

The Commodification of Religious Arguments in Digital Marketing: A Semiotic Study by Roland Barthes on the TikTok Account @Jilbrave

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Abstract

Social media has had a widespread influence on the industrial world, with some players successfully shifting from an exploitative orientation to religious-themed production. With the largest Muslim population in the world, Indonesia has become a potential market for capitalists to exploit the Muslim segment. The commodification of religion is rampant on digital platforms, one example being the branding of products by incorporating religious values. This study examines the phenomenon of product packaging using Quranic verses and hadiths on the @Jilbrave account on the TikTok platform. Specifically, this issue will be analyzed using Roland Barthes' semiotic theory. The results of this study show that the commodification patterns employed by the @Jilbrave account not only focus on religious attributes but also involve branding products with religious texts presented in their raw form. The account produces new meanings by interpreting the texts in question. The @Jilbrave posts are highly popular among netizens, so the meanings produced have significant appeal, suggesting that Muslimah fashion has run out of promotional models and is now leveraging religious texts as marketing capital.

Keywords: *Commodification of Religion, Semiotic, Tiktok, Digital Marketing Ethics*

Introduction

The Qur'an and hadith, which are usually used for preaching or advice on social media, have now been used as a platform for product promotion. The utilization of religious evidence (religious commodification) that appears on social media often occurs in Muslim clothing, as clothing is considered a reflection of a person's character and ideology. Like in Muslim women's clothing, on social media, it is depicted in

various forms, including; closed shirts, large headscarves, and long clothing modified to resemble contemporary fashion styles, with the user's effort to still appear both religiously appropriate and stylish. (Mahfiroh 2022). This fact is reinforced by a post from the TikTok account @Devimurp, which states that there are criteria that must be considered in a Muslim woman's attire, namely: covering the aurah, not being eye-catching, not transparent, not tight, not resembling the clothing of other religions and men's clothing, and not being a form of adornment. By providing visuals that depict the "noble attire of Tarim women." Some forms of clothing are promoted by relying on Quranic verses and hadiths as a means to attract the market.

Each business unit has its own uniqueness in promoting its products through social media. Starting from several photo posts to unique videos linked with religious symbols. On this topic, there are many instances of the commodification of religion in products circulating in Indonesia, whether displayed through the film industry, advertising, or posts on various social media accounts. Like in the advertisements for Sunsilk and Wardah shampoos,¹ Nivea Hijab Series that depicts a woman who is confident with her hijab fashion even though it is layered and hot while being active². Sharia housing with branding using the Islamic slogan "Islamic area housing" that features tahfidz housing, sharia hotels, sharia fashion, and so on.

In previous research, there tends to be a view of the commodification of religion in fashion products in three aspects. First, it is related to the influence of artists' hijrah, as Afina Ama's research mentions the hijrah of celebrities as a sensation that develops the trend of Muslim women's fashion, thereby affecting its material value³. Secondly, as a complement to the popular style of da'wah, Yoga's research findings indicate that there has been an adaptation of da'wah messages in fashion products, marked by the emergence of the "keepers of the Deen" t-shirt trend as a sign that Islamic da'wah is flexible and keeps up with the times⁴. Thirdly, as attributes of

¹ Afina Amna, "Hijrah Artis Sebagai Komodifikasi Agama," *Jurnal Sosiologi Reflektif* 13, no. 2 (2019), hlm, 338.

² Muhammad Suhadi and Azis Muslim, "Islam Dan Produk Halal: Muslimah, Komodifikasi Agama Dan Konsolidasi Identitas Keagamaan Di Indonesia," *Profetika: Jurnal Studi Islam* 23, no. 1 (2021): 164-76, <https://doi.org/10.23917/profetika.v23i1.18082>.

³ Amna, "Hijrah Artis Sebagai Komodifikasi Agama," hlm. 339.

⁴ Yoga Walanda Caesareka, Catur Nugroho, and S Sos, "The Commodification of Religion in Fashion (Norman Fairclough's Critical Discourse Analysis on 'Keepers of The Deen' Clothing)

pious women or hijrah, previous research by Syafiddin stated that the fashion industry in the digital world, including the account Santun.inv, has branded itself as a producer of hijrah clothing, thereby making religious values a commodity in fashion⁵.

The revelation of the process of religious commodification involving religious texts has been overlooked by previous research. This research aims to complement previous studies by addressing the need for new trends in the commodification of Muslim fashion. The process of delivery, involving its complex structure, is traced in this research through three aspects: denotative meaning, connotative meaning, and myth. These three aspects guide the research to identify new trends in the commodification of religion produced by the TikTok account @Jilbrave. This research starts from the argument that product marketing on social media often involves religious texts, generating new meanings and straying far from their original meanings.

This study employs a literature-based, descriptive qualitative approach to examine the phenomenon of religious commodification in the digital era through a semiotic analysis of TikTok content from the account @Jilbrave. Utilizing Roland Barthes' semiotic theory, the research seeks to identify and interpret the signs, denotative meanings, connotations, and myths embedded in the account's posts, particularly those that incorporate Qur'anic verses and hadiths as part of product promotion strategies. The analysis focuses on video content uploaded between 2023 and 2024, with special attention to posts that explicitly employ religious arguments. By investigating how religious symbols and narratives are used for commercial purposes, this study aims to offer critical insights into the strategies of religious commodification on social media platforms and their broader sociocultural implications. Although Roland Barthes' semiotic theory serves as the theoretical framework, a more comprehensive elaboration of this theory will be presented in the literature review section⁶.

