

Visual of Attraction: Media, Soft-Campaign, and the Art of Persuade Muslimah to do Exercise

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Abstract

This article discusses efforts to fulfill the facilities and rights of Muslim women when using public spaces for exercise. Fulfillment of this right is seen based on the presence of sports products that carry the syar'i concept, one of which is syar'i sportswear products. Alur Cerita is present as one of the brands that produce syar'i sportswear. However, through Alur Cerita, the author reviews how the Alur Cerita brand was built and known to the public through social media? How does the Alur Cerita brand build the concept of visual attraction through social media as art to fulfill the needs of Muslim women to exercise in public spaces and is there a connection with the Islamic market? To answer some of these questions, this research was written using a qualitative descriptive approach and elaborated using virtual ethnographic methods. Overall data collection in this research was carried out by collecting data online and supported by several relevant literature. The results of this research are that Alur Cerita is not only present as a syar'i brand, but also takes a role in carrying out Islamic market activities. Then, Alur Cerita has also become an Islamic commodity that is used not only to fulfill Muslim women's needs, but also as an effort aimed at making a profit. In addition, branding techniques are used well in the form of soft campaigns to convey persuasive narratives for Muslim women.

Keywords: Islam Market, Sport for Women, Branding, Soft-Campaign

Introduction

Method In recent years, information about sports activities in Indonesia has appeared on various social media platforms.(Indonesia, 2023) Usually, this sporting activity is popularized by interested figures and celebrities, for example, Fadil Jaidi and his entourage Raffi Ahmad and Nagita Slavina successfully ran a marathon race in the United States.(Randistya, 2023) Not only that, other artists such as Nia Ramadhani also actively display their sports activities in the form of tennis on social media. Then, Paula Verhoven is active in running/jogging and various other sports activities which have been popularized by Indonesian artists.

Along with the popularity of artists in sports activities, the practice of this sport has also become popular among Muslim women in Indonesia. Several *syar'i* sportswear brands are often found in various online shops and also invite brand ambassadors to promote these products, for example, the Livigi Sports Hijab brand, Jamise Syar'i, and even foreign products such as Nike have also produced sportswear for Muslim women.(Husna, 2020) The existence of a *syar'i* sportswear brand shows that manufacturers pay special attention to sports activities for Muslim women, especially those who wear headscarves and clothing that covers their private parts.(Hasan, 2019; Husna, 2020)

Seeing the enthusiasm of the producers, the author argues that behind the incessant production of sportswear specifically for Muslim women, this cannot be separated from the spread of new ideas among Muslim women. This idea possibly alludes to the way Muslim women maintain their identity as Muslim women and being a Muslim woman is not just limited to covering their private parts. Muslim women can also use their movement space flexibly, one of which is continuing to carry out sports activities. There is quite a bit of information from netizens or social media users uploading their photos carrying out sports activities in public spaces. However, access to this public space is packaged by providing a limited space or special space for Muslim women to consistently maintain their private parts. For example, a sports center was established to support Muslim female athletes, namely the organization The Islamic Federation of Women's Sport in 1991.(Harkness & Islam, 2011) This organization was built to facilitate Muslim women taking part in sports competitions at the international level and has even been held 4 times in Iran. Not only sports centers and organizations specifically for Muslim female athletes, but several other sports activities are also carried out by Muslim women without involving men when they are doing sports. However, some other Muslim women believe that sports activities can still be done with male colleagues as long as they maintain their private parts properly.(Hasan, 2019)

To meet the needs for *syar'i* sports for Muslim women in Indonesia, one of the *syar'i* sportswear brands in

Indonesia which is currently very popular with the public is *Alur Cerita*. *Alur Cerita* is a *syar'i* clothing brand promoted by Natasha Rizky, an Indonesian celebrity who is currently in the process of emigrating. Not only that, Natasha Rizky also attracted public attention because she was officially divorced from her husband who was considered to have a different religious understanding. However, the author's focus is not on his personal life, but on his visual condition as a hijrah artist and the *syar'i* clothing products that have been produced through the *Alur Cerita* brand.

