A Critical Discourse Analysis
on Wardah Halal Beauty Advertisements

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Abstract-**This paper examines six beauty advertisements of Wardah cosmetics brand. This study applies Fairclough Three Dimensional Critical Discourse Analysis. The advertisements offer an idealised lifestyle and assume that readers unable to decide rationally, so the readers consider the advertisements are indeed true.This study revealed how the ideology of beauty is now composed on stereotypes how halal beatuy products are safe and better for body and soul. Ideologious language is used to control people's mind. Thus the advertisers use language as power to gain control over others.**

Keywords— wardah beauty advertisement, halal advertisement, critical discourse analysis

I. INTRODUCTION

Chafai[1] stated that advertising is a "tool" to sell and to offer products because advertising has gained the attention and interest of a large number of individual in different societies in the world. Particularly in cosmetics advertisement, Ringrow[2] proposed that the majority of cosmetics are marketed using the message that the female appearance can be improved wiht the aid of products: one has the opportunity to look younger, slimmer, prettier and so on. As a form of social communication, advertising respect a society culture and value. Messages in the media mirror social and pshycological beliefs and attitudes about value assoiceated with beauty which can affect customer perspectives of their ideal beauty which found by Chan and William[3].

The demand for halal products today is rapidly increasing since the suctomers are becoming more religious through knowledge and information on concern toeards halal as studied by Lada[4]. However, a study by Hashim and Musa[5] revealed that halalness is not the priority of the customers' choice of cosmetics. Instead, they are more likely to see the natural inggredients firstly and consider halal is a bonus material. Rahman et.al[6] also found that the knowledge costumers possess pertaining to halal matter has no influence on their attitudes towards halal cosmetics product which means that knowing about halal does not means the customers relate their cosmetics choise to that. Tournois[7] found that the halal cosmetics advertisement emphasized the spiritual dimension which covers spiritual ethos and belief system, sustainable and eco – ethical philosophy, wholesomeness and health, and also inclusiveness.

Indonesia local brand Wardah is known to formulate their cosmetics by halal inggredients. Further they also use the halal lable in their advertisement as the main icon of their products. The previous studies above are conducted in social behavioural sience which have less attention to the process of the realization of language which resulted the ideology of halal in the way they transformed into advertisements. In this case there need an intention the using of halal ideology from linguistics perfectives in such critical way which suited to the work of Fairclough in doing critical discourse analysis.

II. METHOD

Fairclough's approach is on the sense that discourse is an important form of social practice which both reproduces and changes knowledge, identities, and social relations including power relations, and the same time is also shaped by other social practices and structure.

Critical Discourse Analysis for Fairclough is concerned with the investigation of the relation between two assumptionsabout language use: that language use is both socially shaped and socially shaping. He bases this idea on Halliday's systemic functional linguistics (SFL).

According to Fairclough[8], through the notion of multi-functionality of language in texts, he operationalizes the theoretical assumption that texts and discourses are socially constitutive: "Language use is always simultaneously constitutive of (i) social identities, (ii) social relations and (iii) systems of knowledge and beliefs".)

In this study, the linguistics features of advertisements as proposed by Asghar and Al-Bargi[9] are modality, personal pronounce, adjectives cohesion, parralellism, and mode will be describe. The next step is to interpret the context of the features to identify the topic and point. The last is to identify the social determiners, the ideology, and the effect purposely expected by the social determiners themselves.

III. RESULT AND DISCUSSION

Wardah has created the new ideology for women reference of choosing costmetics. It can be seen from the using of Halal in pairing with the positive adjectives. It demonstrated by the following examples:

- *Wardah is formulated <u>halal</u> and <u>well qualified</u> (appendix 2)*
- *Wardah is <u>halal</u> and <u>safe</u> (appendix 5)*
- *Wardah provided <u>safe</u>, <u>natural</u>, and <u>halal</u> consmetics (appendix 4)*

Halal in these advertisements are threaten as adjective. Adjcetive itself is an abstract value. It can be positive and negative. The only way to decide the positiveness or negativeness is by identifying the word is associated with. Appearantly, halal in the advertisement is paired with the positive adjctives. For example is halal and well qualified.
The pair will create the perspective that the condition or term of well qualified is if only the cosmetics has halal. In addition, the way of advertisement associates safe, natural along with halal are therefore to lock the customers interest that all the values they need in a cosmetics are complete. Safe means that it will not give harm to health, natural means that the ingredients are far from overchemical process. So, to unify those qualities, the advertisement chooses halal to explain lot of functions of the cosmetics.
In addition, the tendency of using the personal pronounce 'we' as demonstrated in the following examples:

