individuals with diabetes.<sup>15</sup> In addition, fasting also plays a role in improving kidney function and reducing the risk of heart disease if done correctly.<sup>16</sup> In this context, fasting is not just about refraining from eating and drinking, but it is also an opportunity to improve lifestyle and overall health.<sup>17</sup>

Furthermore, Ramadan fasting also has a deep social and spiritual dimension. During this month, Muslims are encouraged to increase charity and kindness, as well as strengthen relationships with others. This creates an atmosphere of solidarity and togetherness among Muslims, which is reflected in various social and religious activities.<sup>18</sup> In addition, the month of Ramadan is also a time for self-reflection and increased spirituality, where Muslims seek to get closer to Allah.<sup>19</sup> In the context of Indonesia, where the majority of the population is Muslim, the month of Ramadan is a highly awaited moment. Iftar and suhoor activities have become a tradition that strengthens social ties between families and communities.<sup>20</sup> However, it should be noted that the month of Ramadan is also often accompanied

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<sup>14</sup> Hibeh Shatila et al., 'Impact of Ramadan Fasting on Dietary Intakes Among Healthy Adults: A Year-Round Comparative Study', *Frontiers in Nutrition* 8 (2021), <https://doi.org/10.3389/fnut.2021.689788>.

<sup>15</sup> Shatila et al.

<sup>16</sup> Abdullah Abdullah, 'Ramadan Fasting and Its Effect on the Progression of Chronic Kidney Disease', *Syiah Kuala 21 Medical Journal*, no. 3 (2021), <https://doi.org/10.24815/jks.v21i3.23754>.

<sup>17</sup> Sumarno A. Subrata and Merses V. Dewi, 'Ramadan Fasting in a Health Perspective: A Literature Review', *Khazanah Journal of Islamic Studies and Humanities* 15, no. 2 (2017): 241, <https://doi.org/10.18592/khazanah.v15i2.1139>.

<sup>18</sup> M. Dharani, 'Does Ramadan Influence the Returns and Volatility? Evidence From Shariah Index in India', *Journal of Islamic Accounting and Business Research* 10, no. 4 (2019): 565–79, <https://doi.org/10.1108/jiabr-03-2016-0025>.

<sup>19</sup> Mohammad Adawi et al., 'Ramadan Fasting Exerts Immunomodulatory Effects: Insights From a Systematic Review', *Frontiers in Immunology* 8 (2017), <https://doi.org/10.3389/fimmu.2017.01144>.

<sup>20</sup> Kuswandi, 'The Influence of Ramadan on Family Spending Behavior in Indonesia: A Case Study on Muslim Families'.

by an increase in spending, which can affect people's consumption behavior.<sup>21</sup> Therefore, it is important for Muslims to maintain a balance between spiritual obligations and socio-economic responsibilities during this holy month.

As stated in the verse of the Qur'an, Surah Al-Baqarah verse 183:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

Meaning: "O you who believe! It is obligatory for you to fast as it is obligatory for those before you to be pious."

In the teachings of the Qur'an, commodification makes the contents of the Qur'an as goods or commodities that are suitable for public consumption. So that these contents have a selling value or can be exchanged for material benefits. In other words, the commodification of the teachings of the Qur'an transforms the use value of Islamic things that were originally not in the trading area and only dealt with belief in God or the function of the Qur'an into something of exchange value and shifted into the commercial area that entered the market mechanism. The phenomenon of religion as a promotional medium has received more attention from observers of the relationship between Islam and modern economics. So that a lot of research has been done on this matter and there is still a question, whether this is included in the prohibition of commercialization of Allah's verses, or even a good practice because it is a form of Islamic teaching, namely Islamic content that is spread by market owners and accepted by their viewers.

The phenomenon of commodification of Qur'anic teachings in the context of media and marketing has become a significant concern in the study of the relationship between Islam and modern economics. This commodification refers to the transformation of the value of the teachings of the Qur'an, which was originally spiritual, into goods or commodities that can be traded and consumed by the community. In this case, the contents of the Qur'an not only serve as spiritual

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<sup>21</sup> Kuswandi.

guidelines, but also have a selling point that can be exchanged for material gains.<sup>22</sup> In a study on religious commodification, Faddad and Mardiah explained that the Majlis Tafsir Al-Qur'an (MTA) movement in Surakarta has succeeded in commodifying recitation by utilizing religion-based products, such as books and videos, to generate profits. This suggests that there is a market mechanism operating behind the spread of religious teachings, where religious values can be monetized.<sup>23</sup>

In addition, it highlights that Islamic da'wah not only aims to convey spiritual messages, but also to shape the practice of public morality based on the interpretation of certain Islamic teachings, which is increasingly facilitated by the development of the media.<sup>24</sup> On the other hand, observe how companies use religious issues in marketing their products, such as in HNI's honey ads on Instagram. This shows that religious commodification can be an effective marketing strategy, where Islamic values are utilized to attract the attention of consumers.<sup>25</sup> Thus, there is a shift from a spiritual function to a broader commercial function, which can spark debate about the ethics and values contained in religious teachings. However, it is important to consider that the commodification of the teachings of the Qur'an can also be controversial.