Komodifikasi Agama Pada Produk Fashion (Analisis Wacana Kritis Norman Fairclough Pada Desain Kaus 'Keepers of the Deen')" 8 (2020).

⁵ Khairul Syafaruddin and Ni'matul Mahfiroh, "Komodifikasi Nilai Islam Dalam Fashion Muslim Di Instagram," *Profetika: Jurnal Studi Islam* 21, no. 1 (2020): 8-16, <https://doi.org/10.23917/profetika.v21i1.11644>.

⁶ Roland Barthes, *Mitologi*, ed. Kreasi Wacana (Yogyakarta, 2004).

Market Media Sosial

The development of social media not only provides new information and interaction between individuals. For communities and companies, many utilize it as a marketing site or marketing communication tool, which can interact in two or more ways. Marketing through social media appears to be more popular in the world of marketing⁷, thus becoming a competitor for traditional market entrepreneurs. The presence of online shops is quite felt by traditional traders who experience a decline in sales revenue. The price gap, which is said to be lower than traditional market prices, has caused consumers to switch to online sales platforms, where it is relatively easier to obtain goods at the desired price target⁸. This has been quite felt since the COVID-19 pandemic.

The increasing flow of online sales has led to fierce competition among traders. Therefore, relevant tactics and strategies are needed to increase sales traffic to the desired target. In adopting digital marketing, business operators need to understand the capabilities of social media as a marketing field. Additionally, in interacting with customers, business operators should respond in a friendly, supportive, and open manner to achieve peer influencer status. With this, business operators can analyze consumer decisions as sales traffic data based on the information provided, and ensure that the strategies applied are relevant to the business they are running⁹.

The social media market is quite different from the traditional market. The stability of the internet and the large number of social media users can expand marketing reach across geographies. In contrast, traditional marketing is limited by geography and time zones. Thus, the sales level through social media is higher compared to traditional methods. However, a serious issue will arise if there are negative evaluations from customers regarding the quality of the product or the service/response from the producer. With this, some marketers utilize influencers as a strategy for marketing their products. Because as time goes by, someone tends to

⁷ Nadia Aprilia et al., "Media Sosial Sebagai Penunjang Komunikasi Bisnis Di Era Digital," *UTILITY: Jurnal Ilmiah Pendidikan Dan Ekonomi* 7, no. 2 (2023): 64–74.

⁸ Imelda Ajeng Novianti, Indah Purwanti, and Versiandika Yudha Pratama, "Dampak Jual Beli Online Terhadap Pasar Tradisional (Studi Kasus Pasar Kedungwuni)," *Jurnal Sahmiyya* 3, no. 1 (2024): 131–41.

⁹ (Wati Andy Prasetyo, Jefry Aulia Martha 2020)

act and make decisions based on the behavior or thoughts of others. In the context of marketing, influencers will attract customers to follow the styles and products they wear.

New platforms in social media provide space for influencers to play their roles creatively, which can captivate users. Key opinion leaders include people who have many followers on social media, thus having a strong influence on their followers. Like artists, TikTokers, Instagram celebrities, YouTubers, and so on. They are often utilized by online entrepreneurs to market their products more effectively, which has the potential to go viral more quickly, by posting products along with reviews or evaluations of products that are considered quite good. So the product's image will become even better, and it can influence many people ¹⁰. Utilizing third-party endorsers or third parties should be considered by online market entrants to enhance product credibility through social media. Influencers do not only target specific communities but the entire online community, as they are considered to have expert communication skills and a strong influence on society, especially for the millennial generation¹¹. However, recently it is not only well-known influencers who play a role in the promotion area. Several online marketplace platforms like Shopee have launched affiliate programs, which provide opportunities for all citizens to promote products as they wish, allowing them to earn commissions from transactions made through the products they market¹², or a special link that he spreads¹³.

¹⁰ Alexander Wirapraja, Novi Tri Hariyanti, and Handy Aribowo, "Kajian Literatur Dampak Dan Pengaruh Digital Influencer Marketing Terhadap Perkembangan Strategi Bisnis," *KONSTELASI: Konvergensi Teknologi Dan Sistem Informasi* 3, no. 1 (2023): 37–47, <https://doi.org/10.24002/konstelasi.v3i1.7098>.

¹¹ Chyntia Novy Girsang, "Pemanfaatan Micro-Influencer Pada Media Sosial Sebagai Strategi Public Relations Di Era Digital," *Ultimacomm: Jurnal Ilmu Komunikasi* 12, no. 2 (2020): 206–25, <https://doi.org/10.31937/ultimacomm.v12i2.1299>.

¹² (Hukum et al. 2024)

¹³ Erna Indasari, "The Role of Affiliates in Consumer Purchase Interest in Online Shops in the Digital Business Era," *Interkoneksi: Journal of Computer Science and Digital Business* 1, no. 1 (2023): 9–18, <https://doi.org/10.61166/interkoneksi.v1i1.2>.

