Transmission of da'wah content of Rabbani Brand in broadcasting islamic fashion

Maula Hasanah*[1], Rojabi Azharghany[2]

[1,2]Universitas Nurul Jadid, Indonesia
e-mail: kpi.2110100022@unuja.ac.id
*Corresponding Author.

Abstract: In the age of globalization, shifts in consumer lifestyles have influenced various aspects, including fashion preferences. With a predominantly Muslim population, Indonesia has become a significant market for Islamic fashion. Companies like Rabbani seize this opportunity by integrating da'wah principles into their business strategies. This study aims to examine how Rabbani utilizes Islamic fashion to transmit da'wah messages and assess the impact of this strategy on audience receptiveness to Islamic values. A qualitative descriptive approach was used, employing interviews, observations, and document analysis. The study applies the diffusion of innovation theory to analyze the Gokil program as a creative medium for da'wah targeting youth; social identity theory to examine the role of Rabbani Student Ambassadors as micro-influencers; and John Fiske's semiotic theory to explore how visual and textual content contributes to the transmission of Islamic messages. Triangulation was used to ensure data validity. The findings reveal that Rabbani uses digital platforms such as Instagram, YouTube, and Facebook, alongside educational initiatives like Gokil, which blends da'wah with youth-friendly activities including fashion shows, interactive quizzes, and sermons. Rabbani Student Ambassadors also play a strategic role in fostering Islamic identity among peers. This approach effectively enhances awareness of fashionable yet Sharia-compliant clothing. The study concludes that Rabbani's integration of da'wah into its business model successfully promotes Islamic values while engaging a modern audience. Future research should further evaluate specific components of business-based da'wah strategies and address the challenges of expanding outreach to broader audiences.
Keywords: Da'wah; Rabbani Brand; Islamic Fashion.

Introduction

In the era of globalization, changes in consumer lifestyles have significantly influenced fashion preferences, particularly among Muslim communities. Indonesia, where 87.2% of the 281.6 million population identify as Muslim (Badan Pusat Statistik, 2025), represents a lucrative and ideologically significant market for the Islamic fashion industry. This condition presents both opportunities and challenges: the opportunity to align fashion with Islamic principles and the challenge of countering trends that conflict with Sharia guidelines.

Da'wah through business has emerged as a growing trend and strategic necessity in contemporary Islamic societies. This integration reflects the shift from traditional preaching methods to more adaptive, lifestyle-based approaches that resonate with modern Muslim consumers. Studies show that embedding Islamic values into business activities can simultaneously promote spiritual awareness and contribute to economic growth (Hatimah & Kurniawan, 2017). For instance, initiatives like Majelis Taklim Syauqun Nida's training programs exemplify the practical fusion of da'wah and economic empowerment (Umah, 2023). From a broader perspective, Islamic businesses that emphasize honesty, fairness, and accountability core Sharia principles not only offer commercial products but also serve as da'wah agents promoting ethical conduct and societal welfare (Nandang & Ramdhani, 2021). Organizations such as

Muhammadiyah demonstrate how business can support Islamic preaching while driving community empowerment through sectors like education, health, and social services (Saidah et al., 2024).

Halal-oriented businesses also illustrate this integration (Hermawan et al., 2024). Brands like Wardah not only deliver sharia-compliant cosmetics but actively incorporate da'wah narratives into marketing, encouraging consumers to live in accordance with Islamic values (Fatchurrachman, 2024). Similarly, Rabbani, one of Indonesia's leading Muslim fashion brands, utilizes product design and communication strategies to promote Islamic values. Its use of brand ambassadors, digital platforms, and product innovation has helped differentiate Rabbani from its competitors and build strong customer loyalty (Cyntia & Muhammad, 2016; Fahrani et al., 2023). However, existing research predominantly focuses on marketing effectiveness, consumer behavior, or branding strategies, while few have explored how Islamic values are transmitted through the fashion business as part of structured da'wah. This study is positioned to fill that research gap by offering a communication-based analysis of Rabbani's integrated da'wah strategies.