The *Alur Cerita* brand uses social media, such as Instagram, to promote its products, especially Muslimah sportswear products. This promotional content upload involved several Indonesian emigrating celebrities, such as Shireen Sungkar, Citra Kirana, Natasha Rizky, Soraya, and several other celebrities. The content presented is packaged in 2 types, namely the video reel feed type. The form of promotion is also packaged using words of invitation from each celebrity to continue exercising in faith. One example of a promotional sentence used is "*Semangat berlari, melangkah, dan bertakwalah untuk jiwa ragamu*". With this narrative that is built, *Alur Cerita* hopes that a Muslim woman's faith will be maintained, even if she uses public space while exercising. Thus, *Alur Cerita* has become a brand to support the behavior of Muslim women and also as a form of fulfilling the needs or demands for Muslim women who want to carry out sports activities in public spaces.

Referring to the explanation above, a number of academics have conducted in-depth research related to the topic of sports for Muslim women. Umer Hussain and George B Cunningham explained that Muslim women's participation in sports is still dominated by a patriarchal paradigm, so there is no freedom for Muslim women to exercise in public spaces. Masculine hegemonic culture is still embedded in society, forcing Muslim women to create private spaces so they can exercise. (Hussain & Cunningham, 2020) Then, Ablatypova Galina and Dalgopolova Elena explained that Islamic public spaces have opened the way and given Muslim women the freedom to exercise in public spaces, but still within certain limitations. One example of this limitation is still paying more attention to men who will use public spaces than women. Despite such limitations, Islamic rules are considered to have merged somewhat with the public sphere. (Galina & Elena, 2011) Furthermore, Rahmat Zaini, et al explained that Muslim women are required to maintain their private parts as a form of maintaining their faith, but are still given the freedom to exercise. One solution that can be done is to provide *syar'i* sportswear for Muslim women. *syar'i* sports clothing must be ensured to suit Muslim women's clothing needs and still pay attention to comfort when wearing it. (Zaini et al., 2023)

In line with Rahmat Zaini, et al, this research was also based on the provision of facilities for exercise for Muslim women in Indonesia. This is also in line with the explanation from Ustad Abu Ibrohim Muhammad Ali AM. He, as one of the religious teachers in Indonesia, explained that there are no special prohibitions for Muslim women to do sports, only that there are signs that regulate sports rules for Muslim women. (*Olahraga Dalam Islam*, 2011) According to him, Islam has established several guidelines that Muslim women must obey when exercising, namely: to seek Allah's approval, to defend religion and truth, to train strength and skills, not to be fanatical about one group, not to mix with the opposite sex, to cover the private parts and guarding his religion, not committing any violations, not endangering himself and not giving rise to feelings of arrogance. (*Olahraga Dalam Islam*, 2011)

Referring to some of these signs, the *Alur Cerita* Brand has presented a series of *syar'i* sportswear which includes a headscarf covering the chest, long-sleeved shirts, and long trousers or skirts that cover the ankles.



Figure 1. Display of *Alur Cerita*'s *Syar'i* Sportswear

Apart from that, based on some of the academic discourse above, the author looks at it from a slightly different point of view. The focus of this article is to see that there is a tendency for promotional activities and soft campaigns built by Natasha Rizky through the *Alur Cerita* brand to not only invite Muslim women to remain actively involved in public spaces but also as part of the soft campaign and soft branding practices. Indirectly, the author assumes that Natasha Rizky and her fellow hijrah celebrities are carrying out branding techniques using the behaviorally targeted concept. This means that they are carrying out branding techniques by getting closer to consumers' needs through social media. Apart from that, the author also assumes that the narrative built by Natasha Rizky through the *Alur Cerita* brand is part

of the visual attraction technique, or known as the visual attraction process. The promotional concept used is set from different angles and a variety of different sporting activities so that the public will indirectly see that *syar'i* sportswear products can be used in all types of conditions and various forms of sporting activities in public spaces.

Based on these two assumptions, the author wants to examine in depth how the *Alur Cerita* brand is built and known to the public through social media? How does the *Alur Cerita* brand build the concept of visual attraction through social media as art to fulfill the needs of Muslim women to exercise in public spaces and is there a connection with the Islamic market? To answer some of these questions, this research was written using a qualitative descriptive approach and elaborated using virtual ethnographic methods. Overall, the author will carry out an online data collection process that focuses on Instagram social media as a primary database for the *Alur Cerita* brand and is supported by data from other online references. Furthermore, the data that has been collected will go through a data analysis process starting from the stages of managing, reading memorizing, describing, classifying, interpreting and representing visualizing. After going through several stages, the author will conclude as the final result of this research.