Some argue that making religious teachings a commodity can damage the essence of spirituality and reduce the depth of meaning of these teachings. Therefore, there needs to be a more in-depth discussion about the limitations in the commercialization of religious teachings, so that this practice does not violate the basic principles of Islamic teachings.<sup>26</sup> In conclusion, the commodification of Qur'anic teachings in the context of media and marketing is a complex and multi-dimensional phenomenon. While there is potential to increase awareness and

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<sup>22</sup> Zaki Faddad and Anisatul Mardiah, 'Commodification of Religion in the Movement of Majlis Tafsir Al-Qur'an (MTA) in Surakarta', *Religió Journal of Religious Studies* 10, no. 1 (2020): 118–39, <https://doi.org/10.15642/religio.v10i1.1311>.

<sup>23</sup> Faddad and Mardiah.

<sup>24</sup> Arie S. Pamungkas, 'Mediation of Da'wah, Public Morality and Islamic Commodification in the Era of Neoliberalism', *Maarif* 13, no. 1 (2018): 55–75, <https://doi.org/10.47651/mrf.v13i1.12>.

<sup>25</sup> Lulu A. Annafis, A. Nawawi, and Favi A. Ikhsan, 'HNI Honey Advertisement on Instagram in the Islamic Commodification Market', *Syams Journal of Islamic Studies* 3, no. 1 (2022): 75–90, <https://doi.org/10.23971/js.v3i1.4628>.

<sup>26</sup> Muh R. Zailani, 'Commodification of Religion as the Identity of Social Piety', *Journal of Religious Research* 3, no. 1 (2023): 248–65, <https://doi.org/10.15575/jra.v3i1.23519>.

understanding of Islamic values, it is important to ensure that this practice is carried out in a way that respects the essence of the religious teachings and does not sacrifice the spiritual values contained within them.

In the context of commodification of the teachings of the Qur'an, the process of transforming the use value into exchange rate is very relevant. Commodification is the process by which values that were not initially related to trade are transformed into tradable goods or services.<sup>27</sup> This is very evident in the world of mass media, especially television, which relies on advertising as the main source of income. Advertising not only serves to promote products, but also becomes a "breath" for the survival of the mass media, where without advertising, the media will find it difficult to survive and maintain the quality of its journalism.<sup>28</sup>

This phenomenon shows that the commodification of Qur'anic teachings and religious symbols in advertisements can trigger debates about ethics and values contained in religious teachings. On the one hand, this practice can be seen as a positive form of Islamic teaching, where religious values are spread through the media. However, on the other hand, there are concerns that the commercialization of religious teachings could damage the essence of spirituality and reduce the depth of meaning of the teachings.<sup>29</sup> In the study of the commodification of religious symbols, research by shows that the representation of religious symbols in advertising can create complex meanings and often serves to gain empathy and sympathy from the audience.<sup>30</sup>

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<sup>27</sup> Robert A. Hackett, 'The Political Economy of Communication: Rethinking and Renewal', *Canadian Journal of Communication* 25, no. 2 (2000), <https://doi.org/10.22230/cjc.2000v25n2a1159>.

<sup>28</sup> Inda Fitryarini, 'Advertising and Popular Culture: The Formation of Ideological Identity of Female Beauty by Advertising on Television', *Journal of Communication Sciences* 6, no. 2 (2013), <https://doi.org/10.24002/jik.v6i2.199>.

<sup>29</sup> Cosmas G. Haryono, 'The Falsehood of Life in Advertising Hyperreality', *Prophetic Journal of Communication* 12, no. 2 (2020): 232, <https://doi.org/10.14421/pjk.v12i2.1662>.

<sup>30</sup> Aulia Kholqiana, Qoyyum Fauzianin, and Shafa T. Azzahra, 'Commodification Representation of Religious Symbols in Wardah Advertisements', *Audience Journal* 1, no. 2 (2020), <https://doi.org/10.18196/ja.12023>.