Commodification of Religion in Muslim Fashion

In the market world, marketing strategies are divided into three stages; rational intelligence, which means marketing is solely oriented towards the product's function (the idea is that consumers are enslaved/controlled by the market system, and buyers will consider the high and low of the offered products). Second, emotional marketing, in this stage, consumers are subjects with the freedom of feeling to choose a product, thus encouraging producers to understand desires and build consumer loyalty so they do not lose their market. Third, spiritual intelligence, where spiritual values begin to be played in a product, usually influenced by the existence of an individual's or group's identity, and the price issue is no longer a problem because consumers are emotionally/psychologically fulfilled, which they believe enhances the spiritual value. These three stages ensnare consumers in determining a product¹⁴.

In addition, the social and cultural classes of society also influence product marketing¹⁵, so that the brand that exists in its class will be chosen and the needs are no longer tied to the consumer. Religious status also serves as a marker of social status in society, so religious status can influence market segments. The establishment of national halal labeling by the Indonesian Ministry of Religious Affairs indicates the applicability of Islamic law, which is also adhered to by all followers of religion in Indonesia¹⁶. Capitalists seize this opportunity by incorporating Sharia law into the values of capitalism to attract the national market. The massive use of social media supports the shift of religious and cultural values in society, turning them into commodities. Society will easily find religious appeal as a cultural object commonly consumed¹⁷. Like many public figures who embody religious values in every product consumed or worn.

Highlighting the phenomenon of celebrities' hijrah has shifted the meaning of hijrah, which should have transitioned into a symbolic and inclusive lifestyle. One of

¹⁴ Yuswohady Y, *Marketing to the Middle Class Moslem: Kenali Perubahan, Pahami Perilakunya, Petakan Strateginya* (Gramedia Pustaka Utama, 2014).

¹⁵ Nora Anisa Br Sinulingga, Hengki Tamando Sihotang, and M Kom, *Perilaku Konsumen: Strategi Dan Teori* (Iocs Publisher, 2023).

¹⁶ S H Diana Susanti and M Kn, *Kebijakan Hukum Produk Halal Di Indonesia* (Sinar Grafika, 2021).

¹⁷ Latifah Nur, "KOMODIFIKASI HIJAB DALAM IKLAN NIVEA WHITENING HIJAB FRESH DUO DI JEJARING SOSIAL YOUTUBE (Tinjauan Semiotika Roland Barthes)" (UIN Prof. KH Saifuddin Zuhri, 2022).

the actions taken is changing their appearance to be considered quite religious, and aimed at attracting public attention to follow them. The clothing models they wear have become distinctive with an Islamic image. The euphoria of religious trends as a lifestyle presents a significant opportunity for entrepreneurs to transform religious values into exchange value. Including public figures themselves who strive to create products that bear their names. Like Zaskya Adya Mecca's product brands; @meccanism, @biabyzaskiamecca, @zaskiamecca, and @chadareeofficial, Zaskiya Sungkar @KIA, @Gerai Hawa, Laudya Cynthia Bella @Lbylcb, and others. These brands encourage the community not only to follow their hijrah actions but also to change the community's consumer behavior to attract and boost their product sales. The community that has made it a role model will start to buy it. And they will easily be attracted to the latest clothing models that are considered more religious.

Seeing more and more entrepreneurs take advantage of this euphoria with product branding, it creates intense competition in the market sector¹⁸. Business actors are required to create new trends to attract the market by modifying their products to be as trendy as possible, so that the models produced will change constantly. (produksi). With this, the community will be more attracted to the latest models presented. However, it seems that this has not yet fully attracted the community, as business actors still utilize several religious elements such as verses from the Qur'an, hadiths, and the sayings of scholars to draw attention to the fact that the product has a strong Islamic character and is in accordance with Islamic law¹⁹.

Social media has become the main escape as a marketing medium, showcasing photos and videos of products accompanied by captions or audio related to religious devices. In addition, they also take advantage of Islamic study moments to attract public attention, such as in a post by the @Jilbrave account on TikTok, which attended a study session by Ustadz Hanan Attaki wearing their products, and held a giveaway for one of the participants wearing Jilbrave products during the session. This serves as a marketing technique for Muslim products by using religious elements as

¹⁸ Tuti Meihartati, "Implikasi Strategi Pemasaran Melalui Komodifikasi Agama Di Indonesia," *PENGARUH PENGGUNAAN PASTA LABU KUNING (Cucurbita Moschata) UNTUK SUBSTITUSI TEPUNG TERIGU DENGAN PENAMBAHAN TEPUNG ANGKAK DALAM PEMBUATAN MIE KERING* 8, no. 1 (2017): 165-75.

