

Halal Values in Interactive Digital Features: A Content Analysis of Wardah's Brand-Generated Content on TikTok

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ABSTRACT

Purpose – This study aims to examine how halal values are represented through interactive digital features on Wardah's TikTok account, specifically Hijab Studio AI, Hijab Tutorial, and Haji & Umrah Kit, and to analyze how these features construct halal as modern Muslim identity and lifestyle among Generation Z consumer.

Method – This research employs a qualitative content analysis approach grounded in Stuart Hall's Representation Theory (constructionist approach), examining 32 video contents and one web-based interactive feature from Wardah's official TikTok account @wardahofficial during the 2023–2026 publication period, with observation conducted from May to July 2026. Data were analyzed using Miles and Huberman's interactive model.

Findings – The findings reveal that Wardah implicitly represents halal values through three interconnected dimensions: cultural identity symbolism (hijab-wearing models, AI interfaces, modern English instructions), modern Muslim lifestyle (digital modesty, aesthetic cleanliness/thayyib, and daily devotion support), and calming audiovisual atmospherics. Wardah constructs halal meanings without explicit verbal claims or formal certification logos, embedding Islamic values within interactive digital experiences. This research extends Stuart Hall's Representation Theory into interactive digital content and offers novelty through the daily devotion support dimension, demonstrating that halal communication must evolve from label-based toward experience-based strategies that resonate with Muslim Gen Z's spiritual needs and digital habits. roaches toward experience-based approaches that present personal, interactive digital experiences aligned with daily lifestyle and the spiritual needs of Muslim Generation Z.

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INTRODUCTION

This research employs a qualitative research method with a qualitative content analysis approach, selected because this study aims to understand the meaning and representation of halal values within TikTok Wardah's interactive digital features, rather than measuring relationships between variables statistically. This research constitutes field research conducted online through systematic observation and documentation of digital content published on the TikTok platform. The nature of this research is interpretive and constructivist, as it seeks to understand how meaning is socially constructed through multimodal digital elements combining visual, textual, and audio components. In operationalizing this qualitative content analysis, the research employs Stuart Hall's Representation Theory with a constructionist approach as the primary analytical framework, viewing that media does not merely reflect reality passively but actively produces meaning through interconnected sign systems. The constructionist approach was specifically applied because meaning in interactive digital features is not inherent in objects nor solely derived from the communicator's intention, but is actively constructed socially through the combination of available digital sign systems including video, text, audio, and symbols.

The primary data sources consist of digital content collected directly from the official TikTok account @wardahofficial, including screenshots of video content, interface displays of interactive features, captions, hashtags, and audio elements embedded within the content. The data collection focused on three main interactive features: (1) Hijab Studio AI as a web-based interactive feature accessed through external links in the TikTok profile bio; (2) the Hijab Tutorial playlist containing 29 short video contents; and (3) the Haji & Umrah Kit playlist comprising 3 video contents. All content within these three features was analyzed comprehensively. The justification for selecting these three features is grounded in their strategic significance: Hijab Studio AI represents Wardah's technological innovation in constructing Muslim identity; Hijab Tutorial represents the visual-aesthetic dimension of halal lifestyle through modesty and clean beauty; and Haji & Umrah Kit represents the functional-spiritual dimension of halal values through worship support. Secondary data were obtained from various existing sources including academic journals, books, articles, previous research, and other literature relevant to digital communication, TikTok social media, Brand Generated Content, representation theory, and halal values.

The analyzed content was published within the period of 2023 to 2026. The Hijab Tutorial and Haji & Umrah Kit playlists were uploaded during 2023, while the Hijab Studio AI web-based feature became accessible from 2026 and remains active as an ongoing interactive platform. The actual observation and data collection were conducted from May to July 2026, with systematic documentation of all selected content. The research was conducted online through systematic observation of the TikTok platform, specifically focusing on the official Wardah account, without any physical location requirements as the entire data collection and analysis process occurred in the digital sphere.

Data collection techniques were implemented through three interconnected methods. First, non-participant online observation was conducted by systematically observing and examining various contents on the official Wardah TikTok account, with particular attention to Brand Generated Content related to the interactive features of Hijab Studio AI, Hijab Tutorial, and Haji & Umrah Kit. The observed data encompassed visual elements such as color schemes, model

appearances, virtual hijab displays, and Islamic symbols; textual elements including on-screen text, captions, and hashtags; as well as audio elements like background music and voice-overs. Second, documentation was performed by collecting data in the form of screenshots, captions, visual content, and other relevant uploads from the TikTok account, serving to strengthen observational findings and provide concrete evidence for analysis. Third, literature study was conducted by reviewing various academic sources including journal articles, books, and previous research relevant to digital communication, social media marketing, representation theory, and halal value concepts, providing theoretical foundations and supporting the primary data analysis.

Data analysis followed the interactive model of Miles and Huberman, conducted through four systematic stages. The first stage involved data collection through observation and documentation on the @wardahofficial TikTok account, gathering all relevant information including screenshots, screen recordings, and descriptive notes covering all three features. The second stage was data reduction, where information irrelevant to halal value representation, such as general commercial content or conventional hard-selling promotions, was set aside, while data containing visual, textual, symbolic, and interactive elements with Islamic nuances were focused for further analysis. The third stage was data presentation, where information was organized systematically in descriptive narrative form accompanied by tables grouping interactive features based on emerging halal value representation themes. The fourth and final stage was conclusion drawing, where initial conclusions were formulated based on the analyzed data and continuously verified through cross-examination of evidence from all three interactive features to answer the research questions.

To operationalize Stuart Hall's Representation Theory in Difa et al (2025) into a concrete analytical framework, this study developed an analytical matrix linking theoretical concepts with observable data indicators across three units of analysis. The analytical matrix is presented in Table 1 below:

Table 1. Analytical Matrix of Stuart Hall's Representation Theory Operationalization

N o	Unit of Analysis	Analytical Indicators	Data Source	Hall's Concept	Signified Meaning
1.	Visual	Hijab models; soft pastel/white palettes; Islamic symbols; facial expressions; AI interface; virtual hijab; product packaging	Screenshots (Hijab Studio AI, Tutorial, Haji/Umrah)	Representation through image & visual signs	Modesty, <i>thayyib</i> (cleanliness), cultural identity, professionalism

2.	Textual	On-screen text; captions; hashtags; functional claims (<i>no alcohol, wudhu-friendly</i>); theological keywords (<i>Bismillah</i>); KOL narratives	Text overlays, captions, product labels, KOL transcripts	Representation through language & written signs	Sharia compliance, theological assurance, daily devotion support, spiritual comfort
3.	Audio	Calming instrumental; silence; popular songs (e.g., "Jisoo - Rose"); voice-over; no vocal interference	Audio tracks (videos & web feature)	Spiritual calmness, cultural familiarity, focus/privacy, contemplative atmosphere	Spiritual calmness, cultural familiarity, focus/privacy, contemplative atmosphere

The visual indicators examined included hijab-wearing models, color palettes (soft pastel pink and white), Islamic symbols, facial expressions, AI interface design, virtual hijab displays, and product packaging visualization all examined to identify signifiers of modesty, cleanliness (*thayyib*), and cultural identity. The textual indicators examined included on-screen text instructions, captions, hashtags, functional product claims (*no fragrance, no alcohol, wudhu-friendly*), theological keywords (*Bismillah, Alhamdulillah, tanpa ragu & khawatir*), feature titles, registration forms, and emotional-spiritual narratives in KOL monologues examined to identify signifiers of sharia compliance, theological assurance, daily devotion support, and spiritual comfort. The audio indicators examined included background music (calming instrumental, silence, popular songs with relaxed tempo such as "Jisoo - Rose"), audio atmosphere (*ambience*), the silence concept in the AI feature, voice-over narratives, and the absence of vocal interference in specific content examined to identify signifiers of spiritual calmness, cultural familiarity, focus and privacy, contemplative atmosphere, and emotional engagement.

