

Advertisements and Representation of Muslimah Beauty: SunsilK Hijab Shampoo (International Product) and Sariayu Hijab Shampoo (Local Product)

Kinanti Resmi Hayati

Department of Industrial Engineering, UPN Veteran Jawa Timur, Indonesia
Email: kinatihayati.ti@upnjatim.ac.id

Nadia Afdholy

Universitas Negeri Surabaya, Indonesia
Email: nadyaafdholly@yahoo.com

Terra Bellatrix Aden Nashahta

Department of English Education, Universitas Nahdhatul Ulama Surabaya, Indonesia
Email: terrabelatrix888@gmail.com

Abstract. Advertising is not merely understood as a message to encourage the public to be interested in goods offered in mass media, but also can be represented. This study aims to compare the representation of Muslimah beauty in SunsilK Hijab and Sariayu Hijab shampoo advertisements. The study was conducted using descriptive analytical methods. Based on the research conducted, this research shows that beauty representation in SunsilK Hijab and Sariayu Hijab Shampoo advertisement do not limit women to do many activities. Beautiful women are who wearing hijab, charming, energetic, brave, elegant, and educated. Both of advertisements have similarities and differences in representing Muslimah beauty. The similarities of beautiful Muslimah portrayed in both advertisements are women who wearing hijab, having Halal label on the product, and universal. The differences are on the woman activities, woman characteristics and brand ambassador.

1. Introduction

Indonesia has a slogan Unity in Diversity which is mean that 'different but still one'. It shows that Indonesia is a diverse country, Indonesia has more than 700 local languages, 1,340 nations [1], and six religions in which there are more than 207 million people in Indonesia embrace Islam [2]. Due to Muslim population in Indonesia is the biggest around the world and so many Muslim women use Hijab in which Hijab is not only to cover their head and neck, but also as a fashion, then it causes so many manufacturers of hair care products offer their special shampoo for Hijab wearers. One of the International manufacturers of household goods is Unilever with more than 400 brands, purchased in 190 countries and everyday 2.5 billion people use a variety of Unilever products, Unilever also has hair care products for Hijab wearers [3]. One of Unilever's hair care products for Hijab wearers is SunsilK Hijab shampoo. SunsilK Hijab shampoo was first launched in Indonesia market in 2004 [4]. Besides that, one of Indonesia's household goods manufacturer, is Martha Tilaar group. Martha Tilaar started first business in 1970 in Central Jakarta then in 1977 Martina Berto Company launched the Sariayu brand as a modern beauty and herbal product [5]. As a Indonesia's brand, Sariayu also has hair care products for Hijab wearers. One of the hair care products is Sariayu Hijab shampoo [6]. As

two popular household goods manufacturer in Indonesia, they use advertisements to increase their selling product. The advertisements of Sunsilk Hijab and Sariayu Hijab show celebrity as their model. Shampoo is one of beauty products which is beauty related to feminist which is beauty related to feminist which is the standard of beauty always changes from time to time. Melliana (2006) stated that in 1950s Marilyn Monroe was a symbol of beautiful women in which she had weight 67kg and high 163 cm. Then in 1960 a thin body suddenly became the symbol of beauty [7].