¹⁹ Alfi Amalia, "Jual Beli Dengan Menggunakan Sistem Dropshipping Dalam Perspektif Ekonomi Islam," *At-Tanmiyah: Jurnal Ekonomi Dan Bisnis Islam* 2, no. 1 (2023): 151-75.

promotional objects for the products. Posts of Muslim women's clothing products wrapped in religious devices reveal the ideology embedded within them. Like in the Instagram post by @Diario, a Muslim fashion brand owned by Nagita Slavina, which features a prayer garment with the caption, "Whoever reads Surah Yasin and Al-Saffat on Friday night, Allah will grant their request (HR. Abu Daud from Al-Harb)²⁰. Let's increase our acts of worship as we approach the month of Ramadan and don't forget to wear the Diario prayer garment, exclusively available at Blibi." The discourse presented shows the prayer garment as an attribute of Muslim worship, complementing the Friday worship by reading Surah Yasin and Al-Saffat.

TikTok as a Medium for the Commodification of Religion

TikTok is one of the social media platforms that is easy to use²¹. Mikhael's survey results indicate that in 2019, TikTok became the number 1 most downloaded app on the AppStore and Google Play, with a total of 1 billion downloads²². TikTok has become one of the media platforms that features Islamic studies, including sermons, Islamic stories, and religious narrative texts edited into short videos accompanied by music. TikTok uploads are relatively short, generally consisting of videos lasting 30 to 60 seconds, but recently they have been extended to 3 minutes²³, using various filters, music, text, stickers, and so on²⁴. These features unconsciously encourage users to take on the role of content creators. Tiktok is also equipped with captions as additional explanations to convey the specific intent of the uploader. Many TikTok users are building a culture of "vernacular typography."²⁵, where cultural practices

²⁰ Sulaimān bin As'ās As-Sijistānī, *Sunan Abū Dawūd* (Beirut: Baitul Afkar ad-Dauliyyah, 1999).

²¹ Chriswardana Bayu Dewa and Lina Ayu Safitri, "Pemanfaatan Media Sosial Tiktok Sebagai Media Promosi Industri Kuliner Di Yogyakarta Pada Masa Pandemi Covid-19 (Studi Kasus Akun Tiktok Javafoodie)," *Khasanah Ilmu - Jurnal Pariwisata Dan Budaya* 12, no. 1 (2021): 65–71, <https://doi.org/10.31294/khi.v12i1.10132>.

²² Mikhael Abaraham, *Use of TikTok for Gratifications and Self-Expression Among Urban Generation Z* (Jakarta: University, Binus, 2019).

²³ Syaibani, "Penggunaan Aplikasi Tik Tok Sebagai Media Pembelajaran Ski Pada Masa Pandemi Covid-19 Di Mi Miftahussudur 01 Dagangan," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan Dan Teknologi* 21, no. 1 (2022): 79–85.

²⁴ Darragh McCashin and Colette M. Murphy, "Using TikTok for Public and Youth Mental Health – A Systematic Review and Content Analysis," *Clinical Child Psychology and Psychiatry* 28, no. 1 (2023): 279–306, <https://doi.org/10.1177/13591045221106608>.

²⁵ Jin Lee and Crystal Abidin, "Introduction to the Special Issue of 'TikTok and Social Movements,'" *Social Media and Society* 9, no. 1 (2023), <https://doi.org/10.1177/20563051231157452>.

emerge from specific and non-elitist social context habits, as well as communicative encounters with digital technology to convey stories. Through participatory facilities, many users of this platform have found meaningful ways to engage with the platform and its culture, by leading and participating in various global awareness activist initiatives, social change, and civic politics.

In 2022, TikTok became the most downloaded platform by netizens, with features that are very easily accessible to all groups, making it more quickly popular or viral. Seeing the increasing viewership, TikTok does not only cater to the entertainment world. Various fields have utilized this platform as a bridge for the necessary needs, such as education, health education, religion, and even boosting the economy. With the availability of an endorsement system and live product features, the public finds it easier to market. Not only that, the presence of a payment feature on TikTok indicates that social media is not only a medium for communication and promotion but also a medium for transactions²⁶.

However, the shop platform on TikTok was discontinued on October 4, 2023, due to numerous cases of fraud where the goods offered did not match what was sent to the buyers, which is quite detrimental to consumers. In addition, the presence of this platform has impacted the decline in profits for Indonesian MSMEs. Many MSME suppliers have complained about the losses they have incurred, as they cannot compete with the prices of goods offered by TikTok Shop. Therefore, the government has taken action to ban TikTok Shop²⁷. It seems that the closure of TikTok Shop is not a major problem for product sellers. They can still promote their products through the live feature or reels available on the platform.

TikTok will reintroduce the shop feature on December 12, 2023, coinciding with National Online Shopping Day, commonly known to the public as a cheap shopping promo event²⁸. The presence of this TikTok shop feature encourages the commodification of religion, making it easier for sectors to take advantage of this opportunity for marketing their products. Like the account @keshwa.id which

²⁶ Putri Ghoida' Habibillah and Miski Miski, "Stay at Home, Obey Sunnah': Construction of Women's Piety Through QS. Al-Ahzab Verse 33 in TikTok Social Media Post," *Religia* 25, no. 2 (2022): 1–5, <https://doi.org/10.28918/religia.v25i2.5782>.

²⁷ Dian Mafulla, "Dampak Penutupan Tik Tok Shop Dalam" 2, no. 2 (2022): 36–40.