Moreover, previous studies also show that halal awareness affects purchase decisions, particularly among young consumers (Nuraeni, 2020; Wulandari & Ariyani, 2024). Corporate strategies such as the application of McKinsey's 7S model and the cultivation of Islamic organizational culture have also contributed to Rabbani's competitive edge (Maulina & Hendriyani, 2019; Purbasari & Novel, 2016). Scholarly interest in Rabbani's visual communication especially on platforms like Instagram has grown in recent years. For example, the commodification of da'wah messages in promotional content has been analyzed in terms of gender representation and Islamic identity construction (Agripina et al., 2023; Umaya & Rifa'i, 2023). Still, these studies often overlook audience reception and the communicative mechanisms that support the internalization of da'wah messages.

Rabbani's founding vision was rooted in the social observation that many Muslim women in Indonesia were not wearing hijab despite its religious obligation, as emphasized in QS Al-Ahzab verse 59:

يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَّ وَكَانَ ٱللَّهُ غَفُورا رَّحِيما ٥٩

Meaning: "*O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful*". (QS. Al-Ahzab [33]; 59).

With this argument, Rabbani hopes to make a major contribution to the spread of Islam so that Muslim women can fulfill their obligation to cover their aurat. With his vision at that time, he wanted to change the paradigm of society that Muslim women who wear Muslim clothing can look stylish but still syar'i (Umaya & Rifa'i, 2023). To address the identified gap, this study aims to examine how Rabbani transmits da'wah through Islamic fashion using both offline programs and digital media. Specifically, it investigates the Gokil (*Go to Sekolah Kreatif & Islami*) initiative, the role of Rabbani Student Ambassadors, and visual content shared through Instagram.

This study is guided by three theoretical lenses: diffusion of innovation theory to analyze the adoption of da'wah messages through fashion events and media, social identity theory to examine peer influence among Muslim students, and John Fiske's semiotic theory to decode symbolic elements embedded in Rabbani's content. The research subjects include followers of Rabbani's Instagram account, selected Student Ambassadors, and the marketing team behind the ambassador program. The research objects include the Gokil program, Student Ambassador activities, and Rabbani's Instagram content. Data validity was ensured through triangulation of sources, methods, and theories (Afrilia, 2018). This study contributes theoretically by expanding the discourse on business-based da'wah and

offers practical insights for Islamic fashion entrepreneurs seeking to integrate religious messages into their branding. It is expected to provide a communication model that harmonizes economic goals with Islamic missions in the digital age.

Method

This study uses a descriptive qualitative research method aimed at understanding the transmission of da'wah through Islamic fashion carried out by the Rabbani brand (Rusandi & Rusli, 2021). This method was chosen to explore complex social phenomena in a natural setting, with the researcher acting as the key instrument who determines the focus, selects informants, collects and analyzes data, and draws conclusions (Urohmah, 2023). According to Kusuma and Sugandi, descriptive qualitative research is used to systematically describe facts and characteristics of a phenomenon in society (Kusuma & Sugandi, 2018). The research explores how the Rabbani brand familiarizes, influences, and diffuses Islamic fashion as a medium of da'wah, in line with Rogers' diffusion of innovation theory (Rogers et al., 2014). These three processes are examined through strategic communication tools and cultural adaptations employed by Rabbani.

Data collection techniques include interviews, observation, and documentation. The interviews involved selected informants, including Rabbani's marketing team and five Rabbani Student Ambassadors, chosen using purposive sampling based on their active roles in Rabbani's outreach programs and digital presence. Observation focused on the content posted by these ambassadors and Rabbani's official Instagram account, particularly visual and textual cues related to Islamic fashion and da'wah messaging. Documentation was carried out by capturing and categorizing social media content and promotional material. Data analysis followed the Miles et al. model, which includes data reduction, data display, and conclusion drawing or verification (Miles et al., 2014). Thematic coding was used to identify patterns related to da'wah message transmission. To ensure data validity, triangulation of sources, techniques, and theories was applied, enabling the researcher to compare findings across different data types and perspectives for greater accuracy (Afrilia, 2018).

Results and Discussion

Cultivating Islamic Fashion through Gokil

The findings of this study reveal that the Gokil (Go to Sekolah Kreatif & Islami) program is not merely a promotional platform, but a strategic vehicle for Rabbani to transmit da'wah content in a contextualized and youth-oriented manner. Implemented in collaboration with schools, the program features a combination of tausiyah, fashion shows, Islamic quizzes, and motivational sessions aimed at introducing Islamic fashion values in a non-coercive, experiential way.