The coding process was conducted manually by the researcher through systematic procedures: data familiarization through repeated viewing of all 32 video contents and exploration of the Hijab Studio AI interface across all user stages; open coding by identifying and labeling initial codes from each unit of analysis based on the analytical indicators; category development by grouping codes into thematic clusters based on recurring patterns and theoretical alignment with Hall's representation concepts; and theme generation by synthesizing categories into three

overarching themes: cultural identity symbolism, modern Muslim lifestyle (modesty, clean beauty, daily devotion support), and calming audiovisual atmospherics. All content meeting the predetermined inclusion criteria was analyzed comprehensively through a total corpus analysis approach, as the study examined a finite set of digital documents rather than generating new data through interviews or observations. To ensure the trustworthiness of the findings, this study applied several verification strategies aligned with the criteria proposed by Lincoln and Guba (1985) in Alexander (2019). Credibility was achieved through persistent observation the researcher conducted repeated, in-depth viewing and analysis of the selected content over three months (May to July 2026) to ensure consistent identification of multimodal interconnections. Dependability was established through peer debriefing regular consultations with the thesis supervisor and discussions with fellow researchers to review and validate the coding process and emerging themes. Confirmability was ensured by maintaining a comprehensive audit trail documenting all stages of data collection, coding decisions, category development, and interpretation. Transferability was addressed by providing thick description of the research context, data characteristics, and analytical procedures. Coding consistency and objectivity were maintained through iterative coding in three separate cycles, expert consultation with the thesis supervisor for validation and refinement, and peer checking where 10% of the coded data was reviewed by a fellow researcher trained in qualitative content analysis to identify potential discrepancies, which were then discussed and resolved.

METHOD

This research employs a qualitative method with a qualitative content analysis approach, chosen because the study aims to understand the meaning and representation of halal values within TikTok Wardah's interactive digital features, rather than measuring statistical relationships (Creswell et al., 2018). This is field research conducted online through systematic observation and documentation of digital content published on the TikTok platform. The nature of this research is interpretive and constructivist, as it seeks to understand how meaning is socially constructed through multimodal digital elements combining visual, textual, and audio components. In operationalizing the analysis, the research employs Stuart Hall's Representation Theory with a constructionist approach as the primary analytical framework, viewing media as actively producing meaning through interconnected sign systems.

The research was conducted online through systematic observation of the official Wardah TikTok account @wardahofficial, during May 1 – July 1, 2026. Primary data consisted of digital content collected directly from the account, including screenshots, interface displays, captions, hashtags, and audio elements. Video content analyzed was published in 2023 (Hijab Tutorial and Haji & Umrah Kit playlists), while the Hijab Studio AI website feature was published in 2024 and observed during the May–July 2026 period as it remains active. Secondary data were obtained from academic journals, books, and previous research relevant to digital communication, representation theory, and halal values.

The unit of analysis was explicitly defined across three features: (1) Hijab Studio AI analyzed as a single web-based interactive unit, with its entire interface examined comprehensively; (2) Hijab Tutorial playlist comprising all 29 videos all content was analyzed, with findings presented through representative screenshots selected based on their ability to illustrate the most prominent

representational patterns across each feature; and (3) Haji & Umrah Kit playlist comprising all 3 videos all content was analyzed comprehensively. The justification for selecting these three features is grounded in their strategic significance: Hijab Studio AI represents Wardah's technological innovation in constructing Muslim identity; Hijab Tutorial represents the visual-aesthetic dimension of halal lifestyle through modesty and clean beauty; and Haji & Umrah Kit represents the functional-spiritual dimension of halal values through worship support. This selection aligns with the specialization and distinctiveness principles articulated by Cahyo et al (2026) who demonstrated that successful branding on TikTok is supported by specialization, distinctiveness, and visibility—principles equally applied by Wardah through its visual distinctiveness and consistent content uploading.

Data collection techniques were implemented through three interconnected methods: non-participant online observation of visual, textual, and audio elements; documentation through screenshots and screen recordings; and literature study to provide theoretical foundations. The observed data encompassed visual elements such as color schemes, model appearances, virtual hijab displays, and Islamic symbols; textual elements including on-screen text, captions, and hashtags; as well as audio elements like background music and voice-overs.

To operationalize Stuart Hall's Representation Theory into a concrete analytical framework, coding indicators were developed for each unit of analysis. Visual elements (hijab-wearing models, color schemes, facial expressions, AI interface design, virtual hijab displays, and product packaging) were coded as signifiers representing signified meanings of Islamic identity, modesty, and cleanliness (*thayyib*). Textual elements (on-screen text instructions, captions, hashtags, functional product claims such as *no fragrance*, *no alcohol*, *wudhu-friendly*, theological keywords such as *Bismillah*, *Alhamdulillah*, *tanpa ragu & khawatir*, and emotional-spiritual narratives in KOL monologues) were examined for explicit claims and implicit theological assurance. Audio elements (background music, silence, voice-over narratives, and audio atmosphere) were analyzed for their contributions to spiritual calmness and contemplative atmosphere. This systematic operationalization ensures that the theory is not merely a conceptual backdrop but actively guides the coding and interpretation process.

Data analysis followed Miles and Huberman's interactive model (1994) in Zulfirman (2022), comprising four stages. First, data collection was conducted through observation and documentation on the @wardahofficial TikTok account. Second, data reduction was performed by setting aside content irrelevant to halal value representation, such as general commercial content or conventional hard-selling promotions, while focusing on data containing visual, textual, symbolic, and interactive elements with Islamic nuances. Third, data presentation was organized systematically in descriptive narrative form accompanied by tables grouping interactive features based on emerging halal value representation themes. Fourth, conclusion drawing was conducted with continuous verification through cross-examination of evidence from all three interactive features to answer the research questions. The coding process was conducted through systematic procedures: data familiarization through repeated viewing of all selected video contents and exploration of the

Hijab Studio AI interface across all user stages; open coding by identifying and labeling initial codes from each unit of analysis based on the analytical indicators; category development by grouping codes into thematic clusters based on recurring patterns and theoretical alignment with Hall's representation concepts; and theme generation by synthesizing categories into three overarching themes: cultural identity symbolism, modern Muslim lifestyle (modesty, clean beauty, daily devotion support), and calming audiovisual atmospherics. Since the study analyzed a finite corpus of digital documents whose scope was predetermined, the appropriate term is total corpus analysis rather than data saturation, as all content meeting the predetermined inclusion criteria was analyzed comprehensively.