²⁸ Mikhaangelo Fabialdi dan Oik Yusuf Nurhapy, "Resmi, Tiktok Shop Buka Lagi Di Indonesia Lewat Tokopedia," *Kompas.com*, n.d.

provides clothes for religious gatherings and weddings. The brand produced not only provides long garments (gamis) but also highlights products from its ideology, promoting batik clothes and bags from the NU group that are suitable for attending Fatayat NU events, sholawatan, study groups, and more.

To understand how the commodification of religion is utilized in digital marketing, it is essential to explore specific examples of product marketing strategies on TikTok. One such example is the account @Jilbrave, which employs unique approaches to promote its products, leveraging the TikTok platform's features and user engagement dynamics.

Marketing Strategy for @Jilbrave Products on TikTok Platform Through the Qur'an and Hadith

According to the state of the global Islamic economy, Indonesia ranks third in the world's fashion models. This nomination indicates the superiority of the Muslim fashion industry, and includes products that are quite popular among the Indonesian people, as seen by the 61% share of fashion sales in the digital market compared to other products²⁹. Thus, in the next stage, Indonesia can become a pioneer of global Muslim fashion. Seeing the marketing of fashion products in the digital market, there is intense competition among industries, leading to slight differences in the fashion models produced by each store. This encourages businesspeople to be adept at promoting their products to make them more appealing to the public. It seems that the use of religious symbols and texts is the most effective breakthrough in enhancing the image of advertisements, considering the numerous Muslim fashion products marketed in connection with the image of adherence to religious texts³⁰, as previously exemplified.

Jilbrave is part of the Muslim women's fashion industry that utilizes religious arguments as a representation of a person's adherence to their religion in product

²⁹ Aisy Salwa Daulay, Imsar Imsar, and Rahmat Daim Harahap, "Strategi Pengembangan Pasar Digital Dalam Mendukung Industri Fashion Halal Di Indonesia," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 5, no. 1 (2023): 1035–42, <https://doi.org/10.37680/almanhaj.v5i1.2918>.

³⁰ Q A'yunin and E Triastuti, "Komodifikasi Kesalehan Niqabis Di Media Sosial Instagram," *Scholar.Archive.Org* 17, no. 2 (2022): 54–75.

marketing, especially on TikTok. From here, the commodification pattern of Jilbrave products on TikTok will be outlined;

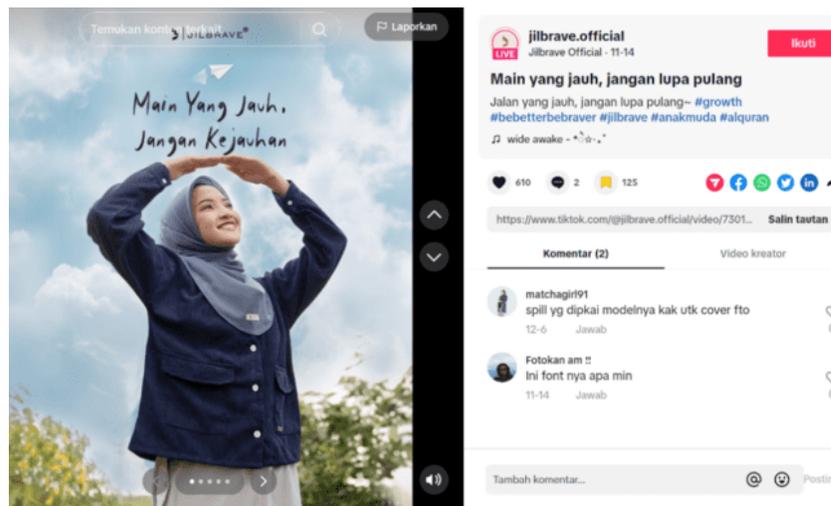


Figure: Woman playing far away, don't come back³¹.

The denotative meaning displayed in image 1 is a woman who is outside or going out wearing sharia-compliant clothing. The connotation is someone who goes out wearing sharia-compliant clothing as emphasized in the Qur'an, Surah Al-Mulk, verse 15, with the added text "The verse above emphasizes that Allah commands His servants to explore places in all directions," "Really?" God commanded it, and we don't do it? But again, all of that can be done if there is fortune, age, and the right time. At least try playing far away once in a while. As long as I remember Karin's message... The myth that going out is an encouragement from the Qur'an, so that the woman appears to be obedient to its teachings, having followed the Qur'an's advice without abandoning her religious attributes.

The post has played with religious texts as a marketing tool for products, as well as providing new interpretations through images. However, there is a haphazardness in producing new meanings. The true meaning is as a representation

³¹ Accessed on the website <https://www.tiktok.com/@jilbrave.official/video/7301147705446026502>

of God's power on earth and to enhance the perfection of His blessings. By subduing the earth, mountains were created, and springs were provided to make it easier for humans to inhabit, manage, and preserve it³². That pleasure provides ease for someone in seeking sustenance by engaging in various types of endeavors, such as trade expanded to all corners of the earth. The meaning of the phrase "easily explored in all directions" above is to be able to expand in seeking sustenance, not to play far away like the picture above. So there is no reason for someone to sit idly by or wait passively for their sustenance to come³³.