According to Sumartono, a program coordinator from Rabbani Store Bandung, "We design Gokil not just to promote products, but to normalize Islamic dress codes through creative and interactive approaches because young people resist lectures but respond well to peers and activities that are fun." (Personal interview, November 11, 2024). This statement underscores Rabbani's deliberate strategy to embed religious messages within a framework that appeals to youth identity and modern sensibilities.

For example, during a Gokil session at SMPN 35 Bandung, the activities began with a tausiyah that emphasized the importance of aurat awareness, followed by a modest fashion show led by Rabbani Student Ambassadors, and concluded with a hijab styling workshop and interactive quiz on Islamic dress etiquette. The event was covered on Rabbani's official Instagram account (@rabbaniprofesorkerudung), generating 1,253 likes, 74 comments, and was reshared 113 times, with many student attendees tagging their own posts with #GokilRabbani. Despite these social metrics, there remains a gap in Rabbani's digital strategy in terms of evaluating engagement quality beyond surface-level interactions. A deeper

analysis of engagement rate (total engagement divided by reach), click-through rates, or sentiment analysis could further validate impact.

Table 1. Gokil Program Analysis Based on Innovation Diffusion Theory

Analytical Framework	Findings
Theory	Innovation Diffusion (Everett M. Rogers)
Object of Study	Gokil Program: A mobile da'wah and branding campaign targeting school environments
Key Elements	1. Innovation: Modern, syar'i fashion education embedded in school-based programs 2. Channels: Offline school events and digital reinforcement via YouTube, Instagram 3. Adopter Category: Students aged 13–18 as early adopters and opinion leaders in their peer groups
Analysis Process	1. Identification of innovation attributes (relative advantage, compatibility, observability) 2. Assessment of channel effectiveness through audience responses and online metrics
Sample Data from Field	1. Tausiyah at SMPN 35 Bandung's Gokil Event 2. Posting event promotion on Rabbani's social media
Purpose of Analysis	Measure the effectiveness of da'wah messaging and student engagement in adopting Islamic fashion norms.
Field-Based Interpretation	1. Relative advantage: Gokil presents Islamic fashion as fashionable and socially acceptable, reducing resistance 2. Compatibility: Content aligns with student routines (school, peer interaction) 3. Trialability & Observability: Students can try products during events; fashion show models are their own peers

Figure 1. Tausiyah at SMPN 35 Bandung's Gokil Event

Figure 2. Posting event promotion on Rabbani's social media

The Gokil program's strength lies in its high compatibility with the target audience's social and psychological framework, particularly students in junior and senior high schools. Unlike conventional religious outreach that often treats youth as passive recipients, Gokil empowers them as active

participants in shaping their religious identity through fashion. The program repositions Islamic dress from a symbol of conservatism to one of modern expression rooted in faith. By aligning da'wah with fashion trends, Rabbani bridges the gap between normative religious obligations and contemporary youth culture. This is further amplified by the involvement of Rabbani Student Ambassadors, who serve as peer role models. Their presence normalizes Islamic fashion not through clerical authority but through peer-based influence, utilizing aspirational identification and conformity principles. As such, students see the adoption of syar'i attire not as submission to rigid norms but as alignment with a shared, evolving identity that is both religious and fashionable (Abdullah, 2019).

From the perspective of habituation theory, the repeated exposure and interactive experiences embedded within Gokil serve as behavioral reinforcement mechanisms. The program employs rituals such as repeated messaging about aurat, hijab tutorials, and practical styling sessions that aim to create associations between religious dress and positive affect. Ivan Pavlov's behavioristic framework asserts that consistent reinforcement leads to automaticity in behavior, and in this case, Gokil's structured repetition fosters familiarity and comfort with Islamic fashion among students (Nurdiyanto et al., 2023). Field data indicate that students who experience Gokil annually are more inclined to view syar'i clothing as not only acceptable but desirable. This shift is not instant, but the longitudinal presence of Gokil across school calendars positions Rabbani as a habitual presence one that becomes embedded in students' cognitive associations with both fashion and faith.