Method

This research method uses a qualitative approach with case study design and content analysis. This study aims to explore how visual elements in media campaigns affect Muslim women in doing sports. The research sample consisted of two groups: campaign media that featured sports visual elements aimed at Muslim women, and Muslim women aged 18-35 years who were the target audience. Data collection was conducted through analysis of visual content on social media, television, and other platforms, as well as in-depth interviews with 15-20 participants to understand their responses to the persuasive messages conveyed in the campaign.

The data obtained will be analyzed by thematic analysis methods to explore the main themes that arise related to the influence of visuals in sports campaigns on Muslim women's behavior. In addition, descriptive analysis will be used to describe the visual elements used in the campaign and how they are designed to capture the audience's attention and motivate them to exercise. By using this approach, this research is expected to provide insight into the effectiveness of media campaigns and persuasive strategies in inspiring Muslim women to be more active in sports.

Result and Discussion

Islam, Hijrah, and Islamic Market Landscape

Recently, celebrity emigration has received widespread attention in the public sphere. One of the emigrating artists who is often reported on television and social media is Natasha Rizky. Natasha Rizky not only changes her appearance with *syar'i* clothes but also often makes waves in cyberspace because of the divorce issue she is facing. The author sees that his popularity is growing along with the divorce issue he is experiencing and quite a few people are commenting on a number of social media.

Apart from the issues that occur in Natasha Rizky's household, recently Natasha Rizky has launched a brand of *Syar'i* clothing which is intended for Muslim women. Just like several other hijrah artists, Natasha Rizky carries this brand with the concept of clothing that covers the private parts. However, the concept promoted by Natasha Rizky through the *Alur Cerita* brand is loose clothing such as a robe with a distinctive pattern and plain color, as well as a wide, plain-colored headscarf. (Latihan Badminton, *Outfit Syar'i Natasha Rizky Jadi Sorotan Netizen*, 2023) Not only that, he also produces headscarves with Palestinian patterns as a form of support for the people of Palestine, Gaza. (Nuraini, 2024) However, the author sees that Natasha Rizky also produces *syar'i* sportswear intended for Muslim women. The author's focus is on the production of *syar'i* sportswear. The author sees a new concept and important reasons developed by Natasha Rizky as one of the emigrating artists in Indonesia.

Reflecting on the efforts made by Natasha Rizky through the production of the *Alur Cerita* brand, the author assumes that the efforts made by Natasha Rizky are an example of the flowering of the Islamic movement in Indonesia in this contemporary era. If you take it back to the New Order era, Islam still sounds silent and its existence is not visible in the public space. (Nuraeni & Gumilar, 2021) This is because, during the New Order era, the government had full power to regulate public spaces, including regulating the symbolic involvement of religious ornaments in public spaces. (Fakhriansyah, 2023; Nuraeni & Gumilar, 2021) Several articles explain that religious existence, especially Islam, is often prohibited from being seen in public spaces. One example is the prohibition on wearing the veil for Muslim women, the lack of consolidation or good cooperation with a number of Muslim clerics, and so on. (Putra, 2008) However, during the New Order era, the government continued to try to gather support and votes from the Indonesian people, one of which was gathering support from Muslims. Thus, it is not surprising that the rights and fulfillment of the needs of Muslims at that time were once again provided in full by the Indonesian government.

Seeing efforts to return to supporting the government, several Muslim intellectuals were invited to collaborate with the government and carry out several projects to support the country's stability. One of the efforts made was to fulfill the rights of Muslims in the country at that time, such as giving permission to Muslim women or Muslim women

to wear a headscarf (covering the head and hair) when in public spaces.(Fakhriansyah, 2023; Jonesy, 2021) This was carried out by a number of Muslim women in Indonesia at that time. Then, another form of fulfilling Muslim rights is by providing opportunities for Muslims to express opinions in public spaces through a number of efforts.(Annisa, 2018; Kailani, 2012) This effort is carried out by Muslim women by writing studies or the results of their thoughts and publishing them in print media, such as the Annida bulletin.(Beta, 2009; Kailani, 2012)

The development of Muslims does not stop there, a number of Muslim women fighters have also helped develop Islam through promotional media, as was done by the Rabbani team. Rabbani is present as a *syar'i* clothing brand intended for Muslims, both men and women. Apart from providing services and fulfillment to develop Islam, Rabbani succeeded in reaping large profits.(Yuliza, 2021) Not only Rabbani, several other products are also widely traded by Muslims, such as selling thibbunnabawi products (prophet-style medicine), food and drink products that are guaranteed to be halal, and other Islamic products.(Husna, 2021; Khan & Callanan, 2017; Wadi & Bagaskara, 2022) With the development of sales of Islamic products, the author imagines that the market is divided into several parts, namely traditional markets, modern markets, and Islamic markets. The author imagines that the formation of this Islamic market is intended for Muslims to meet Muslim needs and also provides space for the general public.