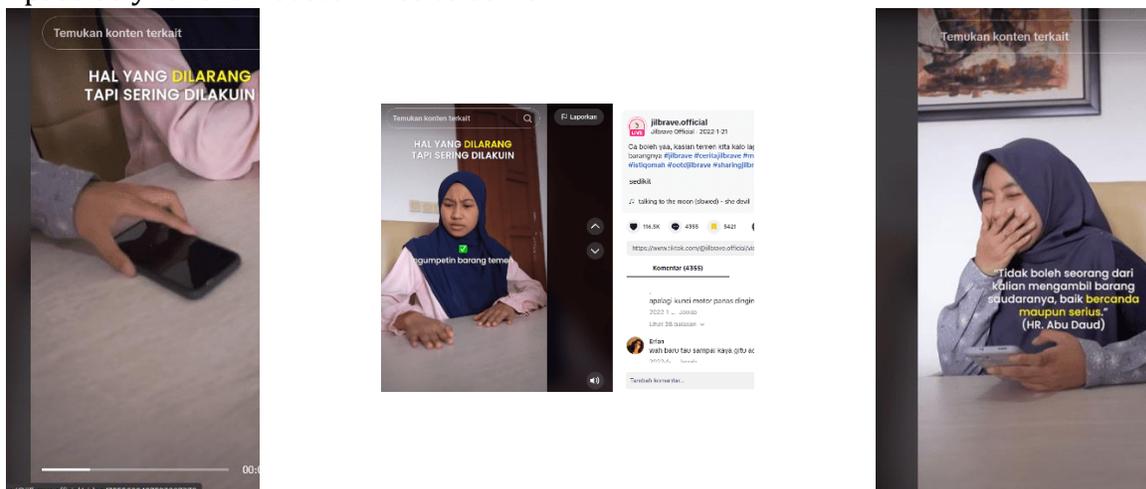


Figure: Things that are forbidden but often done: Hiding a friend's belongings³⁴

The denotation shown in image 2 is a woman playing a prank on her friend, while the connotation is that the woman has done something forbidden, namely hiding her friend's cellphone. The myth generated by this forbidden act, which is still often done by someone, such as hiding a friend's cellphone or taking someone else's belongings. The prohibition is linked to the Islamic corpus: "It is not permissible to

³² Al-Zuhaili Wahbah, *Tafsir Al-Munir* (Lebanon: Dār al-Fikr, 1991).

³³ Shihab M. Quraish, *Tafsir Al-Mishbah* (Ciputat: Lentera Hari, 2009).

³⁴ Accessed on the website

<https://www.tiktok.com/@jilbrave.official/video/7055630487582297370>

take your brother's belongings, whether in jest or in earnest." (HR. Abu Daud)³⁵. The hadith implies that such humor is of negative value.

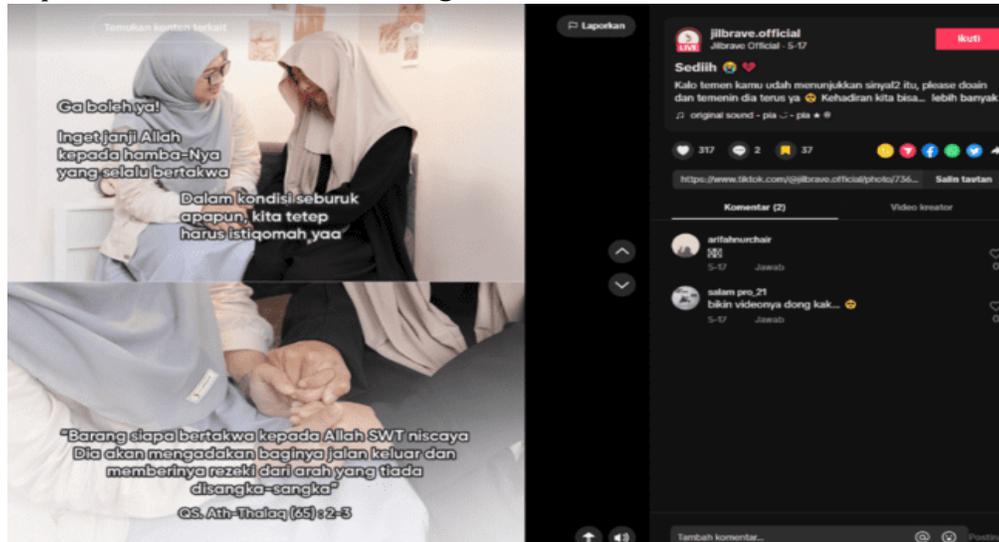


Figure: "Do you want to take off your hijab?"³⁶

The denotation in image 3 is a woman who wants to remove her hijab, while the connotation is that the numerous demands placed on the hijab-wearing woman make her feel overwhelmed or tired. The myth that is generated, no matter how bad someone's condition is, they must remember God's promise, remain steadfast, and be consistent. In that post, it was linked to the explanation contained in Q.S Ath-Thalaq: 2-3 "Whoever fears Allah, He will make for him a way out and give him provision from where he does not expect." The explanation of this surah was conveyed by his friend, as a reminder to remain pious and always support learning to be better. Several interpreters explain that the verse relates to a person's piety and sustenance in household life, considering the asbāb al-Nuzul of the verse.