To ensure the trustworthiness of the findings, this study applied verification strategies aligned with the criteria proposed by Lincoln and Guba (1985) in Alexander (2019). Credibility was achieved through persistent observation the researcher conducted repeated, in-depth viewing and analysis of the selected content over three months (May to July 2026) to ensure consistent identification of multimodal interconnections and to verify that emerging themes were stable and reliable across all content. Regular re-examination of the same content at different points during the observation period allowed the researcher to confirm the consistency of representational patterns and minimize the risk of premature or subjective interpretations. Dependability was established through peer debriefing regular consultations with the thesis supervisor and discussions with fellow researchers to review and validate the coding process and emerging themes. Confirmability was ensured by maintaining a comprehensive audit trail documenting all stages of data collection, coding decisions, category development, and interpretation, allowing the research process to be traced and verified. Transferability was addressed by providing thick description of the research context, data characteristics, and analytical procedures, enabling readers to assess the applicability of the findings to similar contexts. The urgency of this methodological rigor is reinforced by Hidayat & Purnamasari (2021) who found that comfort is the dominant factor in user satisfaction a principle equally applicable to digital marketing of halal cosmetics where theological assurance (such as no-alcohol and wudhu-friendly labels) and practical convenience (such as spray bottles for Zamzam water) create comfortable, personal, and memorable consumption experiences for Muslim consumers.

Coding was conducted manually by the primary researcher. To ensure coding consistency and objectivity, several procedures were implemented in conjunction with persistent observation: iterative coding the researcher coded and recoded the data in three separate cycles over the

observation period to verify the stability of codes and themes; and expert consultation—the coding framework and thematic categories were presented to the thesis supervisor for validation and refinement. These procedures, combined with persistent observation, collectively ensured that the coding process remained systematic, transparent, and accountable while minimizing subjective interpretation.

RESULTS AND DISCUSSION

This section presents the entire data and field findings obtained through non-participant online observation and documentation on Wardah's official TikTok account @wardahofficial. In accordance with the research scope and methodology established, all brand-generated digital content (Brand Generated Content/BGC) was collected within the research period. Observations were conducted during May 1 – July 1, 2026, with video content analyzed from the 2023 publication period, while the Hijab Studio AI website feature was observed during the May–July 2026 period as it remains active and accessible.

Based on observation and documentation, a total of 32 video contents and one web-based interactive feature were comprehensively analyzed, distributed across three main objects: (1) the artificial intelligence-based Hijab Studio AI feature, (2) the Hijab Tutorial playlist containing 29 videos, and (3) the Haji & Umrah Kit playlist comprising 3 videos. All content within these three features was analyzed in its entirety. However, to maintain efficiency and avoid data redundancy in the presentation of findings, only representative screenshots were included in the final report, selected based on their ability to illustrate the most prominent representational patterns across each feature. The most prominent characteristic across all content is the absence of explicit verbal claims of the word "halal." Wardah prefers to represent halal values indirectly through visual experiences, the use of hijab-wearing models, and the association of product functions with worship activities and religious lifestyle.

The systematic analysis of these three interactive features revealed consistent patterns of halal value representation across visual, textual, and audio analysis units. The findings demonstrate that Wardah strategically constructs halal meanings without relying on formal certification logos or explicit verbal claims, instead embedding Islamic values within interactive

digital experiences. The following matrix presents the comprehensive findings from the content analysis of all three features.

Table 2. Matrix of Content Analysis Findings on TikTok Wardah's Interactive Features

No	Interactive Feature Object	Visual Analysis Unit	Textual Analysis Unit	Audio Analysis Unit
1	1. Hijab Studio AI	1. Hijab-wearing models with friendly smiling expressions. 2. Soft pastel gradient background colors. 3. AI-powered face scanning interface with skin tone detection (Warm Spring, Warm Autumn, Cool Summer, Cool Winter). 4. Clean white and soft pink color palette representing <i>clean beauty</i> aesthetics.	1. Feature title using "Al Hijab Morph" identity. 2. Modern English instructions: "Let's get started," "Try three personalized AI experiences," "Your Perfect Hijab Match." 3. Registration form requiring personal data (Full Name, Email, Phone Number). 4. No explicit "halal" verbal claims found throughout the interface.	1. Applies passive audio concept or silence throughout the entire simulation stages with no built-in background music. 2. Silence functions to provide calmness and full focus for users during face scanning and data entry processes.
2	2. Hijab Tutorial	1. Step-by-step hijab styling demonstrations (loose pashmina, instant square, pashmina wrap) covering the chest neatly (<i>syar'i-compliant</i>). 2. Natural, fresh, smooth, and clean facial makeup (<i>clean beauty look</i>). 3. Three internal models with distinct character variations: <i>modest & syar'i</i> (slow movements, authoritative, covers chest perfectly), <i>active & casual</i> (energetic, practical, cheerful expressions), and <i>cheerful engaging</i> (friendly, finger heart gestures, casual greetings). 4. Collaboration with Key Opinion Leaders (KOL) featuring emotional storytelling monologues.	1. Seasonal and interactive caption greetings ("Selamat hari ke-3 puasa ⑥💎 yuk recreate #tutorialpashmina"). 2. Emotional-spiritual monologue transcripts by KOL Ananza, S.Psi. about hijrah and self-improvement: "<i>Dari keberanian berhijab dan kebermanfaatan yang aku beri, Allah buka jalannya untuk bekerja sama dengan brand kosmetik nomor satu di Indonesia.</i>" 3. Career stigma narrative by second KOL about hijab and professionalism. 4. Social benefit narrative by third KOL emphasizing "pertolongan Allah" and "Alhamdulillah."	1. Popular audio library with relaxed, calm, and soothing tempo (e.g., Jisoo - Flower/Rose). 2. Instrumental music "Aesthetic - @Tollan Kim" conveying meditative, calming, and contemplative impressions. 3. No disruptive vocal interference, allowing audience focus on visual and textual messages..

3. Haji & Umrah Kit

1. Physical appearance of skincare product set package in transparent mint-accented travel bag.
2. Visualization of worship support equipment: empty multi-purpose spray bottle (*Empty Spray Bottle*) for Zamzam water, contemporary prayer guidebook, and travel-friendly product packaging.
3. Product line displayed: Head to Toe Cleanser, Anti-Perspirant Deodorant, Moisturizer, Sunscreen Gel SPF 26.
4. Demonstration by a talent showing a 4+1 steps skincare routine for Umrah/Haji.

1. Prominent essential claim texts on product packaging: "NO FRAGRANCE, NO ALCOHOL," "wudhu-friendly."
2. Theological keyword usage in captions: "Bismillah, tetap lindungi kulitmu," "tanpa ragu & khawatir," "setelah beribadah."
3. Functional explanations: "Bisa digunakan sebagai sabun untuk seluruh tubuh," "Bisa diisi air zamzam untuk face mist," "Sebagai panduan tambahan selama ibadah Umrah atau Haji."
4. Caption text: "Siapkan bawa ini untuk perjalanan ibadah umrah atau hajimu 🙏"

1. Instrumental background music "Aesthetic - @Tollan Kim" conveying meditative, calming, and contemplative impressions.
2. Soothing and contemplative audio atmosphere aligned with the solemnity of Hajj and Umrah worship.
3. Absence of vocal audio to maintain focus on visual and textual product information.