Empirical observations during fieldwork reinforce this pattern of gradual internalization. At SMPN 35 Bandung, following the Gokil program, a noticeable number of students began experimenting with longer hijabs and more modest outfits in their daily school attire. This behavioral shift was also echoed in digital interactions, where students uploaded their photos with syar'i clothing, tagging Rabbani and using hashtags like #GokilRabbani or #HijrahModis. One student, via Instagram @osidafi_darulfikri, captioned her photo: *"Seru banget Gokil bareng Rabbani! Jadi tahu gimana tampil modis tapi tetap syar'i #DutaPelajarRabbani."* These organic digital expressions serve as informal indicators of behavior change and demonstrate the transition from external persuasion to internal motivation. This evidence suggests that Gokil does not merely deliver content but catalyzes lifestyle shifts through both physical experience and symbolic interaction.

In the realm of interpersonal communication, Rabbani's approach emphasizes dialogical engagement over didactic preaching. Face-to-face interactions facilitated by Rabbani staff and student ambassadors create an affective bond that fosters trust and openness. The success of da'wah in this context is not merely about information delivery but about relational depth. Speakers who engage students with relatable language, real-life examples, and space for dialogue create a participatory atmosphere that enhances message retention. According to Agustin, youth are more receptive to religious messages delivered through interpersonal communication models that acknowledge their agency and emotions (Ria, 2022). The Gokil model thus situates itself within this paradigm by incorporating small-group discussions, question-and-answer segments, and testimonials from young hijabi influencers. These moments humanize the da'wah message and establish Rabbani not only as a brand but as a community partner in moral and aesthetic development.

Finally, Gokil's integration with Rabbani's digital ecosystem amplifies the offline experience, creating a hybrid model of da'wah transmission. Post-event content such as YouTube documentation of school visits, Instagram reels highlighting student reactions, and behind-the-scenes stories extends the life cycle of the Gokil program beyond the physical event. This strategy strengthens what Rogers (1987) terms the observability and communication channel effectiveness within the diffusion of innovation model. Students who miss the event can still access its essence digitally, while participants can revisit content that reinforces behavioral cues. Pratama et al. argue that digital da'wah must be interactive, aesthetically compelling, and integrated into daily online routines to be effective (Pratama et al., 2024). Rabbani seems to understand this dynamic by ensuring that its online content echoes the tone, visuals,

and values promoted during Gokil. As such, the combination of offline interaction and online reinforcement creates a continuous loop of influence that not only markets Islamic fashion but also positions it as an aspirational norm among Muslim youth.

Islamic Fashion Influence through Rabbani Student Ambassadors

The Rabbani Student Ambassador Program is a Rabbani strategic initiative involving junior and senior high school students. The selected participants are given the responsibility of promoting Rabbani products through social media and other digital platforms. This program is designed to represent each participant's region at the city, provincial and national levels. This role is carried out to expand product marketing reach and become a means of strengthening Islamic identity among students through a digital-based approach that is relevant to the younger generation.