Nowadays, an advertising is a media that serves to spread beauty construction as shampoo advertisement in the Sunsilk hijab and Sariayu hijab. It shows that an advertisement not only convey message to the potential customers but also convey myths about beauty. Roland Barthes comes with the myth concept 'he purifies something, makes it plain, and gives it a clarity which is not an explanation but a statement of the fact' [8]. There are some studies that are related to this study such as the women charm power in advertisement (A Semiotic Analysis on the Women Charm Power in Printed Advertisement of Dove Anti-Dandruff and Sunsilk Hair Fall Solution Shampoos Version Shanty) by Sari [9] and Analisis Semiotik Kecantikan Wanita Muslimah Pada Iklan Shampo Sunsilk Clean And Fresh Versi Laudya Cyntia Bella by Meidiati [10]. The first study conducted by Sari (2009), she compared printed advertisement of Dove Anti-dandruff and Sunsilk Hair Fall Solution Shampoos. From her study, an advertising of Shanty's Sunsilk Hair Fall Solution shampoo had meaning that Sunsilk Hair Fall Solution shampoo is a shampoo product that understands women, especially for their hair needs and tries to understand every woman who wants to feel happiness. From the second study that conducted by Meidiati (2016), she also used Unilever product that is Sunsilk Clean and Fresh starred by Laudya Cyntia Bella [10]. She used semiotic theory by Charles Sanders Pierces. She found that from the Sunsilk Clean and Fresh shampoo advertisement are the beauty provided through the artist such as facial beauty, body beauty, modern fashion beauty, clean hair beauty that is covered by hijab and beauty of the heart.

2. *Research Methods*

The main problem of this research is about "beauty" representation portrayed in Halal Shampoo's advertisement. It analyzes the representation of beautiful depicted in advertisement of international and local halal shampoo products. According to Stuart Hall (2002), representation is an important part of the process producing meaning and exchanging it for community members involving the use of language, signs, and images that function to represent something as quoted in his book entitled *Representation: Cultural Representation and Signifying practice*. "Representation is an essential part of the process by which meaning is produced and exchanged between members of a culture. It does involved the use of language, of signs, and images which stands for or represent things [11]." The myth theory proposed by Barthes is examining everyday phenomena with a semiotic approach where the significance can be seen from two levels of meaning namely denotation meaning (first level meaning system) and second level connotation (meaning system) meaning and myth lies in the level meaning system second or born of connotation [12]. Denotation can be known directly when seeing a phenomenon that is different from the connotation meaning. The meaning of connotation here cannot be captured directly when seeing a phenomenon in everyday life, the meaning of the connotation implied in that phenomenon that occurs at the level of production and reception of a message [13]. The second system is referred to as the connotation that fills the expression part of the first system [14].

This study uses Qualitative method to analyze the data collection. Qualitative method is usually used to gain deep information from the underlying reasons, motivations and opinions. It also used to collect the data of the research and find out the result of the research. Creswell stated: Qualitative research is a form of interpretive inquiry in which researchers make an interpretation of what they see, hear, and understand. Their interpretations cannot be separated from their own backgrounds, history, contexts, and prior understandings. After a research report is issued, the readers make an interpretation as well as the participants, offering yet other interpretations of the study. With the readers, the participants, and the researchers all making interpretations, it is apparent how multiple views of the problem can emerge [15]. There are three steps to conduct this research using qualitative method; data collecting, data organizing, and data analysis. Data collecting is collecting or finding the

data by searching it in the media, library or book store to find out the related data (primary data) which deals with the issue and secondary data can be gotten from journal, newspaper, magazine and etc. data organization is to classify the data into some related clusters.

Another method to analyze this research is comparative studies. A comparative study is used to find out the similarities and differences the representation of beautiful portrayed in halal shampoo's advertisement. This research used American school theory as one of the term of comparative studies theory. Based on Bassnett (1995) said that "Everywhere there is connection, everywhere there is illustration. No single event, no single literature is adequately comprehended except in relation to other events, to other literatures" [16]. Stallknecht and Frenz (1961) also stated that "Comparative literature requires that a work, author, trend or theme be actually compared with a work, author, trend or theme of another country or sphere; but a collection of essays on, let us say, Turgenev, Hawthorne., under one cover, might very well be called Figures of World Literature without containing any or perhaps only incidental comparisons. Webster defines comparative as studied systematically by comparison of phenomena... as comparative literature" [17].