Regarding the existence of the Islamic market, a number of academics and scholars have studied this discourse in depth. Greg Fealy explained that the Islamic market was formed because of the emergence of Islamic symbols which were realized in the form of commodities.(Fealy, 2012) These Islamic symbols are often used by Muslims and are increasingly visible in public spaces. Thus, the Islamic market is not only limited to commodities, but is also related to self-identity and efforts to display piety in public spaces. This is also in line with research conducted by Eko Saputra, according to him, Islamic markets exist as part of the da'wah which is generally carried out by urban Muslims. In the Islamic market, there is ideological competition between Islam and secularism.(Saputra, 2019)

In line with the thoughts of a number of academics above, the author also sees the development of the Islamic market, both at the global and national levels. The development of the Islamic market is not only limited to the formation of trade flows for Islamic products but also the encounter between preaching and the market. Usually, efforts to meet the market and da'wah are mostly carried out by young people who are in the hijrah phase.(Halimah, 2023) This effort is not only carried out offline or in direct transactions, but also carried out online or via social media. The encounter between the market and Islamic da'wah is simply by "marrying" the material of Islamic da'wah with the products produced.(Meliani et al., 2021) One of the Islamic products that uses this method is *Alur Cerita*. *Alur Cerita* as a brand of *syar'i* clothing products carries out promotions on social media.



Figure 2. Promotions Sentences of Alur Cerita Brand

Seeing the practice of selling Islamic products, Hofizal Wadi explained that profit oriented is another reason for the development of the Islamic market.(Wadi & Bagaskara, 2022) These business narratives were built according to the needs of the Islamic community. However, this Islamic market is usually played in the cycle of Muslim life in urban areas.(Pribadi & Ghufon, 2019) Generally, urban Muslim communities depend on more practical social and economic services, such as halal cosmetic products that are easily available in a number of e-commerce or other shopping centers.(Hartini et al., 2022) Not only that, other examples include the need for Islamic studies, it is also easier for them to form and find networks of "enthusiasts" of Islamic studies around the city. Responding to this, two scholars Salvatore and Eickelman explained that the Islamic market was formed closely related to Muslim participation in the public sphere.(Eickelman & Salvatore, 2002) This is also in line with Nilufer Gole's thoughts that Islam has found its own space in the public space, so that Muslims can freely show their existence in the public space as holders of Muslim identity.(Gole, 2002) In this way, the Islamic market is formed as if it were a place of privacy for Muslims in the midst of free public space.

In line with the formation of the Islamic market, Jose Casanova explained that the Islamic market cannot be separated from the practice of religious commodification.(Stivens, 2017; Wadi & Bagaskara, 2022) According to him, religion has now been used as a commodity or realized in the form of objects and is used by Muslims to show their pious identity in public spaces. Simply put, by showing this expression of his pious identity, this Muslim figure will be seen as

a religious figure, devout, but whose life is still stylish and not out of date. The large variety of Muslim products shows that the concept of religion is no longer seen as a rigid form, but is more fluid, modern and open to all groups. (Amna, 2019) This concept was popularized by Howel, quoted by Muhammad Anis, according to him, the melting of religious concepts in public spaces is part of an effort to synchronize the development of the times and religious concepts. (Anis, 2017) Thus, religion and reality in the public space are increasingly merging, uniting and having no boundaries to be mutually contaminated with each other.