The commodification of religion in the media, especially in the context of advertising, is a phenomenon that is increasingly attracting attention. This commodification can be interpreted as an effort to commercialize religion carried out by the media, where religious values, in this case Islam, are used as a tool or attraction to attract public attention. One clear example of this commodification is the advertisement for the Pocari Sweat drink, which utilizes Islamic religious values as an attraction, especially during the month of Ramadan.<sup>31</sup>

Pocari Sweat, as a pioneer in the category of isotonic drinks, has succeeded in changing people's perspective on the need for body fluids, especially during fasting. The Pocari Sweat advertisement that aired during the month of Ramadan seemed to position this product as an essential need to maintain stamina and health during fasting. In the ads, religious symbols, such as the use of clothing in accordance with Islamic norms and the appearance of the stars of the ads that reflect religious values, are used to create an emotional connection with the audience.<sup>32</sup> Research by shows that the use of religious symbols in advertising, such as that of Pocari Sweat, serves not only to attract attention but also to build empathy and sympathy from consumers.

Ads that contain religious elements can create a deeper meaning and strengthen the product's appeal in the eyes of consumers.<sup>33</sup> This suggests that the commodification of religion in advertising can be an effective marketing strategy, but it also raises ethical questions about the limitations in the use of religious symbols for commercial purposes. Furthermore, research by highlights how the representation of religious symbols in advertising can shape people's perception of the products being marketed. In this context, Pocari Sweat ads not only serve as a promotional tool, but also as a medium to spread religious and cultural values relevant to Muslim society.<sup>34</sup>

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<sup>31</sup> Lukman Hakim and Oktavia Monalisa, 'Semiotic Analysis of Roland Barthes on the Ramadan 1442 H Version of Pocari Sweat Advertisement', *Mediakita* 6, no. 2 (2022): 133–46, <https://doi.org/10.30762/mediakita.v6i2.451>.

<sup>32</sup> Hakim and Monalisa.

<sup>33</sup> Abdullah, 'Ramadan Fasting and Its Effect on the Progression of Chronic Kidney Disease'.

<sup>34</sup> Kholqiana, Fauzianin, and Azzahra, 'Commodification Representation of Religious Symbols in Wardah Advertisements'.

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## B. Method

An analysis of the use of religious values in commercial advertising from the perspective of da'wah and communication, this study applies a qualitative method with a semiotic approach based on the sign theory of Charles Sanders Peirce Tinarbuko.<sup>38</sup> The main data to be analyzed included commercial advertisements containing religious elements, selected through purposive sampling from various

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<sup>35</sup> Hakim and Monalisa, 'Semiotic Analysis of Roland Barthes on the Ramadan 1442 H Version of Pocari Sweat Advertisement'.

<sup>36</sup> Hakim and Monalisa.

<sup>37</sup> Abdullah, 'Ramadan Fasting and Its Effect on the Progression of Chronic Kidney Disease'.

<sup>38</sup> Nisrina Habibah, Rudi Irawanto, and Dhara A. Cendekia, 'Semiotics of Charles Sanders Peirce in the Illustrated Book *Later We Tell About Today* by Marchella FP', *Jolla Journal of Language Literature and Arts* 2, no. 12 (2022): 1737–55, <https://doi.org/10.17977/um064v2i122022p1737-1755>.

media, including television, YouTube, and social media.<sup>39</sup> The research also involved in-depth interviews with advertising practitioners and communication experts to understand the motivations and strategies behind the use of religious symbols in advertising.<sup>40</sup>

The data analysis was carried out using Peirce's triadic model, which consists of three main components: representation (religious signs or symbols used in advertisements), objects (religious values or concepts represented by the signs), and interpretants (interpretations that arise from the use of the signs).<sup>41</sup> Through this analysis, this study seeks to identify how religious values are transformed into commercial products and how this commodification process affects public perception.<sup>42</sup> To ensure the credibility and validity of the findings, this study used triangulation of data from various sources, including analysis of advertising content, interviews, and literature reviews.<sup>43</sup> The results of the analysis are expected to provide in-depth insight into the role and impact of the use of religious values in advertising, as well as provide recommendations for more ethical and responsible advertising practices from the perspective of da'wah and communication.<sup>44</sup>

This research falls under the category of critical content analysis that uses a qualitative approach to uncover how certain social and political forces utilize the media to promote their interests.<sup>45</sup> In this context, critical research aims to

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<sup>39</sup> Siti A. Nurfatimah, Syofiyah Hasna, and Deti Rostika, 'Building the Quality of Education in Indonesia in Realizing the Sustainable Development Goals (SDGs) Program', *Basicedu Journal* 6, no. 4 (2022): 6145–54, <https://doi.org/10.31004/basicedu.v6i4.3183>.