3.1 Analysis of Hijab Studio AI Feature

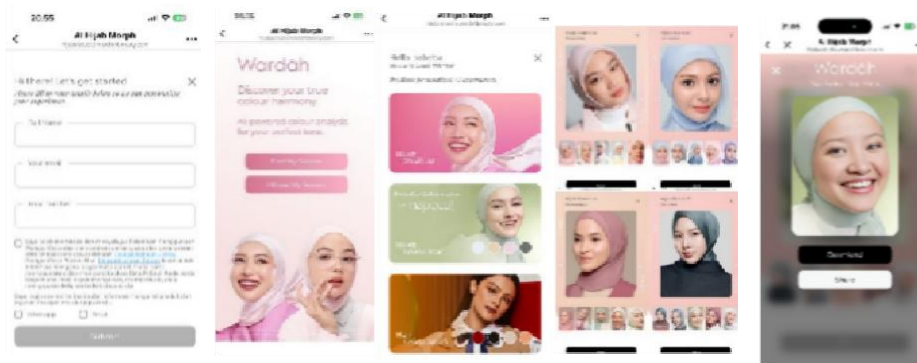


Figure 1. Hijab Studio AI

The *Hijab Studio AI* is a web-based interface linked in the @wardahofficial bio, displaying hijab-wearing Muslim models with natural makeup and soft pastel pink/white gradients representing *clean beauty* aesthetics. The AI detects users' skin tones via facial scanning, classifying them into four seasonal spectrums (Warm Spring, Warm Autumn, Cool Summer, Cool Winter) to recommend suitable hijab colors.

The interaction comprises four stages: (1) Initiation presents the welcome text and options "Find My Season" or "I Know My Season" to select skin tone categories; (2) Registration requires personal data (name, email, phone) and communication preferences (WhatsApp/email); (3) Face Scanning activates the front camera for selfie capture and AI processing (marked by a horizontal blue scanning line); (4) Output displays the "Wardah - Your

Perfect Hijab Match" recommendation with a digital hijab overlay matched to skin tone, along with "Download" and "Share" options.

Visually, Wardah maintains *clean beauty* aesthetics (soft pastel pink and white) featuring models with fresh, natural makeup, implicitly conveying *modesty* and *thayyib* (purity). Textually, the interface consistently uses modern English ("Al Hijab Morph," "Let's get started," "Download") promoting inclusivity and professionalism, while explicitly avoiding the word "halal." Audio-wise, it employs silence throughout all stages, providing tranquility and user focus without external distractions.

3.2 Analysis of Hijab Tutorial Feature

The Hijab Tutorial playlist comprises **29 video contents**, all of which were comprehensively analyzed. However, to maintain efficiency and avoid data redundancy in the presentation of findings, only **representative screenshots** were included in the final report. These screenshots were selected based on their ability to illustrate the most prominent representational patterns across the three distinct modesty styles demonstrated by Wardah's internal models *modest syar'i*, *active casual*, and *cheerful engaging* as well as the emotional storytelling narratives featured in KOL collaboration videos. This approach ensured that the analysis captured the full range of halal representation strategies while presenting findings in a concise and accessible manner.

3.2.1 Internal Brand-Owned Content

Three internal models demonstrate hijab styling in close-up shots (20–30 seconds) with clean studio lighting and aesthetic backgrounds.

1. Model Internal 1: Modest & Syar'i Style



Figure 2. Hijab Tutorial Syar'i Style

Features soft facial appearance, loose pashmina styling (soft blue, pastel purple) covering the chest perfectly (syar'i-compliant), with natural clean beauty makeup conveying *thayyib*. Communication is calm, friendly, and authoritative.

2. Model Internal 2: Active & Casual Style

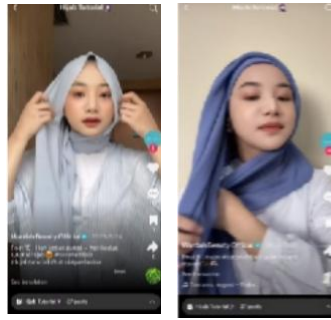


Figure 3. Hijab Tutorial Active & Casual Style

Appears energetic with sharp features, demonstrating mint pastel pashmina (side knot) and pale square instant hijab for practicality. Communication is expressive, cheerful, and efficient, reflecting urban Muslim women's practical lifestyles.

3. Model Internal 3: Cheerful Style

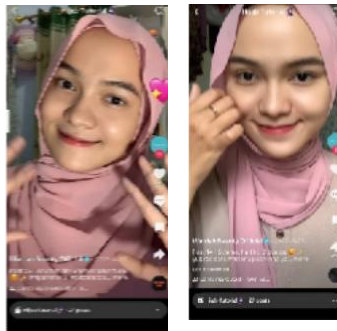


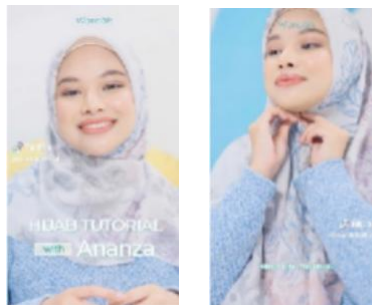
Figure 4. Hijab Tutorial Active & Cheerful Style

Has a round, friendly face, demonstrating pastel pink pashmina with front knot, bright feminine colors, and peach blush. Communication is highly interactive with finger heart gestures, winks, and casual captions ("Selamat hari ke-3 puasa ⑥💎 yuk recreate #tutorialpashmina ya..."), effectively building warm emotional connections with Gen Z.

3.2.2 KOL Collaboration Content

Three collaboration videos (48 sec – 1 min 8 sec) combine emotional storytelling monologues with active hijab demonstrations.

1. KOL Ananza, S.Psi.



Delivers a psychological narrative about hijrah: "Before wearing hijab, I used to think I wasn't worthy enough... I started wearing hijab to make myself a better version," while demonstrating square hijab styling before a mirror, pinning and pulling fabric to cover the chest—constructing cosmetics and hijab as instruments for spiritual transformation.

2. KOL 2 (Career & Stigma)

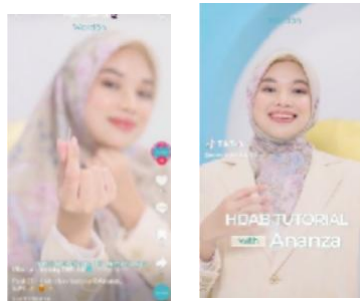


Figure 6. KOL Ananza, S.Psi Career & Stigma

Shares her struggle with career stigma, fearing hijab would limit professional opportunities, but Wardah's TV commercials featuring hijab-wearing women gave her courage. She demonstrates pashmina wrapping while speaking, positioning Wardah as a protector of cultural identity that does not limit women's empowerment.