Table 2. Analysis of Rabbani Student Ambassadors Using Social Identity Theory

Analytical Framework	Findings
Theory	Social Identity Theory
Object of Study	The role of Rabbani Student Ambassador on Instagram social media
Key Elements	1. In-group: Muslim students as peer community 2. Emotional closeness: Built through relatable posts, comments, direct messages 3. Influence mechanism: Formation of collective Islamic identity
Analysis Process	1. Analysis of ambassadors' social media for Islamic value-based content. 2. Observation of ambassadors' interactions with audiences during events or in the media.
Sample Data	Posts and feedback from audiences about Rabbani Student Ambassadors on Instagram sharing their experiences.
Purpose of Analysis	Understanding how Student Ambassadors build Islamic identity in their audience.
Result	1. In-group: Rabbani Student Ambassadors function as part of a social group (in-group) that is close to its target audience, which is students. 2. Emotional closeness: The connection between the ambassador and the audience is demonstrated through personal interactions on social media such as comments, likes, and direct messages, creating a strong emotional connection. 3. Influence Process: A collective identity is built through the ambassador's narrative that reflects Islamic values, which then influences the audience to follow an Islamic lifestyle.
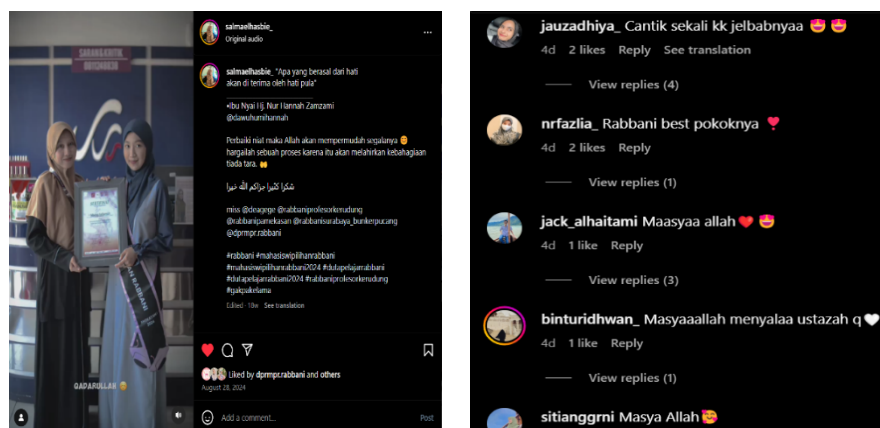
Figure 3. Posts and feedback from audiences about
Rabbani Student Ambassadors on Instagram sharing their experiences.

Rabbani's approach aligns strongly with Social Identity Theory, which posits that individuals form their identity based on the groups they belong to and aspire to be part of. In this context, Rabbani Student Ambassadors serve as relatable representatives of youth-based Islamic identity groups who

influence peers not through authority, but through emotional resonance and cultural proximity. The emotional connection fostered by these ambassadors through personal interactions during school events like Gokil and daily engagements on social media such as Instagram creates a sense of belonging and shared values among their audiences. Through content such as motivational captions, hijab styling tips, and Qur'anic reflections, they build a symbolic communication environment where modesty is not just preached but embodied. This form of communication is essential in constructing collective identity, especially when da'wah messages are embedded in visually appealing and culturally relevant narratives (Tuhepaly & Mazaid, 2022).

Moreover, the role of these student ambassadors extends beyond mere brand endorsement they function as micro-influencers who subtly shape group norms around Islamic fashion and youth behavior. By consistently posting syar'i outfit inspirations and narrating their own experiences of spiritual growth, they foster behavioral modeling within their social groups. In this context, the student ambassadors emerge as social agents who bridge religious principles with modern expression, presenting Islamic values not as rigid rules but as part of a desirable lifestyle. Studies affirm that such group-based influence is particularly effective when the messenger is perceived as part of the in-group someone who shares similar age, culture, and social environment (Chen et al., 2024). Thus, Rabbani's strategy to select young, charismatic figures from within the target audience proves effective in transmitting both fashion ideals and religious messages through identification and emotional appeal.

Figure 4. The role of Rabbani Student Ambassador in Gokil Activities
Source: Instagram @osidafi_darulfikri

In this **post**, Nadiya, one of the 2024 Rabbani Student Ambassadors, participated in a Gokil event delivering a session titled "How to Stylish Hijab." She appeared not only as a presenter but also as a peer role model, offering practical hijab tips alongside reflections on the importance of dressing modestly. The post received numerous positive reactions from her followers, such as "MasyaAllah keren banget, Kak. Jadi semangat hijrah syar'i," which highlights the ambassador's effectiveness in connecting with her audience on both emotional and spiritual levels. This kind of engagement shows that Rabbani Student Ambassadors are not only expanding brand visibility but also cultivating deeper forms of religious awareness and identity affirmation among their peers.

Social Identity Theory, first introduced by Henri Tajfel, emphasizes that an individual's identity is shaped through membership and emotional investment in social groups that carry shared values and symbols (Cut, 2021). In this framework, Rabbani Student Ambassadors embody the Islamic youth identity and transmit its symbols such as hijab, modesty, and piety through visual and linguistic expressions. Their activities on Instagram, TikTok, and during school events reflect artifactual

communication, where the fashion they wear becomes a medium of da'wah. Through this aesthetic form of da'wah, the ambassadors enable the internalization of Islamic values by associating them with positivity, confidence, and community acceptance. This affirms that fashion, when strategically mediated, can become a transformative tool in building Islamic social identity among students (Cut, 2021).