<sup>40</sup> Daniar W. Setyanto and Bernardus A. P. Adiwibawa, 'Reading Colors in Marvel Superhero Characters', *Visual Communication Design Management Design and Advertising (Demandia)* 3, no. 02 (2018): 256, <https://doi.org/10.25124/demandia.v3i02.1551>.

<sup>41</sup> Nur Fadillah and Shania N. Sounvada, 'Semiotic Analysis of Wardah Advertisement Story "Kita Tak Alone" Episode 4', *Visual Heritage Journal of Creative Arts and Culture* 2, no. 03 (2020): 201–14, <https://doi.org/10.30998/vh.v2i03.855>.

<sup>42</sup> Aditya D. P. Bhakti, 'Gender Bias Mysticism in Commercial Advertising for the Muslim Market in Indonesia', *Community* 11, no. 2 (2020): 161–80, <https://doi.org/10.20414/komunitas.v11i2.2673>.

<sup>43</sup> Eko H. Susanto, 'Dynamics of Political Communication in General Elections', *Journal of Communication Studies* 1, no. 2 (2013): 163–72, <https://doi.org/10.24198/jkk.vol1n2.6>.

<sup>44</sup> Hendriyati Haryani et al., 'Analysis of Opportunities for the Application of Blockchain Technology and Gamification in Education', *Jurnal Mentari Management of Education and Information Technology* 1, no. 2 (2023): 163–74, <https://doi.org/10.34306/mentari.v1i2.250>.

<sup>45</sup> Hana Q. Mayaningrum, 'COMMODIFICATION OF HIJAB IN SOPHIE PARIS COSMETIC ADVERTISEMENT VERSION "NATURAL & HALAL" ON TELEVISION', *Channel Jurnal Komunikasi* 4, no. 2 (2016), <https://doi.org/10.12928/channel.v4i2.6227>.

understand how messages in the media can influence people's views and actions.<sup>46</sup> Analysis and description are two related but different concepts in the context of scientific research; analysis refers to the process of breaking down a research object or phenomenon into smaller components in order to gain a better understanding.<sup>47</sup>

Descriptions, on the other hand, describe a specific individual, state, symptom, or group precisely and in detail, without breaking it down into smaller components.<sup>48</sup> Descriptions are often used as a first step in research, followed by a more in-depth analysis to provide a comprehensive picture of the phenomenon being studied.<sup>49</sup> In this study, the author will describe clearly, systematically, and accurately about commodification in the Ramadan Edition Pocari Sweat advertisement.<sup>50</sup> The analysis method used in this study is the semiotic analysis of the Charles Sanders Peirce model, which introduces the concept of three elements of semiotics: representation, object, and interpretation.<sup>51</sup>

A representation is a sign or symbol that represents an object or idea, whereas an object is something that the sign represents, and an interpretation is the result of the interpretation generated by the user from the representation and the object.<sup>52</sup> Semiotic analysis focuses on the meanings and symbols contained in

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<sup>46</sup> Mahlil Mahlil, 'Acehnese Cultural Nuanced Film as a Da'wah Media (Semiotic Analysis of Dalae Documentary Film and Beut Ba'da Meugreb Documentary Film)', *Al-Ijtima'iyyah Journal* 6, no. 1 (2020): 107, <https://doi.org/10.22373/al-ijtima'iyyah.v6i1.6715>.

<sup>47</sup> Dyah Kusumawati, 'The Reality of Interaction Between Humans and Dogs in June and Coffee Films', *JKST* 2, no. 1 (2023): 96–109, <https://doi.org/10.61098/jkst.v2i1.17>.

<sup>48</sup> Gede Pasek Putra Adnyana Yasa, Gede Lingga Ananta Kusuma Putra, and I Made Hendra Mahajaya Pramayasa, 'SEMIOTIC ANALYSIS OF ANIMATION "LEARNING TO READ VOWELS AND CONSONANTS, LALA & CIKO"', *Viswa Design Journal of Design* 3, no. 1 (2023): 57–65, <https://doi.org/10.59997/vide.v3i1.2328>.

<sup>49</sup> Mirzal Martnasti, 'Commodification of "Common Sense" as a Political Campaign Industry in Indonesia', *Warta Iski* 4, no. 2 (2021): 171–85, <https://doi.org/10.25008/wartaiski.v4i2.136>.