- *We believe halal and safe are for body and soul (appendix 3)*
- *We understand every woman's dream (appendix 3)*
- *We call it inspiring beauty (appendix 3)*

The using of personal pronounce 'we' is intended to gain the trust from the customers or the viewers of the advertisement that every body who works for Wardah cosmetics to do the hardwork to guarantee the quality of Wardah cosmetics. Talking about 'we' means the whole aspects of the corporation. It started from the lowest level to the highest level of Wardah. The using of 'we' also considered to be friendly and closer to the customers. The relationscan be interpretatedthat between Wardah and the people on it, or also between Wardah and the customers.
In addition, the modes of the wholeadvertisements are declarative. The funcion of declarative mood is therefore to share information. in a very simple word, it is giving information. the information contains in Wardah is something real and need to be true. The representative claims are demostrated as follow:

- *More women are turned to choose Wardah (appendix 4)*
- *Wardah postioned itself as affordable cosmetic suitable for Asian women (appendix 4)*
- *Wardah encourage women to feel goo about themselve and care for others. (Appendix 4)*

Those declarative clauses seen from the surface serve merely the congruent form of declarative modes, which give information. However, the ultimate purpose of these modes are morelikely to be imperative or demanding services. First,

the advertisements claim that more women are turned to choose Wardah. It means that the women who do not choose Wardah as their cosmetics should start to follow the women who have. It is then supported by saying that Wardah is affordable and suitable for Asian women. It means that women of Asian should not be hesitant and choose or buy Wardah consmetics immediately. As the closing point, Wardah also suggests that women should feel good about themselve and care for others. It means that Wardah demands women to choose the cosmetics that make women feel comfortable about their body and soul.

The advertisements also used the cohesion as desmosntrated in the following examples:
- *.........For body and soul (appendix 3)*
- *That's why our expert develop cosmetics.....(appendix 3)*
- *......Not only for beauty but also take care of us (appendix 3).*

Cohesions are therefore to give explanation and extend the single purpose. For example in pairing body and soul. The advertisement intend to share the idea that halal is not only good for body, but serve goodness of soul as well. It means that the customers should not pay attention towards they body need, they must also consider the need of their soul. In addition, the advertisement positioned Wardah as the one who take the responsibility by stating that the reason of creating halal cosmetics are for the body and soul. In addition, the advertisement sets the idea that the result of halal lable will result the secure feeling of the customers.
And also the used of parallelism such as #Halaldariawal (appendix1) (#halalfrombegining) create the idea that Wardah always being halal from the moment it is formulated. It is also purposely there as the claim that the purpose of Wardah cosmetics are to secure the halal of cosmetics.
The beauty advertisement of wardah is about spreading the idea that halal is the ultimate value should contained in cosmetics. Halal serve not only to guarantee the improvement of physical appearance but also to secure the need of soul security. What so called soul security that never been clearly and loudly announced by Wardah is that the cosmetics brand do not contained inggredience that suit with shariah condition. For example part of animal, particularly animal forbidden in shariah.
This makes the muslim women will feel secure that they can apply the product to their body without being afraid of breaking their religion rule.The point of these advertisement is to set the idea of the importance of halal. The advertisements put safe, or natural along with the claim, however the point is to force the customers to choose Wardah for their halal.
The social relation can be seen from the advertisement is between a concern cosmetics provider and their valuable costumers. These advertisements put Wardah as the ones who take the mission of securing women since they deserve the

best,they can get from cosmetics. However, the social determiner of these advertisement yet not the need of the women, but the advertisement owner. They determine the value of cosmetics must be halal and women in good sense will choose halal cosmetics. Wardah has set the parameter of the new standard of the beauty is halal inggredients, which determines the choise of women eventually.

Wardah as the social determiner uses purposely the emerge of soul security to create the insecurity of potensial buyers to start comparing or questioning whether their cosmetics choise harm their religion rules. In addition, the halal does not merely ment for those women who attached to religion that forbid particular animals products. It is also for any women who do not believe or even reject animal products on their cosmetics. Those women will start to choose Wardah since it is free from what it's called animal.

The commitment of Wardah in securing halal is questioning here, it is believed that they are consistent about their claim. However, the way of their advertisement and sell halal might effect the women's choice in cosmetics. It might resulted that the starting list of cosmetics choice must be started by halal.

IV. CONCLUSION

The purpose of this study was to analyze some beauty campaigns of Wardah to see what types of representations are there and how producers construct reality and maintain their power by manipulating women's ideology. By analyzing these campaigns; it is conclude that the campaigns use some linguistics features such as adjectives, cohesion, personal pronouns, modes and parallelism. In addition, the vocabulary used is ideologically costed by "halal" to make it safe and natural to consumers and resulted the idea that halal is the ultimate term for women's cosmetics.

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