³⁵ As-Sijistānī, *Sunan Abū Dawūd*.

³⁶ Accessed on the website <https://www.tiktok.com/@jilbrave.official/photo/7369955712723602694>

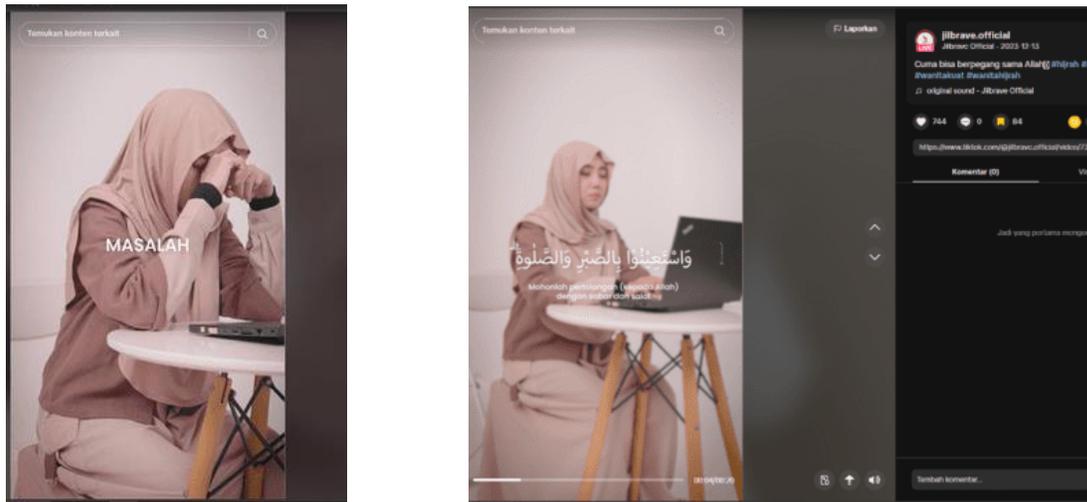


Figure: "facing many problems"³⁷

The denotation seen in image 4 is a woman crying in front of a laptop because she is facing many problems, the connotation is that the woman feels stressed due to the numerous problems she is facing. The myth that arises is that all the problems we face can be reported (through prayer) and we can ask for help from Him. This statement involves Q.S al-Baqarah verse 45, which is displayed in the post: "Seek help (from Allah) with patience and prayer; indeed, prayer is a heavy burden except for the humble." Abdurrahmān ibn Sa'di explains that this verse commands seeking help from Allah and being patient in all matters. Because with patience, a person can control themselves according to the established rules, just as prayer serves as a measure of faith that can prevent immoral actions³⁸. Because in prayer there are recitations that call for avoiding the love of the world³⁹.

³⁷ Accessed on the website <https://www.tiktok.com/@jilbrave.official/video/7312086974297476357>

³⁸ Abd al-Rahmān ibn Nashīr al-Sa'di, *Tafsīr Al-Karīm Al-Rahmān Fī Al-Tafsīr Kalām Al-Mannān* (Kuwait: al-Dhahiyah, 2003).

³⁹ al-Ṭabarī Abū Ja'far Muḥammad bin Jarīr, *Tafsīr Al-Ṭabarī Jāmi' Al-Bayān 'an Ta'wīl Al-Qur'an* (Mesir: Dār Hajar li-Ṭabā'iyah, 2001).

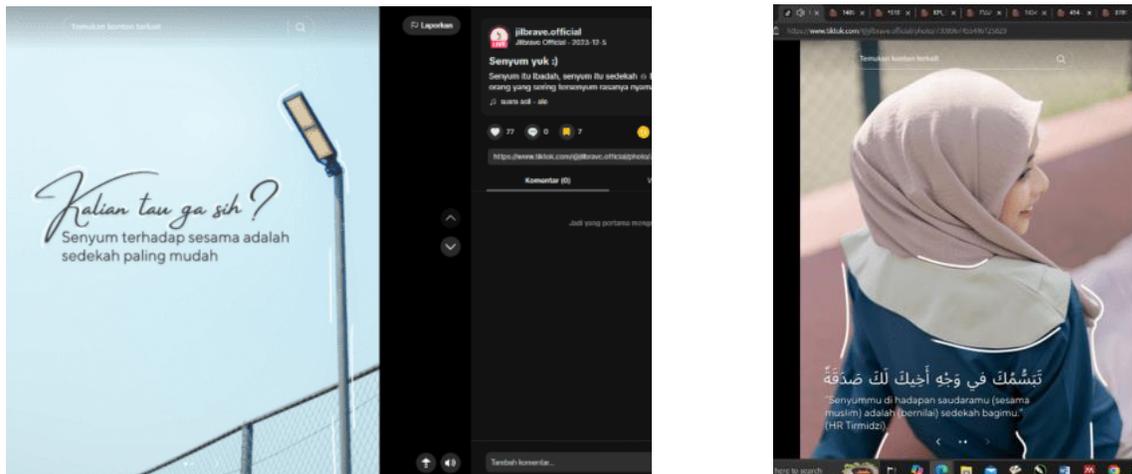


Figure: "A smile is an act of worship."⁴⁰

The denotative meaning conveyed in image 5 is of a woman smiling while wearing a hijab and clothes from the marketed brand. The connotation is that a smile is the easiest form of charity. Meanwhile, the myth is that smiling in front of fellow Muslims is considered an act of worship, just like giving charity to others. This is in accordance with the hadith *تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ* "A smile in the face of your brother (fellow Muslim) is (considered) charity for you." (HR Tirmidzi)⁴¹.