If we refer to a number of thoughts from scholars and academics above, the *Alur Cerita* brand is an example of a product that also uses public space to influence the Indonesian Muslim community. One of the popular products they offer is *syar'i* sportswear which is intended for Muslim women. This product is present as a form of fulfilling the needs of Muslim women to maintain a healthy life by exercising every day but still covering their private parts. From this concept, the author sees that this effort is part of fulfilling Muslim needs which are realized in the form of commodities or objects. Fulfilling this need is carried out and marketed to all Indonesian Muslim women. Apart from that, sales of this product are also charged with the aim of making a profit or based on profit orientation. In fact, this brand opened open orders for several batches or stages because it ran out of products during the first stage of sales. This means that this practice is adapted to the increasing needs of the Islamic market. Not a few netizens or social media users have asked that the production and sales of *syar'i* sportswear products be increased again to meet the needs of Muslim women when exercising in public spaces.

Based on the above, the *Alur Cerita* brand object is present not only to make it easier for Muslim women to exercise and not only limited to the formation of an Islamic market in public spaces, but also as part of the formation of a pious identity. As a Muslim woman, you are required to maintain your private parts.

Visual Attractiveness: Promotional Media and Persuasive Campaigns

Recently, since social media has developed rapidly in Indonesia, many business activists have used social media as a medium or "weapon" to promote products. This form of promotion is currently carried out by a number of brands to build markets in cyberspace. (Rachman, 2017) Promotions built on social media are imagined as virtual markets that are visited by many people. This is a reality today, especially in the contemporary era. A number of business activists promote their products online, and then netizens who are interested in the brand will simply look at the products on the online portal provided and decide whether to buy or not. If the decision taken is to buy a product, the transaction will also be carried out online. (Rohimah, 2018)

Many brands from all corners of Indonesia have launched businesses with various types of products. One of the Muslimah brands that is currently popular among Muslimahs is *Alur Cerita* sportswear. So far, the author has seen brand promotion movements carried out through social media, one of which is Instagram. Through this social media platform, the *Alur Cerita* brand creates promotional concepts through Instagram feeds, reels, Instagram stories and endorsements.



Figure 3. Alur Cerita's Promotion Content in Instagram

Based on the image above, it can be clearly seen that the *Alur Cerita* brand uses Instagram social media as a tool to show the appearance of its products to the wider public. This is part of business strategy or known as digital marketing. With digital marketing, you can expand your market reach and can connect every digital instrument in various social media applications. (Fatahillah, 2018)

With developments in the digital marketing field, the media can easily make efforts to brand or introduce a product. Every business activist shows the unique side of the products they produce for widespread public consumption. (Arianto, 10 C.E.) Not only that, this effort also creates competition between one business activist and another. (Nofiani & Mursid, 2021) The shift in marketing practices is increasingly visible when consumer behavior is played out by consumers. Consumers will follow their inner desires and adapt them to the needs offered by a product. (Kurniawati et al., 2021) Therefore, the presence of the *Alur Cerita* brand is one of the Muslimah clothing brands that is considered to be able to meet the needs of Muslimah during activities and sports.

Regarding the digital marketing concept, this concept cannot be separated from visual communication. Usually, visual communication plays a very important role in promotional efforts. (Weng, 2018) Promotional efforts carried out are supported by aesthetic visual appearance by combining various colors and texts. The reflection of the color palette and the shape of the content pattern designed in such a way will arouse the audience's affection when they pass by and see the visual content. This condition is increasingly visible in the current technological era and is supported by the latest innovations in creating fresher and more contemporary visual appearance quality. Thus, these innovations will lead to the penetration of visual communication into the minds of content viewers. This will lead content viewers to decide whether to take the next action or not.

This penetration of visual communication is called visual attraction. This term has become a weapon to attract public attention. Usually, the term visual attraction is used to describe content activists' efforts to attract the public's attention until they "go to war" with themselves to decide whether or not to buy a product. Regarding visual appeal, in recent years there has been a lot of product promotion competition carried out via social media. Not a few Indonesian celebrities and artists also carry out product promotions on various social media platforms, such as Instagram, TikTok and other social media. They often share posts of the best photos of the products being promoted. For example, Zaskia Sungkar and Shireen Sungkar are often seen on social media promoting the latest clothing products under the Zaskia Sungkar and ShibyShireen brands. Not only that, another example is Farida Nurhan who often appears on YouTube social media while promoting food products. This promotion also received participation and enthusiasm from the entire public. Public participation is really needed to see and measure the growth and development of the promotion of a product.