Diffusion of Islamic Fashion through Social Media

Promotion through social media has become a central strategy in Rabbani's digital da'wah communication. To reach a broader audience and amplify its religious messaging, Rabbani actively utilizes multiple platforms such as its official website (rabbani.mall.id), Instagram (@rabbaniprofesorkerudung), TikTok, YouTube (RabbaniTV), Twitter or X (@rabbani_proke), and Facebook. Instagram stands out as the most interactive and follower-rich platform, often used to publish reels, fashion photoshoots, hijab tutorials, and spiritual reflections accompanied by Islamic quotes. For example, one of the most engaged posts featured a reel showing a transition from casual to syar'i hijab style, with the caption: "Berhijab bukan tentang fashion, tapi tentang ketaatan. Tapi siapa bilang nggak bisa taat dengan tetap stylish? #HijrahBersamaRabbani." This post garnered over 3,500 likes, 180 comments, and was shared 430 times within 24 hours, with many users commenting sentiments like *"MasyaAllah, inspiratif banget!"* and *"Aku jadi semangat buat mulai pakai hijab syar'i setelah lihat ini."*

Table 3. Semiotic Analysis of Instagram Content @rabbaniprofesorkerudung

| Analytical Framework	Findings
Theory	John Fiske's Semiosis Theory
Object of Study	Instagram content of @rabbaniprofesorkerudung
Key Elements	1. Reality: Visuals of hijab, long dresses, Muslim daily activities 2. Representation: Captions, reels, quotes 3. Ideology: Shari'a-compliant, modern Islamic lifestyle
Analysis Process	1. Analysis of visual symbols (images of clothing, activities in videos). 2. Evaluation of da'wah narrative in caption, graphic design or video.
Sample Data	Instagram posts and reels with modern visuals that insert da'wah values.
Purpose of Analysis	Reveal the meaning and ideology behind Rabbani's digital da'wah.
Result	1. Reality dimension: Islamic fashion symbols such as hijab and syar'i clothing are used as the main visual elements. These visual messages reflect Islamic values of beauty and modesty. 2. Representation: Verbal narration in the form of Islamic quotes in the touch of graphic design in graphics and non-verbal narration through modern visuals that represent an Islamic lifestyle that is relevant to the younger generation. 3. Ideology: Rabbani's social media content carries an Islamic ideology by emphasizing the importance of dressing according to Sharia while keeping up with modern and contemporary fashion trends.
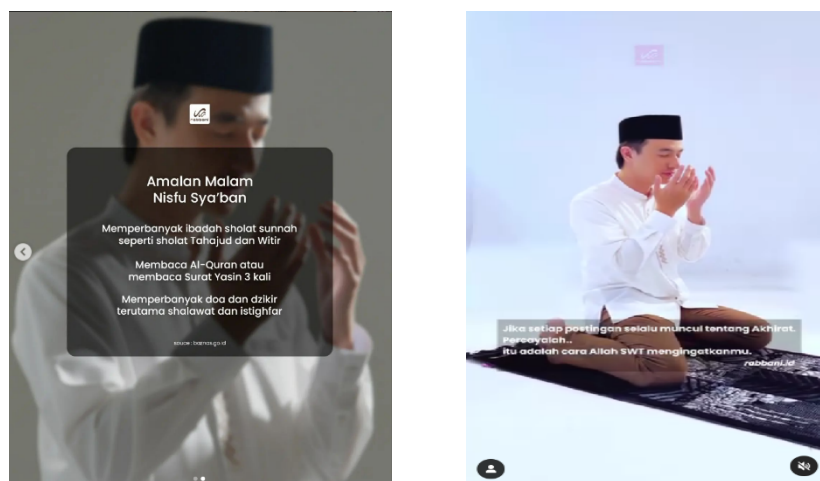
Figure 5. Instagram posts and reels with modern visuals that insert da'wah values

The semiotic analysis based on John Fiske's framework demonstrates that Rabbani's presentation of Islamic fashion operates within three interconnected dimensions: reality, representation, and ideology (Tuhepaly & Mazaid, 2022). On the reality level, Rabbani's Instagram and digital content consistently display Islamic symbols such as hijabs, long dresses, and daily Muslim rituals elements that directly reflect Islamic values and daily practices of modesty. These symbols are not presented in isolation but embedded within real-life contexts, such as school settings, personal reflections, or social events. At the level of representation, visual and verbal narratives combine modern aesthetics such as fashion photography, digital storytelling, and trending audio with Islamic teachings, thereby creating content that resonates with contemporary youth. Captions often contain Qur'anic references or Islamic phrases, such as "Syari bukan berarti kuno, tapi pilihan untuk taat." These narratives frame Islamic fashion as an empowering and culturally relevant expression.