<sup>50</sup> Trikanti Trikanti, 'Commodification of Children in Advertising (Semiotic Analysis in Tri-Indie+ Advertising for Those of You Who Are Already Big Versions of "Girls" and "Boys")', *Journal of Broadcasting Communication* 1, no. 1 (2019): 22–36, <https://doi.org/10.53856/bcomm.v1i1.107>.

<sup>51</sup> Rahmawati Putri, Ade T. Turistiati, and R. S. Setyanugraha, 'The Representation of Deaf Friends in the Pond's Bright Beauty Serum Advertisement "Wajahmudaya Mu"', *Journal of Journalists Indonesia* 5, no. 1 (2023): 26–38, <https://doi.org/10.25008/jpi.v5i1.124>.

<sup>52</sup> Helen Olivia and Ega A. Yusnanda, 'Representation of Social Class in the Photo of "Two Small Children in a Cart" by Dayat Sutisno', *Marker of the Journal of Communication and Humanities Sciences* 4, no. 1 (2021): 24–30, <https://doi.org/10.32509/petanda.v4i1.1559>.

specific texts or media, such as videos, photographs, and music.<sup>53</sup> In this study, the author only examined the Pocari Sweat television advertisement in the 2022 Ramadan Edition of RCTI.<sup>54</sup>

By applying Peircean semiotic analysis, researchers can explore and analyze the meanings, symbols, and messages contained in the video recordings of the advertisements that are the object of this research.<sup>55</sup> The triangle theory of meaning is one of the main concepts put forward by Charles Sanders Peirce, describing how signs, objects, and interpretations are interconnected in the process of meaning and knowledge.<sup>56</sup> The three main elements in Peirce's triangular theory of meaning are signs, objects, and interpretants.<sup>57</sup> A sign is anything that can represent or describe an object or other thing, and it can be an icon, index, or symbol.<sup>58</sup> An object is a thing, object, or phenomenon represented by a sign, which can be something concrete or abstract.<sup>59</sup> Interpretants are the results of the interpretation or understanding given by observers to signs and objects, which can vary depending on the individual's experience and perception.<sup>60</sup> Based on Peirce's theory, the signs in an image are classified into icons, indexes, and symbols, which aid in semiotic

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<sup>53</sup> Dwi Ismiati, 'Kendal City Branding', *Journal of Rupa Language* 6, no. 2 (2023): 168–79, <https://doi.org/10.31598/bahasarupa.v6i2.1249>.

<sup>54</sup> Michael J. Rorong, 'REPRESENTATION OF HUMAN VALUES WEB SERIES CARLO'S STORY (Semiotic Analysis in the Perspective of Charles Sanders Peirce)', *Semiotics Journal of Communication* 13, no. 1 (2019), <https://doi.org/10.30813/s:jk.v13i1.1792>.

<sup>55</sup> Habibah, Irawanto, and Cendekia, 'Semiotics of Charles Sanders Peirce in the Illustration Book Later We Tell About Today by Marchella FP'.

<sup>56</sup> Hendra Wahyudi, Umar Ma'ruf, and R. S. Sugiharto, 'The Efforts to Implement Diversion to Realize Restorative Justice for Children in Conflict With the Law in the Juvenile Criminal Justice System', *Law Development Journal* 4, no. 3 (2022): 373, <https://doi.org/10.30659/ldj.4.3.373-380>.

<sup>57</sup> Surnata Surnata et al., 'Semiotics of Sea Traffic Signs', *Silampari Bisa Journal of Regional and Foreign Indonesian Language Education Research* 4, no. 2 (2021), <https://doi.org/10.31540/silamparibisa.v4i2.1387>.

<sup>58</sup> Litya A. Puri, 'Commodification of Artificial Intelligence in the Creative Advertising Industry Based on Roland Barthes' Semiotic Interpretation', *Synakarya Visual Communication Design Student Journal* 4, no. 2 (2023), <https://doi.org/10.33005/synakarya.v4i2.102>.

<sup>59</sup> Sutriyono Sutriyono and Haryatmoko Haryatmoko, 'Celebrities and Capital Commodification on Social Media', *Journal Acta Diurna* 14, no. 2 (2018): 99, <https://doi.org/10.20884/1.actadiurna.2018.14.2.1363>.