3. KOL 3 (Social Benefit)



Figure 7. KOL Ananza, S.Psi Social Benefit

Emphasizes hijab as a driver of social benefit, sharing her journey from theater to content creator rooted in faith: "Because beauty moves you... all of this would never be possible without Allah's help... let's start wearing hijab and spread as much benefit as possible." Floral hijab transitions demonstrate urban women's mobility; Islamic phrases ("pertolongan Allah," "Alhamdulillah") combined with "Because beauty moves you" and "Brave Beauties" authenticate Wardah's inclusive halal beauty identity.

Meanwhile, the three KOL collaboration videos present personal monologues about hijrah journeys, the struggle between hijab and career aspirations, and social benefit through hijab. The first KOL, Ananza, S.Psi., delivered a psychological narrative about transitioning to

hijab: *"Before wearing hijab, I used to think I wasn't worthy enough... But I reversed my mindset, not waiting to be worthy to wear hijab, but I started wearing hijab to make myself a better version."* The second KOL shared her struggle with career stigma, explicitly stating that seeing Wardah's television commercials featuring hijab-wearing women gave her the courage to wear hijab. The third KOL closed with an invitation: *"Let's start wearing hijab and spread as much benefit as possible."* From the audio perspective, these videos use relaxing and calming tempo background music, such as the popular song "Jisoo - Rose" and meditative instrumentals, creating spiritual calmness and cultural closeness familiar to Gen Z's daily lives, while simultaneously strengthening the religious meaning embedded in the content.

3.3 Analysis of Haji & Umrah Kit Feature

The Haji & Umrah Kit playlist contains 3 videos displaying skincare product packages in a transparent mint-accented travel bag. Products include Head to Toe Cleanser, Anti-Perspirant Deodorant, Moisturizer, Sunscreen Gel SPF 26, an empty spray bottle for Zamzam water, and a Prayer Guidebook. Overlay texts explain functions such as "helps remove dirt/dust after worship," "can be filled with Zamzam water for face mist," and "as an additional guide during Umrah or Hajj worship."

1. Video 1 Haji & Umrah Kit Package (May 9, 2023)

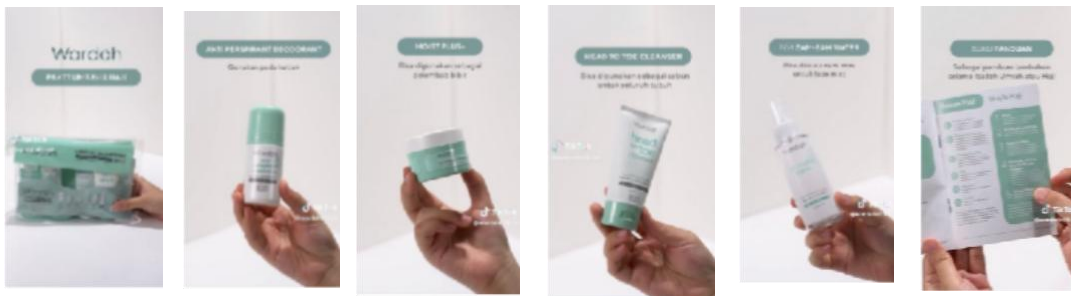


Figure 8. Haji & Umrah Kit Package

This product video displays the complete "Umrah & Hajj Package" with functional texts: Head to Toe Cleanser "can be used as soap for the entire body," Sunscreen Gel SPF 26 "can be applied to all skin surfaces exposed to sunlight," Zam-Zam Spray "can be filled with Zamzam water for face mist," and Prayer Guidebook "as an additional guide." The empty Zam-Zam spray bottle creates a strong spiritual association, as Zamzam water is sacred for Muslims. Background music is instrumental "Aesthetic - @Tollan Kim," conveying meditative, calming impressions aligned with Hajj and Umrah worship atmospheres.

2. Video 2 "Lengkapi Kebutuhan Kulitmu" (May 24, 2023):

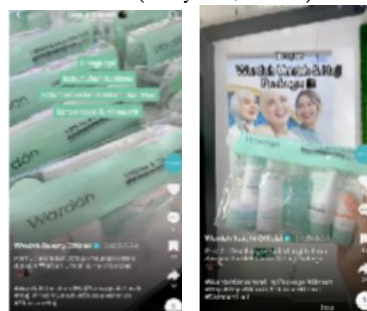


Figure 9. Lengkapi Kebutuhan Kulitmu

This product video features prominent overlay text: "Lengkapi kebutuhan kulitmu selama ibadah Umrah dan Haji tanpa ragu & khawatir" (Complete your skin needs during Umrah and Hajj without doubt & worry). Keywords such as "tanpa ragu & khawatir" provide implicit assurance regarding product halalness, while the caption "Bismillah, tetap lindungi kulitmu dengan Wardah Umrah & Hajj Package" directly connects the product to spiritual activities.

3. Video 3 (July 24, 2023)



Figure 10. 4+1 Steps Skincar Umrah & Haji

This demonstration video features a talent showing the "4+1 Steps Skincare Umroh/Haji" routine. Overlay texts explain: "Cleansing, helps remove dirt/dust after worship" (Head to Toe Cleanser), "Moisturizing, helps moisturize skin, lips, body from extreme weather" (Moisturizer), "Protection, Sun Shield contains SPF 30 PA ++++" (Sun Shield), and "Keep It Fresh, use Anti-Perspirant Deodorant and Zam-Zam spray" (Deodorant & Zam-Zam Spray). The explicit association of cleansing with "after worship" creates a strong link between physical cleanliness and ritual purity.

The empty Zamzam water spray bottle functions as a vessel for sacred water used as cooling face mist in the Holy Land's extreme climate. The Prayer Guidebook reinforces Wardah's positioning as a spirituality facilitator, not merely a commercial commodity. Claims of "NO ALCOHOL" and "wudhu-friendly" serve as theological markers guaranteeing ritual purity—products will not invalidate ablution or ihram. Keywords such as "Bismillah" and "without doubt & worry" verbally strengthen the message that products are designed to support worship solemnity. The calming instrumental music psychologically creates an atmosphere of solemnity aligned with Hajj and Umrah worship, while reducing pilgrims' anxiety.

Discussion

The findings from this research demonstrate that Wardah has successfully constructed halal values implicitly through three interconnected dimensions: (1) cultural identity symbolism, (2) modern Muslim lifestyle manifested through digital modesty, aesthetic cleanliness, and daily devotion support, and (3) calming audiovisual atmospherics. This integrated approach represents a significant shift from traditional halal communication strategies that rely heavily on formal certification logos and explicit verbal claims.