The form of promotion carried out by a number of business activities cannot be separated from visual games, either online through social media or offline through tangible promotional tools. However, in the current technological era, promotion via social media is widely used by people, especially business activists, because it is considered more efficient. There are many benefits to be gained by promoting via social media, apart from being efficient, this promotion does not require large costs, can be shared with all levels of society without limits, and can be done independently. This promotion is often associated with the term "visual attraction", namely the attraction that is created through visual displays. Usually, business activists have various tricks to carry out this visual attraction mission, one of which is by involving influencers or celebrities to become brand ambassadors for a product. This visual attractiveness practice is carried out by influencers by posting product photos, editing a number of product videos and supporting them with persuasive sentences. This method is very familiar to influencers, and is even widely followed by social media users.

Regarding the visual attractions carried out by influencers, they actually do not only promote products online, but also have other missions such as conveying campaigns on certain issues. This matter has been studied by a number of researchers. Vonny Felicia Hastan, et al explained that influencers have the power to promote a product, but influencers also have the power to call for campaigns to the public. (Hastan & Sukendru, 2022) Apart from that, Rahmi Fauziah, et al also explained that a campaign is considered effective if the promotional efforts carried out on social media are well received by the public. So, social media as part of new media can be used as optimally as possible according to the intended needs. (Fauziah et al., 2018) Different from the two studies above, Zakiyy Maymun and Wirania Swasty explained that in carrying out campaigns on social media or known as soft-campaigns, several points are necessary, one of which is focusing on visual identity. Visual identity is needed to introduce the uniqueness and exclusivity of a product. This means that a product is only known as a rare identity and is not shared by other products. So, this strategy will create long-term trust for the public. (Maymun & Swasty, 2018)

Reflecting on the research results above, it can be seen that the relationship between social media and influencers is related to each other. Social media exists as a forum for sharing, one of which is used as a promotional medium. Then, influencers appear as figures who are trusted by the public to persuade the public, either to promote products or convey campaigns on a developing issue. With a combination of these two things, the public expects trust or a sense of trust in influencers when delivering promotions and campaigns.

Concerning trust, the *Alur Cerita* brand uses many Indonesian influencers and celebrities to promote *Alur Cerita* products. One of the products that is also promoted by Indonesian celebrities and *Syar'i* sportswear. Several Indonesian influencers and celebrities who were also involved were Shireen Sungkar, Dian Ayu Lestari, Ratna Galih, Nina Zatulini, and several other celebrities.

Several celebrities and influencers who are also promoting this *Alur Cerita* product are involved in narrating the campaign to cover their private parts. The narrative used in one of the posts on the *Alur Cerita* Instagram account is "*Meskipun kamu harus menutup auratmu karena imanmu, tetaplal bergerak bersama Alur Cerita. Tidak ada alasan untuk tidak bergerak. Bangunlah dan buatlah alur ceritamu dalam berikhtiar mencintai jiwa ragamu, #BergerakBersamaAlurCerita*". The narrative built from this sentence can be seen that there is an invitation to the public, especially Muslim women, to continue exercising, even when covering their private parts. Apart from that, through this

narrative it can also be seen that there is an invitation not to abandon oneself in obedience and to maintain the faith as a Muslim woman. Then, this invitation sentence is supported by a promotion to wear syar'i sportswear from the *Alur Cerita* brand as part of syar'i products that can support Muslim women's sports activities.

Conclusion

This article at least discusses academic discourse regarding Islamic markets, soft-campaigns on social media and visual attraction branding. These three academic discourses are studied through the research object of the *Alur Cerita* brand managed by Indonesian celebrity, Natasha Rizky. *Alur Cerita* is a local Indonesian brand that exists to produce Sharia sportswear for Muslim women. Based on the results of the study and analysis carried out by the author, the Storyline is not only a place to fulfill the needs of Muslim women, but also as part of an effort to gain profit. This effort has been carried out by many business activists who promote Islamic concepts. This practice cannot be separated from studies regarding the commodification of religion and the Islamic market.

Then, to carry out promotions on social media, *Alur Cerita* creates a number of interesting content and uploads it to its Instagram account. The content used is supported by persuasive narratives, matching color play, videos and photos with contemporary concepts and supported by the involvement of a number of Indonesian celebrities as brand ambassadors. These efforts are indirectly implementing soft-campaign practices. This means that *Alur Cerita* is trying to encourage the public to wear its products with persuasive content. Therefore, visual appeal is an important part that needs to be considered to attract public attention on social media.

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