On the ideological level, Rabbani's media content promotes the idea that a devout Islamic lifestyle is compatible with modern fashion trends. The posts do not merely advocate religious clothing as obligation but position it as a voluntary and aspirational choice, thus constructing an ideological stance that merges Islamic piety with individual style. This approach reinforces the notion that faith-based identity does not require abandoning modernity but can thrive within it. The integration of Qur'anic messages, clean graphic design, and youth-centric themes strengthens the ideological message that Islam and style can coexist harmoniously. In doing so, Rabbani not only markets fashion but mediates values bridging religious identity with aspirational aesthetics.

The application of this semiotic framework within Rabbani's visual communication strategy also reveals a targeted attempt to shape perception and identity among Muslim youth. The symbols used such as muted colors, flowing garments, and serene imagery do not just signify modesty but evoke a spiritual aesthetic that is calm, dignified, and fashionable. These symbols are paired with verbal expressions that subtly remind audiences of Islamic values, reinforcing moral behavior through image and text synergy. This dual modality creates a layered message engaging the viewer not only emotionally and visually but ideologically. As Lestari & Folandra explain, such representation becomes effective when it is embedded within the cultural codes and visual language of the intended audience, particularly Gen-Z Muslims (Lestari & Folandra, 2022).

This analysis is further corroborated by the audience's responses on social media, which reflect alignment with the values communicated. Followers frequently comment on how the content motivates them to maintain hijrah, deepen their modesty, or embrace syar'i clothing. For instance, under a post combining a modest outfit transition reel with the caption "Berhijab itu identitas, bukan tren sesaat," several users wrote, *"Aku mulai pakai gamis karena konten kayak gini. Makasih Rabbani,"* and *"Ini*

yang bikin hijrah terasa keren dan ringan." These responses indicate that Rabbani's da'wah messaging has not only reached audiences but has also shaped perceptions and inspired behavioral change, thereby validating the semiotic effectiveness of its digital content.

In conclusion, Rabbani's integration of fashion, da'wah, and media aligns with both John Fiske's semiosis theory and Rogers' diffusion of innovation model (Mailin et al., 2022)**.** Social media, as a dissemination channel, functions not merely as a marketing tool but as a space for ideological engagement and identity negotiation (Amelia et al., 2021). Rabbani's content strategy built upon visual coherence, symbolic depth, and culturally resonant messaging contributes to the construction of a digital Islamic identity that is attractive, accessible, and meaningful. As such, Islamic fashion becomes not just wearable but shareable; not only visible but influential within the socio-cultural discourse of young Muslims in Indonesia.

Conclusion

The conclusion of this research shows that Rabbani has successfully integrated da'wah with business strategy through creative programs such as "Gokil", the use of social media, and the role of student ambassadors. The "Gokil" program not only functions as a marketing tool, but also as an educational medium that introduces Islamic values with an approach that is relevant to the younger generation. Using the theories of innovation diffusion, social identity, and semiosis, Rabbani was able to create a strong emotional connection with the audience, strengthen the Islamic collective identity, and increase acceptance of modern shar'i clothing. In the context of digital da'wah, an interactive approach through social media has succeeded in creating effective communication and delivering Islamic messages consistently. The role of student ambassadors as micro-influencers has a significant impact in building personal relationships with audiences, thus encouraging wider adoption of Islamic values. Future research is recommended to evaluate the long-term impact of the "Gokil" program on changes in audience behavior and attitudes. A deeper study on the optimization of digital media is also needed to reach a wider audience. In addition, comparative analysis with similar approaches from other brands can provide additional insights into innovative and relevant business-based da'wah strategies in the future. These approaches are expected to support the development of a more effective and sustainable da'wah model.

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