<sup>60</sup> Puspa I. Utami, Siti Rukiyah, and Sri W. Indrawati, 'Semiotics in the Neighboring Grass Film by Guntur Soharjanto', *Journal of Science and Humanities Research and Development* 6, no. 2 (2022): 286–93, <https://doi.org/10.23887/jppsh.v6i2.47257>.

analysis.<sup>61</sup> The stages carried out in the semiotic analysis in this study include the identification of signs of commodification, the interpretation of signs, and the overall meaning of religious commodification in advertising.<sup>62</sup>

### C. Results and Discussion



#### Data Analysis of Signs of Commodification of Religious Values in *the 2022 Ramadan Edition of Pocari Sweat Advertisement*

The identification and classification of signs of commodification of religious values in this study is carried out by adapting the types of signs based on the relationship of objects with signs proposed by Charles Sanders Peirce, namely icons, indexes, and symbols.

#### Pocari Sweat Ad Data in RCTI Ramadan Edition 2022






#### Identification and Classification of Signs

**Table 1:** Identification of signs on *Pocari Sweat Ads* in the 2022 Ramadan Edition of RCTI

No	Frame	Types of Signs	Unit of Analysis
1.		Index	Hijab <i>style</i> and color
2.		Index	Opening hands

<sup>61</sup> Cendanawangi Lumoindong, 'Commodification in the Domestic Online Media Industry: A Study on Kompasianer by KOMPASIANA.COM', *Impressions Journal Indonesia* 2, no. 7 (2023): 708–16, <https://doi.org/10.58344/jii.v2i7.3402>.

<sup>62</sup> Vivi D. Yumiolda and Zulkifli Zulkifli, 'A Study of Peirce's Semiotics on Paintings at the Simpansri Fine Arts Studio', *Visual Heritage Journal of Creative Arts and Culture* 5, no. 1 (2022): 28–38, <https://doi.org/10.30998/vh.v5i1.6524>.

3.		Index	Greeting Hands
4.		Index	It can be seen that two people are doing activities during the day where one consumes <i>Pocari Sweat</i> and the other does not.
5.		Index	Body condition at night after activities where those who consume <i>Pocari Sweat</i> and those who do not consume
6.		Symbol	Text "Full Fasting with <i>Pocari Sweat</i> "
7.		Symbol	Text "ION during SUHOOR Take Care of Body Fluids"
8.	Audio: "Today I learned to fast full. <i>Pocari Sweat</i> at suhoor first"	Symbol	Audio: "Today I learned to fast full. <i>Pocari Sweat</i> at suhoor first"
9.	Audio: " <i>Pocari Sweat</i> at suhoor. Take care of body fluids"	Symbol	Audio: " <i>Pocari Sweat</i> at suhoor. Take care of body fluids"

(Sumber: Olahan peneliti)



## Interpretation of Meaning Based on Identification of Types of Signs in Ads

Based on the identification of the marks in *the Pocari Sweat* advertisement which was carried out by adapting the types of signs put forward by Peirce. After the identification process, the researcher interprets the meaning contained in these signs through the triangle of meaning, namely signs, objects, and interpretations.



### Interpretation of meaning based on Icon Sign Type Identification

**Table 2:**

Interpretation of meaning based on Icon Sign Type Identification

No	Sign	Object	Playing
1.	 <p>Visual of Ayana Jihye Moon and Her Sister</p>	Ayana Jihye Moon is sitting with her sister while talking at suhoor.	Describing the night before morning is the right time to do suhoor. In addition, in the picture, Ayana Jihye Moon is also a <i>public figure</i> who plays the role of an older brother who is holding her sister's fingers to do a full fast. This was marked by a conversation that occurred between her sister and Ayana Jihye Moon where the younger sister said that she intended to do a full fast.
2.		Ayana Jihye Moon poured a bottle of <i>Pocari Sweet</i> drink	Describing Ayana Jihye Moon as an older brother and sister doing suhoor together which began



	Ayana Jihye Moon and her sister where Ayana was pouring a glass of <i>Pocari Sweat</i> to her sister for suhoor	into a glass held by her sister.	with drinking a glass of <i>Pocari Sweat</i> .
3	 <p>The younger brother after drinking <i>Pocari Sweat</i></p>	The object in the picture can be seen Ayana Jihye Moon's younger brother after drinking <i>Pocari Sweat</i> which turns into a cactus	Describing that <i>Pocari sweat</i> drink is an ION drink that can maintain body fluids so that you don't feel dehydrated while fasting. This is characterized by cactus plants which are water-collecting plants, so that even if they are not watered, the plants will still grow.
4.		Ayana Jihye Moon and her sister were standing inside the mosque while staring upwards.	Illustrates that the place of worship of Muslims where during the month of Ramadan, there are more activities in the mosque than on normal days.