3.1 Analysis of Hijab Studio AI Feature

The *Hijab Studio AI* feature is a web-based interactive interface accessible via a link in the @wardahofficial bio. Based on observational findings, this feature displays hijab-wearing Muslim women models with natural makeup and friendly expressions, dominated by soft pastel pink and clean white color gradients representing *clean beauty* aesthetics. The artificial intelligence system is capable of detecting users' skin tones through facial scanning, classifying them into four seasonal spectrums (Warm Spring, Warm Autumn, Cool Summer, Cool Winter), and recommending the most suitable hijab color. From the audio aspect, this feature applies a silence concept without background music throughout all simulation stages. Key findings include the use of modern English instructions, a user registration system requiring personal data, and an interactive face scanning process that personalizes the user experience. The interface presents a professional, inclusive, and technologically advanced representation of Muslim identity, with the feature title "AI Hijab Morph" reinforcing the Islamic identity without explicit religious claims. The dominant use of soft pastel pink and white colors visually communicates cleanliness, purity, and goodness (*thayyib*) without verbalizing the word "halal."

3.2 Analysis of Hijab Tutorial Feature

The *Hijab Tutorial* playlist contains 29 videos dominated by Wardah's internal production content featuring three distinct model characters, as well as collaboration videos with Key Opinion Leaders (KOL) presenting emotional storytelling narratives. The three internal models display varying style variations: the first model with *modest & syar'i* style (slow movements, authoritative, covering the chest perfectly), the second model with *active & casual* style (energetic, practical, cheerful expressions), and the third model with *cheerful & engaging* style (friendly, interactive gestures such as finger hearts, casual greetings). The visual demonstrations consistently emphasize hijab styling that covers the chest neatly while maintaining clean, natural facial makeup, communicating that hijab exploration can be aesthetically pleasing yet remain within Islamic modesty boundaries.

Meanwhile, the three KOL collaboration videos present personal monologues about hijrah journeys, the struggle between hijab and career aspirations, and social benefit through hijab. The first KOL, Ananza, S.Psi., delivered a psychological narrative about transitioning to hijab. The second KOL shared her struggle with career stigma, explicitly stating that seeing Wardah's television commercials featuring hijab-wearing women gave her the courage to wear hijab. The third KOL closed with an invitation to spread benefit through hijab. From the audio perspective, these videos use relaxing and calming tempo background music, such as the popular song "Jisoo - Rose" and meditative instrumentals, creating spiritual calmness and cultural closeness familiar to Gen Z's daily lives, while simultaneously strengthening the religious meaning embedded in the content.

3.3 Analysis of Haji & Umrah Kit Feature

The *Haji & Umrah Kit* playlist contains 3 videos displaying a skincare product package set in a transparent mint-accented travel bag. Products displayed include Head to Toe Cleanser, Anti-Perspirant Deodorant, Moisturizer, Sunscreen Gel SPF 26, an empty multi-purpose spray bottle for Zamzam water, and a Prayer Guidebook. Overlay text explains product functions practically, such as "*helps remove dirt/dust after worship*," "*can be filled with Zamzam water for face mist*," and "*as an additional guide during Umrah or Hajj worship*." In the second and third videos, essential functional claims such as

"NO FRAGRANCE, NO ALCOHOL," "wudhu-friendly," and "ramah wudhu" are prominently featured, accompanied by theological keywords like "*Bismillah*" and "*without doubt & worry*." From the audio perspective, the videos use calming and contemplative instrumental music, such as "*Aesthetic - @Tollan Kim*," without disruptive vocals.

The halal representation in this feature operates through several implicit mechanisms. The empty Zamzam water spray bottle is not merely packaging but a vessel for carrying sacred water to be used as a cooling face mist in the extreme climate of the Holy Land. The Prayer Guidebook reinforces that Wardah positions itself as a facilitator of spirituality, not merely a commercial commodity. Claims of "NO ALCOHOL" and "wudhu-friendly" serve as theological markers guaranteeing the validity of ritual purity requirements, providing theological peace of mind to consumers that the products will not invalidate ablution or ihram. Keywords such as "*Bismillah*" and "*without doubt & worry*" verbally strengthen the message that these products are specifically designed to support worship solemnity in the Holy Land. The calming and contemplative instrumental music psychologically creates an atmosphere of solemnity aligned with the Hajj and Umrah worship atmosphere, while reducing pilgrims' anxiety.

4.1 Representation of Halal Values as Cultural Identity Symbolism

The findings reveal that Wardah consistently constructs halal values through implicit cultural identity symbolism, far more dominant than explicit identity symbolism (MUI logos or verbal "halal" claims). Across all video contents and website features analyzed, the word "halal" only appeared visibly on product labels captured in close-up shots, not as verbal narrative within the content. Conversely, cultural identity symbolism was strongly present through three main elements.

First, in the *Hijab Studio AI* feature, the interface visualization displays hijab-wearing Muslim women models with natural makeup and friendly expressions, dominated by soft pastel pink and clean white gradients. The artificial intelligence technology used to detect users' skin tones and personally recommend hijab colors affirms that Islamic identity is inclusive, professional, and adaptive to global technology. The use of modern English such as "*Let's get started*" and "*Your Perfect Hijab Match*" further reinforces the impression that hijab does not contradict modernity. This finding aligns with the principle of specialization articulated by Cahyo, Fitrianti, & Rahmawati (2026), where successful branding on TikTok is supported by distinctiveness and visibility principles equally applied by Wardah through its visual distinctiveness (soft pastel pink color schemes, *syar'i*-compliant hijab models) and visibility through consistent content uploading.

Second, in the *Hijab Tutorial* feature, the three internal Wardah models demonstrate hijab styling steps (loose pashmina, instant square, pashmina wrap) that visually cover the chest perfectly (*syar'i-compliant*). The character variations from authoritative, energetic, to cheerful—demonstrate that sharia compliance does not eliminate personality expression. This finding differs from research by Inaya & Sodik (2023), which found halal representation explicitly through language on Instagram, and differs from research by Ramadhana & Syam (2025), which only focused on promotional strategies without touching identity construction aspects. Wardah on TikTok has shifted its strategy from legal-formal approaches (logos and claims) toward cultural-experiential approaches more relevant to Gen Z preferences.

Third, in the *Haji & Umrah Kit* feature, cultural identity symbolism is expressed through associating product functions with worship needs, such as the empty bottle for Zamzam water, the prayer guidebook, and the "*Bismillah*" claim in the video opening text. The presence of these worship-supporting attributes reinforces Wardah's positioning as a facilitator of spirituality.

Scientifically, this finding confirms Stuart Hall's constructionist approach, which argues that media does not merely reflect reality but actively produces new meaning. Wardah produces the meaning that modern Muslim identity is not exclusive or conservative, but rather technologically literate, globally-minded, and remains within sharia boundaries. This finding extends the application of representation theory into interactive digital content, where halal meaning is no longer solely shaped by static text or images, but by multimodal experiences involving active user participation.

4.2 Representation of Halal Values as Modern Muslim Lifestyle

Halal values in Wardah's TikTok content do not stop at identity symbols but are expanded into constructing modern Muslim lifestyle (*Islamic lifestyle*), operationalized through three mutually reinforcing dimensions: digital modesty, aesthetic cleanliness/ritual purity, and daily devotion support.