3. Results of Research

3.1 Representation of Beauty in Sunsilk Hijab Shampoo Advertisements

3.1.1 Beautiful Women are Women who Wearing Hijab and charming



Figure 1. Scene 1

Denotation: Hijab advertisement artists are seen talking to each other about the plan to go to a concert. One of the casts who is sitting on the Bella's right feels hot and has drenched hair. Bella looks cheerful when she feels the freshness and fragrance behind her hijab. Connotation: Women who wear hijab are women who always feel fresh and fragrant. If their head that is covered by hijab feels hot, indirectly the hair will be drenched caused by excessive sweating. Cheerful women are beautiful women who wear a hijab. In scene 1, it shows Bella standing up vigorously and energetically among her friends while she is coding the others to get off the bus. Bella's gaze was full of joy and happiness. In addition, they feel unconfident then by using Sunsilk Hijab Refresh on hijab women; In this case, the myth carried that a beautiful woman is woman who wear a hijab but her hair is still fresh. Beautiful is not only fresh hair, but also women wear the hijab. So, hijab is not an obstacle to always look beautiful.

3.1.2 Beautiful Women are Energetic Hijab Women



Figure 2. Scene 2

Denotation: After using Sunsilk Hijab Shampoo the artists show their enthusiasm when doing activities on the outside of home such as: flash mob dance, climbing, taekwondo and water sports. Connotation: Women must always caring their appearances by using Sunsilk Hijab Shampoo to keep them full of enthusiasm in all activities even though wearing hijab. In scene 1, Bella who just got off the bus with her friends looks very cheerful and energetic. While doing a flash mob dance, Bella seems to invite hijab women to stay energetic like her. With Sunsilk Hijab, women will continue to actively carry out activities without feeling hot and tired. Otherwise, what Carla did in scene 2. Carla's energetic version is practicing taekwondo. Given that Carla is a taekwondo athlete who routinely practices, she still feels beautiful and confident by using Sunsilk Hijab.

3.1.3 Beautiful Women are Hijab Women who Like Challenges.



Figure 3. Scene 3

Denotation: The artists of the Sunsilk Hijab shampoo show their existence about masculinity, such as mountain climbing and Taekwondo. Connotation: Women who like challenges are women who are an equal to men, such as doing strenuous activities that are usually done by men. In scene 3, there are three women who managed to climb the mountain to the top. The activity of hiking is not an easy activity. Mountain climbing and taekwondo are hard and challenging activities. The advertisements show that Hijab women also exist by carrying out activities that are usually carried out by men, such as mountain climbing and taekwondo which in fact is masculine activities. In this case, the myth shows that beautiful women are hijab women who like challenges.

3.2 Representation of Beauty in Sariayu Hijab Shampoo Advertisements

3.2.1 Beautiful Women are Women who Wearing Hijab



Figure 4. Scene 1

Denotation: Alyssa who looks beautiful by using a hijab is seen talking about dandruff that rests on her friend's scalp which actually disturbs her confidence. Connotation: Women who wear hijab are women who are ideally also free from dandruff. In scene 1, the figure of Alyssa who tried to calm her friend who has dandruff explicitly illustrates that if the head is covered in hijab and still has dandruff, then it is possible to disrupt one's confidence. By using Sariayu Hijab, Hijab, women will always feel beautiful in the sense that they are free from dandruff. The myth that is carried here is that beautiful women are women who wear hijab and free of dandruff.

3.2.2 Beautiful Women are Elegant Women.

Denotation: Alyssa who always smiles and friendly to her friends. Connotation: Beautiful women are elegant women. In scene 1 shows Alyssa who is gentle and always smiling. In all conditions, a woman's smile shows that the woman is an elegant and classy woman. By using Sariayu Hijab shampoo, women will look elegant because beauty and calm appear from that smile. The myth that is carried out in this case is that beautiful women are elegant women.

3.2.3 Beautiful Women are Educated Women.

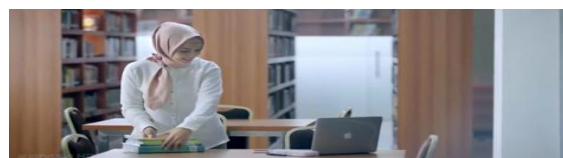


Figure 5. Scene 2

Denotation: Young women who are involved in Education, such as studying, teaching, and everything related to academic activities. Connotation: Beautiful women are educated women. In scene 2 shows that a woman was holding a book and opening a laptop screen in the library. Which shows that models have just come out of a learning place. They are seen gathering cheerfully because the hair behind the hijab is always fresh, accompanied by important times when they explore science. In this case, the beauty myth has just shown that beautiful women are also an educated women.