(Source: Researcher's preparation)

Based on the results of the identification of signs carried out on the Ramadan edition of *the Pocari Sweat* advertisement on RCTI, there are three icon type signs. On the first icon type sign there is a visual of Ayana Jihye Moon and her sister. Here Ayana Jihye Moon is represented as an older brother who plays a role in teaching her younger sister to fast fully. Ayana Jihye Moon is interpreted to refer to her figure as a *public figure* of a Muslim woman and wearing a hijab who

is currently famous in the digital era. His inspiring story as a convert from South Korea

Being in a mosque during the month of Ramadan has an important meaning for Muslims. The month of Ramadan is a month full of blessings, where Muslims fast from dawn to maghrib for a whole month. Mosques are very important places of worship in the month of Ramadan because this is where Muslims gather to perform tarawih and witr prayers, as well as to read the Qur'an and perform other worships. Tarawih prayers are usually carried out in congregations in mosques and are led by an imam.<sup>63</sup> Witr prayer is also a sunnah prayer that is performed after tarawih prayers and Muslims in several countries choose to do it in mosques.



In the mosque, Muslims can feel the atmosphere of togetherness and modesty in worship. They can feel the spirit of worship together, listen to beautiful Qur'an readings, and get enlightenment from sermons and lectures delivered by imams or ustadz. In addition, in some mosques, Muslims can get free suhoor and iftar meals provided by the local community, or can make donations to help the underprivileged. This reflects the social and humanitarian values embraced by Muslims. When looking at the representation, it is explained that the product is very friendly for Muslims who carry out fasting in this month of Ramadan. The interpretation that has been formed is that the *Pocari Sweat* product is conveying the meaning that this product is safe and suitable for consumption for all Muslims who are fasting. This product is very friendly and open to accompany when fasting, especially in the month of Ramadan.

### **1) Interpretation of Meaning Based on Identification of Symbol Sign Types**

**Table 4:** Interpretation of Meaning Based on Identification of Symbol Sign Types

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<sup>63</sup> Khussurur Misbah,. "A Brief Guide to Tarawih Prayer and Witr Prayer in the Month of Ramadan." (2020).

It	Sign	Object	Interpret
1.	 <p>Text Visual "Full Fasting with Pocari Sweat"</p>	<p>The headline of the Ramadan Edition of the Pocari Sweat Advertisement is written against the background of a bright sky at night with orange writing on "Full Fasting". The words "with Pocari Sweat" are white and written according to the Pocari Sweat logo.</p>	<p>Showing by using writing that is emphasized with bright colors and is inviting and informative will add interest to the community because it is suitable for all groups. Starting from children to adults.</p>
2.	 <p>Text Visual "ION during suhoor to take care of Body Fluids"</p>	<p>Text written at the end of the ad. This text is also the closing jargon on the Pocari Sweat ad. The jargon is written in white and capital letters on the words "ION and SAHUR".</p>	<p>Showing by using text will add interest to the community. This article also confirms that Pocari Sweat products contain Ions that are good for the body and indicate a friendly product to be consumed at dawn.</p>
3.	<p>Dialogue: the first audio by the younger brother is "Today I learned to fast fully." The second audio is the older brother, Ayana Jihye Moon, namely "Pocari Sweat at suhoor first"</p>	<p>The dialogue was delivered directly by the younger brother and Ayana Jihye Moon as the older sister.</p>	<p>It shows that there is information if the younger brother is learning to fast fully. Then what Ayana Jihye Moon conveyed showed an invitation and understanding to</p>

			follow what Ayana Jihye Moon did by consuming <i>Pocari Sweat</i> first before suhoor. The dialogue shows that <i>the Pocari Sweat</i> product is a product that Ayana Jihye Moon always consumes every suhoor.
4.	<i>Soundtrack</i> : the audio of the younger brother when singing <i>the Pocari Sweat</i> soundtrack, namely "Pocari Sweat at suhoor. Take care of body fluids"	The audio sung by the younger brother is cheerful and enthusiastic.	It shows that there is a recommendation from the younger brother to consume <i>Pocari Sweat</i> , especially during suhoor. By consuming <i>Pocari Sweat</i> at dawn, you can keep your body from lack of fluids. <i>Pocari Sweat</i> is good for those who are learning to fast fully like younger siblings,

(Source: Researcher's preparation)