4.2.1 Digital Modesty Dimension

The findings from the *Hijab Tutorial* feature show that Wardah constructs modesty as a liberating lifestyle choice, not a constraint. The three internal models with different characters *modest & syar'i*, *active & casual*, and *cheerful & engaging* visually demonstrate that wearing hijab can be expressed in various ways without abandoning the principle of covering the aurat. The first model with slow movements and authority demonstrates calmness, the second with quick and practical movements demonstrates practicality amid high mobility, while the third with finger heart gestures and casual greetings demonstrates warmth and closeness to the audience.

This modesty dimension is reinforced by storytelling narratives from the three KOL collaboration videos. Ananza, S.Psi. stated: "*Before wearing hijab, I used to think I wasn't worthy enough... But I reversed my mindset, not waiting to be worthy to wear hijab, but I started wearing hijab to make myself a better version.*" Another KOL shared her struggle between hijab and career, explicitly stating that seeing Wardah's television commercials featuring hijab-wearing women actually gave her the courage to wear hijab. The third KOL closed with an invitation: "*Let's start wearing hijab and spread as much benefit as possible.*"

Scientifically, these findings construct the meaning that modesty is not rigidity or uniformity, but a spectrum of styles adaptive to the personalities and mobility of urban Muslim women. KOL storytelling narratives psychologically break the negative stigma that hijab hinders professionalism and creativity. Within Hall's Representation Theory framework, Wardah uses a constructionist approach to produce the meaning that modern Muslim identity is brave, dynamic, and socially impactful (*Brave Beauties*). This finding is consistent with Alserhan's *Islamic Lifestyle* concept in Wijaya & Saputra (2024) which states that modern Muslim lifestyle is no longer understood as restriction but as an aesthetic choice that liberates.

This research is also consistent with Montoya's personal branding principles Cahyo et al., (2026) emphasizing specialization and leadership where Wardah becomes an opinion leader,

legitimizing that beauty and piety can go hand in hand. Unlike research by Lestari (2022) and Kusmiati (2025) still oriented toward promotional effectiveness, this research shows that visual modesty dimensions and emotional narratives become the primary language in building halal identity in digital spaces.

4.2.2 Aesthetic Cleanliness / *Thayyib* Dimension

Findings across all features show that Wardah visually and textually represents the value of purity (*thayyib*) through consistent cleanliness aesthetics. In the *Hijab Studio AI* feature, the interface is dominated by soft pastel pink and clean white gradients conveying hygienic and calming impressions. In the *Hijab Tutorial* feature, the three models' facial makeup is always natural, smooth, and fresh (clean look) without excessive thick makeup. In the *Haji & Umrah Kit* feature, functional claims such as "*helps remove dirt/dust after worship*" and the prominent labeling "NO FRAGRANCE, NO ALCOHOL" and "wudhu-friendly" become primary markers associating physical cleanliness with ritual purity.

Scientifically, halal value is not only understood as halal ingredient status but also as a guarantee that the physical product is clean, safe, and healthy. The *thayyib* principle (good, pure, and quality) in Islam is visually represented through dominant *clean beauty* aesthetics. This research strengthens Hidayat & Purnamasari (2021) finding that *comfort* is the dominant factor in user satisfaction. In this context, theological guarantees (alcohol-free, wudhu-friendly) create inner comfort (*peace of mind*) for consumers, simultaneously distinguishing Wardah from competitors who only rely on halal claims without supporting visual experiences. This finding deepens Wahid et al.'s (2023) research, which only discussed the influence of nonverbal elements on engagement, by showing that visual cleanliness and purity elements become the primary foundation of halal representation not found in non-halal cosmetic brands.

4.2.3 Daily Devotion Support Dimension

The most significant finding emerges from the *Haji & Umrah Kit* feature, where Wardah intelligently associates cosmetic product functions with the practical needs of ritual worship. The displayed product package is equipped with: (1) an empty multi-purpose bottle to be filled with Zamzam water as a cooling face mist in extreme climates; (2) instructional texts such as "*helps remove dirt/dust after worship*" and "*Bismillah, protect your skin*"; (3) essential claims "NO FRAGRANCE, NO ALCOHOL" guaranteeing the validity of ihram garment requirements and ablution purity; and (4) a Prayer Guidebook as a spiritual complement. In the second video, the text "*Complete your skin needs during Umrah and Hajj worship without doubt & worry*" verbally strengthens theological safety guarantees, while in the third video, the talent demonstration with the text "*Cleansing, helps remove dirt/dust after worship*" explicitly associates bodily cleanliness with worship purity.

Scientifically, this feature positions Wardah not merely as a commercial commodity, but as a spirituality facilitator supporting the solemnity and smoothness of ritual worship. The empty bottle for Zamzam water is not just packaging but a means to carry sacred water to be used as a skin cooler and as a medium to draw closer to Allah. Claims of "NO ALCOHOL" and "wudhu-friendly" are theological markers providing peace of mind that products will not invalidate ablution or damage ihram purity. Keywords such as "*without doubt & worry*" and "*Bismillah*" verbally eliminate consumer anxiety regarding product halalness and purity.

This finding aligns with Hidayat & Purnamasari (2021) research finding that *comfort* is the dominant factor in user satisfaction where in this context, comfort is not only physical (products comfortable to use) but also inner (calmness from certainty that products are halal and do not invalidate ablution). This finding constitutes the novelty of this research, as no previous study has specifically analyzed how TikTok interactive features can construct halal values through practical support for Hajj and Umrah worship. Research by Lestari (2022), Kusmiati (2025), Syam(2025), remains oriented toward promotional effectiveness and brand awareness, while this research shows that spiritual dimensions and worship practicality become the main selling values distinguishing Wardah from non-halal cosmetic brands.

4.3 Audiovisual Atmospherics and Thematic Integration

The representation of implicit halal values on the @wardahofficial TikTok account is perfected through the manipulation of nonverbal elements in the form of audio atmosphere stimulation. The researcher found a division of audio curation adjusted to the emotional characteristics of each feature. In the *Hijab Studio AI* interactive feature, Wardah applies a passive audio concept or silence to maintain user focus and inner privacy during the facial scanning process. Meanwhile, in the structured video content, Wardah utilizes commercial sound libraries with relaxed and calm tempos, such as the instrumental "Aesthetic - @Tollan Kim" and modern Islamic songs. The soothing background music psychologically lowers viewer tension, builds cultural closeness, and creates a contemplative space that strengthens the religious meaning embedded in the content.

The multimodal integration in Wardah's Brand Generated Content successfully constructs halal meaning holistically and modernly. Wardah proves that in the digital era, communicating halal values is no longer effective if only relying on the formal legality of packaging labels. Instead, the integration of visual elements (modest models, clean beauty aesthetics), textual elements (functional assurance texts, no-alcohol claims), and audio elements (calming instruments) collectively constructs an implicit halal meaning that is authentic, relevant, and adaptive to the digital technology developments and Gen Z needs.

4.4 Theoretical Implications and Comparison with Previous Research

Overall, the findings from the three dimensions cultural identity symbolism, digital modesty, aesthetic cleanliness, and daily devotion support demonstrate that Wardah successfully constructs halal values holistically, modernly, and implicitly through the integration of visual, textual, and audio elements in TikTok interactive features.