3.3 The similarities between Sunsilk Hijab and Sariayu Hijab Advertisements

3.3.1 Beautiful Women are Women who Wear Hijab

Women who are called beautiful in Sunsilk hijab and Sariayu hijab advertisements also mean women who always maintain their appearance by using hijab and women who choose halal shampoo to treat their hair, and cheerful women. However, the beauties that are showed by Sunsilk hijab and Sariayu hijab advertisements is not only limited to physical appearance. But also women in these advertisements are portrayed as women who are cheerful, energetic, challenging, elegant, educated, and exist.

3.3.2 Beautiful Women are Women who Use Halal Shampoo

Sunsilk hijab and sariayu hijab are using the halal logo from the MUI considering that most of the population of Indonesia is Muslim. The halal guaranteed the products which sells provides a sense of security to the buyers. In addition, the trust given to users of Sunsilk hijab and sariayu hijab products are increasing with the guarantee of halal products offered by those products. So that halal here is not passive but has a great meaning and influence for both parties namely the producer of Sunsilk hijab and sariayu hijab and consumers of these products. For producers, the halal logo can attract the attention of prospective consumers and increases sales and profits. As for consumers, halal can provide a sense of security and comfort when using it and throw away the worry about the product.

3.3.3 Universal

In both advertisements, they are more universal because the advertising artists are not only hijab women but also women who are not wearing hijab. It means that Sunsilk hijab and Sariayu hijab shampoos can be used by all people who are wearing hijab or people who are not wearing hijab. It shows that the product of sunsilk hijab and sariayu hijab are not enjoyed by Muslim women, but also all women who want to use those products because being beautiful is universal.

3.4 Differences between Sunsilk Hijab and Sariayu Hijab Advertisements

3.4.1 Activities

In the first aspect, the Sunsilk advertisements represent women as energetic. It can be seen from the scene 1, 2, 3, and 4 that after using Sunsilk Hijab Shampoo the artists are exciting to do activities at the outside of home such as flash mob dance, climbing, taekwondo and water sports. Meanwhile, in the Sariayu advertisement women represented as well-educated. It can be seen from scene 1, 2,3, and 4 they use library and college as their settings. Also model in that advertisements represent woman who involved in academic activities

3.4.2 Brand Ambassador

Sunsilk hijab advertisement uses Laudya Cynthia Bella as their model who are singers, dancers, models and artists. Bella's education is not high but Bella is an extraordinary figure because Bella is active in the entertainment world which plays a lot of roles in some movies. She is not only active in entertainment world but also in business. Bella is a self-sufficient female figure (break the role). Sunsilk hijab shampoo also uses Carla Rizki. She is a You tuber, a taekwondo athlete, and the Hijab Hunt 2015 finalist. Carla's figure as an athlete shows an energetic and active side. Being an athlete also shows the figure of masculinity, especially taekwondo which is dominated by the men. This phenomenon is common in developed countries such as Europe and America. They want to tell developing and patriarchal countries like Indonesia that the definition of beautiful is not always a woman who is silent, graceful and obedient as the stereotype of patriarchy gender roles.

Whereas in the Sariayu Hijab advertisement shows the figure of Alyssa Soebandono as an Ambassadors Brand, A housewife who has two children with a higher education background. Alyssa figure despite having a higher education background but is not active in a career. The beautiful figure presented by the Sariayu Hijab shampoo advertisement is a beautiful figure who is more directed towards syar'i, which is in accordance with Islamic religious guidelines. Overall the beautiful definition of Sariayu Hijab shampoo adverts is still guided by the east, where women feel well-established in the domestic domain.