The Construction of Women's Piety on the @Jilbrave Account on TikTok

Saleh is defined as obedience or sincerity in performing worship, purity, and faith. Linguistically, it comes from the word *ṣāliḥ*, which means free from corruption or evil⁴². Meanwhile, Mutawalli as-Sya'arawi specifically defines the meaning of *ṣāliḥ* in Islam as a value that arises from a person's faith, which is expressed through

⁴⁰ Accessed on the website <https://www.tiktok.com/@jilbrave.official/photo/7308967455446125829>

⁴¹ Muhammad bin 'Īsa Al-Tirmizī, *Sunan At-Tirmizī* (Mesir: Syirkah Maktabah wa Mathba'ah Mushtafaa al-Baabii al-Halbii, 1975).

⁴² A. Fikri Amiruddin Ihsani and Novi Febriyanti, "Etika Komunikasi Sebagai Kontrol Kesalehan Virtual Dalam Perilaku Bermedia Masyarakat Di Era Digital," *Jurnal Al Azhar Indonesia Seri Ilmu Sosial* 2, no. 1 (2021): 24, <https://doi.org/10.36722/jaiss.v2i1.512>.

obedience to God⁴³. Shifting in modern times, new terminology has emerged in interpreting piety based on gender. Women considered pious are often conceptualized within the domestic sphere, obedient and productive in serving their husbands or families, maintaining themselves by not leaving the house, and being fully regulated in disciplining their bodies. (covered or loosely dressed, wearing a headscarf, only showing beauty in front of her husband, and so on). Through the supervision of her husband, a woman can achieve that value of piety⁴⁴. This understanding leads to the perception that a woman's position is subordinated, so the content circulating on social media contains messages about women's obedience to their husbands, hadiths and verses from the Qur'an that direct women to take care of themselves at home, as well as to dress modestly and not tightly.

Watching videos on TikTok related to women's attributes has become a focus for netizens, especially as a source of judging someone's obedience. Like the issue of the hijab, which was once considered rigid, it has now been introduced by hijabbers in various styles, one of which is the twist hijab, which has recently been frequently discussed on TikTok. There is a post by @Jilbrave that touches on the wrap hijab model/does not cover the neck. This is somewhat problematic to attract the market to use ninja caps that extend down to the neck, so that when the hijab is wrapped around the back, the neck will not be visible. Promotion strategy by linking a Muslim woman's obedience to covering her aurah. By providing the description "Muslimah rules #5: Remember that the neck is aurah, following trends is fine but don't forget to wear the ninja cap, okay?" "May Allah ease your hijrah" and the caption "we maintain our iffah as Muslim women 😊 with the spirit of growth and steadfastness, beautiful ✨". The post portrays that someone wearing a ninja cap can maintain their iffah as a Muslim woman.

The performance of sharia-compliant clothing has become the main role in hijrah. With the circulation of memes and captions about syar'i clothing as a form of obedience by linking religious texts, it encourages producers to create new

⁴³ Bagus Eriyanto, "Fasâd Al-Arđi Dalam Tafsir Al-Sya'rawi" (Jakarta: Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah, 2019).

⁴⁴ Faqihuddin Abdul Kodir, *Qira'ah Mubadalah* (IRCiSoD, 2021).

combinations as an image of women's piety⁴⁵. Wide hijabs, loose dresses, with sharia-friendly models that are embraced by Islamic teenagers, attract the brand Jilbrave to produce the latest model clothes that show obedience. Thus, the promotional strategies used often employ religious arguments, which demonstrate a person's obedience to their faith. In relation to the issue of visual pleasure in @Jilbrave's posts, the denotative and connotative meanings are conveyed clearly, and the myth that religious arguments play a full role in the development of marketing strategies on social media is presented. Meanwhile, influencers are merely used as subjects of sensualization from the perspective of netizens in shaping the image of a pious woman.

Conclusion

The commodification of religion has become rampant on social media, linking production with religious values. Online markets have become targets as media for product branding, by posting unique images or videos related to religious values. One of them is the @Jilbrave account, which in its posts features several products packaged with religious texts as product branding. In addition, the account also provides an explanation or interpretation of a text, making it easy to understand or practice. Netizens who follow Islamic studies will easily be swayed to buy it, seeing that the product has relatively many fans. The commodification pattern produced by the @Jilbrave account concludes that Muslim women's fashion is starting to run out of models or styles, thus utilizing religious texts as market attractors.

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⁴⁵ Nurul Afifah, "Pakaian Syar'I, Media Dan Konstruksi Kesalehan Perempuan," *Jurnal Sosiologi Reflektif* 13, no. 1 (2019): 61, <https://doi.org/10.14421/jsr.v13i1.1544>.

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