The main differences from previous research lie in three aspects. *First*, the object of study: previous research (Inaya & Sodik, 2023) still focused on static Instagram content, while this research examines dynamic interactive features based on AI and short videos involving active user participation (such as face scanning and virtual try-on). *Second*, the representation approach: previous research mostly found explicit representation through logos and verbal claims, while this research finds implicit representation constructed through visual-interactive experiences and functional theological guarantees. *Third*, the spiritual dimension remains oriented toward promotional effectiveness and engagement, while this research finds the *daily devotion support* dimension as the strongest manifestation of halal value distinguishing Wardah from its competitors.

Theoretically, this research extends the application of Stuart Hall's Representation Theory into the realm of interactive digital content, where halal meaning is no longer solely shaped by static text or images, but by multimodal experiences involving active user participation. This research also enriches Alserhan's *Islamic Lifestyle* concept by showing that the *daily devotion support* dimension is the most relevant manifestation of halal value in the digital era, where Muslim Gen Z consumers not only seek halal products but also experiences that facilitate and strengthen their worship practices. Thus, these findings suggest that halal communication strategies should be reconceptualized from *label-based* approaches (relying on formal certification) toward *experience-based* approaches (presenting personal, interactive digital experiences aligned with daily lifestyle).

4.5 Implications of the Study

The findings of this research have several important implications. From a theoretical perspective, this research contributes to the development of communication studies, particularly in the field of digital marketing communication and representation of religious values in interactive media. The application of Stuart Hall's Representation Theory with a constructionist approach to TikTok's interactive digital content demonstrates that meaning-making in the digital era is increasingly complex and multimodal, requiring analytical frameworks capable of capturing the interplay of visual, textual, and audio elements.

From a practical perspective, the findings provide valuable insights for Wardah and other halal cosmetic brands in designing digital communication strategies. The success of Wardah's implicit halal representation through interactive features suggests that brands should move beyond formal certification claims and focus on creating digital experiences that resonate with the lifestyle and values of Muslim consumers. The strong impact of the *daily devotion support* dimension indicates that brands can differentiate themselves by demonstrating genuine understanding and support for consumers' religious practices.

From a social perspective, this research provides public understanding that halal values are not limited to product certification but can also be represented through interactive digital features on social media. This understanding can empower consumers to make more informed consumption decisions by recognizing the implicit values communicated through brands' digital content, rather than relying solely on explicit labels.

4.6 Limitations of the Study

This research has several limitations that should be acknowledged. First, the scope of analysis is limited to Brand Generated Content (BGC) produced directly by Wardah, without analyzing User Generated Content (UGC) or audience engagement in comment sections. Second, the research focuses exclusively on the TikTok platform, without comparing strategies across other social media platforms such as Instagram, YouTube, or the brand's official website. Third, the analysis is limited to the representation side (how Wardah constructs halal values), without examining the reception side (how audiences interpret and receive these representations). Fourth, the research is qualitative in nature and does not measure the effectiveness or impact of these representations on consumer behavior, purchase intentions, or brand loyalty. Fifth, the research period is limited to 2023-2026, without capturing longer-term trends or changes in brand strategy.

4.7 Suggestions for Future Research

Based on these limitations, future research is recommended to expand the research scope by not only focusing on Brand Generated Content but also analyzing User Generated Content and audience engagement in comment sections qualitatively. Future research can also apply reception analysis methods to empirically test how Muslim audiences with various cultural backgrounds interpret and receive the implicit halal value representation messages produced by cosmetic brands on short-video platforms. Additionally, quantitative approaches can be used to measure the extent of implicit halal representation's influence on purchase decisions and brand loyalty among Generation Z. Comparative research across multiple halal cosmetic brands on various social media platforms would also be valuable to identify the most effective strategies for communicating halal values in different digital contexts.

CONCLUSION

This research aimed to analyze the representation of halal values in Brand Generated Content (BGC) within Wardah's interactive digital features on TikTok and to examine how these features construct halal values as Muslim identity and lifestyle. Based on the qualitative content analysis of three main features Hijab Studio AI, Hijab Tutorial, and Haji & Umrah Kit this study concludes that Wardah consistently constructs halal meanings implicitly without relying on explicit verbal claims or formal certification logos. The representation operates through three interconnected dimensions that collectively produce a modern, authentic, and experientially rich halal identity.

First, halal values are represented as cultural identity symbolism, constructed through the visualization of hijab-wearing models, inclusive artificial intelligence interfaces, and modern English language instructions that project professionalism and global orientation. This demonstrates that Islamic identity is no longer understood as exclusive or conservative but as adaptive to digital technology and the lifestyle preferences of Generation Z. Second, halal values are manifested as modern Muslim lifestyle, operationalized through three mutually reinforcing dimensions: (a) digital modesty, expressed through diverse model characters and KOL storytelling narratives that dismantle negative stigmas about hijab and professionalism; (b) aesthetic cleanliness (*thayyib*), visually communicated through soft pastel color palettes, natural makeup, and functional product claims such as "NO ALCOHOL" and "wudhu-friendly"; and

(c) daily devotion support, most powerfully demonstrated in the Haji & Umrah Kit feature where cosmetic products are practically associated with worship needs, including empty bottles for Zamzam water, prayer guidebooks, and products that do not invalidate ablution or ihram. Third, the representation is perfected through calming audiovisual atmospherics, where silence in the AI feature provides focused tranquility, while soothing instrumental music in video content creates spiritual calmness and cultural closeness familiar to Gen Z's daily lives.

These findings align with Hidayat & Purnamasari (2021) conclusion that comfort is the dominant factor in user satisfaction, extended here to encompass both physical comfort (products comfortable to use) and inner comfort (theological peace of mind from knowing products are halal and do not invalidate worship). The findings also resonate with Cahyo et al. (2026) application of Montoya's personal branding principles, demonstrating that Wardah achieves successful digital branding through specialization in the halal beauty segment, visual distinctiveness (soft pastel pink,

syar'i-compliant models), and high visibility through consistent content uploading and AI-based interactive features. Furthermore, this research reinforces the findings of Caesari & Purnamasari (2026) regarding Generation Z's meaning-making processes on digital platforms, demonstrating that contemporary Muslim consumers actively interpret halal values through multimodal digital experiences rather than passively receiving formal certification claims.

Theoretically, this research extends Stuart Hall's Representation Theory into interactive digital content, proving that meaning-making in the digital era is increasingly multimodal and requires analytical frameworks capable of capturing the interplay of visual, textual, and audio elements. The novelty of this research lies in its discovery of the daily devotion support dimension, a manifestation of halal values not previously identified in studies focused solely on promotional effectiveness or static visual content. Practically, these findings suggest that halal communication strategies should be reconceptualized from label-based approaches toward experience-based approaches that present interactivity, personalization, and tangible support for daily religious practices. Socially, this research provides public understanding that halal values extend beyond product certification and can be meaningfully represented through interactive digital features on social media. Ultimately, Wardah has successfully constructed halal values as an authentic, relevant, and adaptive modern Muslim identity and lifestyle, demonstrating that halal branding in the digital age must evolve from label-based strategies toward experience-based strategies that resonate with the spiritual needs and digital habits of Muslim Generation Z.

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