3.4.3 Women are Happy

Women in the Sunsilk advertisements represented as cheerful. On the other hand, women in the Sariayu advertisements represented as elegant. From time to time, being beautiful has become a necessity, such as companies offering services require female hair beauty. Besides that, the portrayal of women beauty in the advertisements are the beauty characterizes that are usually represented in the media, especially in hair product advertisement. The advertisements reinforce the representation of beauty that has been recognized in the community that hijab does not limit women to activities, beautiful women are women who wear hijab, cheerful, energetic, challenging, elegant, and educated.

4 Conclusion

The similarities between Sunsilk and Sariayu advertisements can in three aspects: Beautiful Women are Women who Wear Hijab, Use Halal Shampoo, and it is universal. Otherwise, there are three differences: woman activities portrayed on the advertisement those are energetic and elegant woman, symbolic actress of brand ambassador, and the portrayal of woman character and expression.

5 Acknowledgment

This work was supported by the Grant of international publication on DIPA 2019 – UPN Veteran Jawa Timur.

6 References

- [1] D. M. Eberhard, G. F. Simons, & C. D. Fennig, (2019). *Indonesia*. Retrieved from Ethnologue: Languages of the World: <https://www.ethnologue.com/country/ID>
- [2] Ditjen Informasi dan Komunikasi Publik. (2017). *Agama*. Retrieved from indonesia.go.id: <https://indonesia.go.id/profil/agama>
- [3] Unilever Indonesia. (2019). *Unilever*. Retrieved from Siapa kami: <https://www.unilever.co.id/about/who-we-are/>
- [4] B. Ningsih (2015, June 17). *Laudia Cynthia Bella Jadi Brand Ambassador Sampo*. Retrieved from Harian Nasional: <http://www.harnas.co/2015/06/17/laudia-cynthia-bella-jadi-brand-ambassador-sampo>
- [5] Martha Tilaar Group. (2019). *Sejarah*. Retrieved from Martha Tilaar group: <http://www.marthatilaargroup.com/sejarah>
- [6] PT. Martina Berto Tbk. (2015). *Local Wisdom Go Global. Laporan Tahunan 2015 Annual Report*, p. 30.
- [7] Melliana, A. (2006). *Menjelajah Tubuh (Perempuan dan Mitos Kecantikan)*. Yogyakarta: LkiS.
- [8] J. Storey, “*Cultural Studies dan Kajian Budaya Pop*,” Yogyakarta: Jalasutra. pp 112-113, 2006.
- [9] D. P. Sari, “Sari, D. P. 2009. *Kekuatan Pesona Wanita dalam Iklan (Analisis Semiotika terhadap kekuatan pesona wanita dalam iklan cetak shampoo).*,” Universitas Sebelas Maret Surakarta, 2009.
- [10] R. Meidiati, “Meidiati, R. 2016. *Analisis Semiotik Kecantikan Wanita Muslimah Pada Iklan Shampo Sunsilk Clean And Fresh Versi Laudya Cintya Bella.*,” Universitas Negeri Islam Syarif Hidayatullah Jakarta, 2016.
- [11] S. Hall, *Representation: Cultural Representations and Signifying Practices*. London: Sage Publication Ltd. pp. 15-18, 2002.
- [12] R. Barthes, *Mythologies*. New York: Hill and Wang. Melliana, A. S. pp 114, 109-110, 1972.
- [13] R. Barthes, *Image Music Text*. Hammersmith: Fontana Press. pp 17-19, 1977.
- [14] R. Barthes, *Elements of Semiology*. New York: Hill and Wang. pp 89-90, 1967.
- [15] J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mix Method Approaches (3rd ed.)*. London: Sage Publications. pp 212, 2009
- [16] Bassnett, Susan. *Comparative Literature: A Critical Introduction*. Oxford and Cambridge: Blackwell, 1995.
- [17] Stallknecht, Newton P and Horst Frenz. *Comparative Literature: Method and Perspective*. Carbondale: Southern Illinois University Press, 1961.