Based on the results of the identification carried out on the *Pocari Sweat advertisement* in the 2022 Ramadan Edition of RCTI, four types of symbols were obtained. The first type of symbol is the text written at the opening of the advertisement "Full Fasting with *Pocari Sweat*". It can be interpreted that drinking *Pocari Sweat* can be consumed by consumers, especially during suhoor. The object

here is *the Pocari Sweat* product, writing with *a background* of the sky at night with stars and the moon clearly visible in the shape of a crescent moon indicating a pleasant, peaceful atmosphere where the moon and stars emit bright light in the month of Ramadan. Writing "Full Fasting" in orange. Orange is a bright and warm color, with a combination of red and yellow. This color is often associated with passion, energy, and excitement. Symbolically, the color orange is often associated with fun, cheerfulness, and joy. This color can also symbolize courage, enthusiasm, and activeness. In addition, orange is also used in *branding* and *marketing*, because it can attract attention and convey a strong message.<sup>64</sup> The use of orange color provides an affirmation to the public/consumers that this product is safe to consume for various groups and healthy for the body.

The writing "with *Pocari Sweat*" uses white. White means pure and neutral color. This color is the result of a combination of all the colors in the visible light spectrum. White is often associated with purity, simplicity, and peace. In addition, white is also often used in branding and marketing because it gives the impression of being clean, professional, and reliable.<sup>65</sup> The article is intended to emphasize that this product can provide protection so that consumers become more confident in *Pocari Sweat products*, especially in this month of Ramadan which is synonymous with purity. Thus, the interpretation that appears shows that with orange text and white text, it will increase confidence and interest for people to consume these products, especially in the month of Ramadan. As well as assuring consumers that this product is safe for children to adults.

The second *symbol* is the text written on the closing of the ad. The text "ION during suhoor takes care of body fluids" means that ions or electrolytes are very important to maintain fluid balance in our body. When fasting, our bodies will lose fluids and electrolytes through sweat and urine, so it's important to consume foods and drinks that can help replace lost fluids and electrolytes. The interpretation in this symbol is that during suhoor, we should consume foods that contain a lot of

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<sup>64</sup> Achmad Basuki. "The Meaning of Color in Design". The paper was presented in the Photography Seminar of the Surabaya State Electronics Polytechnic.

<sup>65</sup> *Ibid*

water, fiber, and electrolytes such as fruits, vegetables, and drinks that contain electrolytes such as coconut water, fresh fruit juice, or isotonic drinks. Consumption of these foods and drinks can help maintain the balance of fluids and electrolytes in your body. *Pocari Sweat* is one of the isotonic drinks that is recommended to be consumed during suhoor.

The writing of the text "ION during suhoor to take care of body fluids" with *the background* inside the mosque. The text color used is white. The words "ION" and "Sahur" are written in capital letters. Mosques play an important role in Islamic culture and society, serving as centers of religious and social activity, as well as a source of education and community support. It is considered a sacred space that is open to all Muslims, regardless of race, ethnicity, or social status.<sup>66</sup> The color white is associated with purity, simplicity, and cleanliness.<sup>67</sup> In Islam it is considered a symbol of purity and purity. The color white is also often used in interior and architectural design, especially in minimalist and modern designs, because this color gives the impression of cleanliness, calmness, and elegance. In the field of *fashion*, white is often used in casual and formal clothing, as well as at weddings and other important occasions. Capitalization of certain words is used to distinguish important words from ordinary words in a text, making it easier for readers to recognize words that are more important or have more meaningful meanings. In addition, capital letters can also be used to enhance the aesthetic value or beauty of a text, especially in graphic design, typography, or fine arts.

#### **D. Conclusion**

The results of the analysis of the Pocari Sweat advertisement aired on RCTI in Ramadan 2022 show that there is a commodification of religious values through the signs and meanings identified in the advertisement. Religious values, which are supposed to be sacred and personal, have been converted into commercial exchange

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<sup>66</sup> <https://kemahasiswaan.uii.ac.id/masjid-dalam-fungsi-arti-dan-tonggak-sejarahny/>, accessed on April 12, 2023 at 13.37 WIB

<sup>67</sup> Lia Anggraini. S and Kirana Nathalia, *Visual Communication Design: The Basics of a Guide for Beginners*, (Bandung: Nuansa Cendekia, 2014) p. 38.

rates in an effort to increase product sales. This process includes the use of brand ambassadors of female converts from South Korea who wear hijabs, setting locations similar to Middle Eastern countries, and airing during the month of Ramadan. These advertisements utilize religious symbols to reinforce the idea of the story, but in the process, religious values undergo a shift from a sacred function to a commodity for material gain, showing how religion is utilized as a marketing strategy in the model of a consuming society.

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