

E-ISSN : 2962 - 8199

P-ISSN : 2961 - 7502



MUSLIM ENGLISH LITERATURE

Vol 4, Number 1

2025

Published by English Literature Department
Faculty of Adab and Humanities
Universitas Islam Negeri Syarif Hidayatullah Jakarta
Indonesia



Jl. Tarumanegara, Pisangan, Ciputat, Tangerang Selatan, Banten 15419



<https://journal.uinjkt.ac.id/index.php/mel/index>



melsasing2023@gmail.com



Muslim English Literature

Vol 4, Number 1, 2025

E-ISSN : 2962 - 8199

P-ISSN : 2961 - 7502

EDITORIAL TEAM OF MUSLIM ENGLISH LITERATURE

Vol 4, Number 1, 2025

Editor-in-Chief

Hasnul Insani Djohar

Managing Editor

Fauziyyah Imma R.

Editors

Tuty Handayani

Elve Oktafiyani

Alfi Syahriyani

Nina Farlina

Akhmad Zakky

International Editorial Board

Peter Morey

Danielle Haque

Doaa Omran

Önder Çakirtaş

Carimo Mohamed

Design Graphic and Layouter

Nafisanda Reno Naufal

Zakiya Ramadian Hamzah

Muslim English Literature is a double-blind peer-reviewed open access journal published by the English Literature Department, Faculty of Adab and Humanities, Universitas Islam Negeri Syarif Hidayatullah Jakarta. It specializes in Muslim World Literature including US-Muslim, British-Muslim, Asian-Muslim, and other Muslim cultures and literature; and is intended to communicate original research and current issues on the subject. This journal warmly welcomes contributions from scholars of related disciplines, including Linguistics and Cultural Studies related to the Muslim world.

Editorial Office:

Muslim English Literature, English Literature Department,
Faculty of Adab and Humanities, Syarif Hidayatullah State
Islamic University of Jakarta. Jl. Tarumanegara, Pisangan,
Ciputat, Tangerang Selatan, Banten 15419.

E-mail: melsasing2023@gmail.com

Website: <https://journal.uinjkt.ac.id/index.php/mel/index>

MUSLIM ENGLISH LITERATURE

VOL. 4, Number 1, 2025

TABLE OF CONTENTS

-
- 01** **Utopia or Dystopia: Connecting Begum Rokeya and Bernardine Evaristo**
Md. Nuruddin Pier Shihab (R.P.Shaha University, Bangladesh)
-
- 12** **Writing the Sacred from Within in Richard Burton's A Personal Narrative of a Pilgrimage to El-Medinah and Meccah**
Raeesabegam Usmani, (NMIMS University, India)
-
- 26** **Urdu Diaspora in Canada: Unveiling the Transnational Experiences through Jawaid Danish's Hijarat Ke Tamashey**
Sajaudeen Nijamodee Chapparban (Central University of Gujarat, India)
Shugufta Shaheen (Maulana Azad National Urdu University, India)
-
- 44** **Muslimah Mimicry and Cultural Adaptation in Hala Film (2019)**
Rahmatun Nisa, Nina Farlina (UIN Syarif Hidayatullah Jakarta, Indonesia)
-
- 63** **Binary Oppositions in Atia Abawi's A Land of Permanent Goodbyes**
Meka Mona Ghazali, Elve Oktafiyani (UIN Syarif Hidayatullah Jakarta, Indonesia)
-
- 79** **Bule Barbie's YouTube Channel and Religious Commodification: A Multimodal Discourse Analysis**
Pingky Theresya, Radya Rakha Mahendra, Salsabila Benj Arafat, Alfi Syahriyani (UIN Syarif Hidayatullah Jakarta, Indonesia)
-



Muslim English Literature



Universitas Islam Negeri
SYARIF HIDAYATULLAH JAKARTA

Fakultas Adab dan Humaniora
UIN Syarif Hidayatullah Jakarta
Jl. Tarumanegara, Pisangan, Kec. Ciputat Timur,
Kota Tangerang Selatan, Banten 15419, Indonesia

Bule Barbie's YouTube Channel and Religious Commodification: A Multimodal Discourse Analysis

Pinky Theresya, Radya Rakha Mahendra, Salsabila Benj Arafat, Alfi Syahriyani*

Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

Email: pinkythrsya@gmail.com, radhyarakha@gmail.com, salsabila.arafat21@mhs.uinjkt.ac.id,

alfi.syahriyani@uinjkt.ac.id

*Corresponding Author: Alfi Syahriyani

Abstract

Commodification refers to the process of something that is given a market value and traded. Various aspects of life can be commodified, including religion. This study investigates how Bule Barbie's YouTube content represents the commodification of Islam by employing Multimodal Discourse Analysis (MDA), as proposed by Gunther Kress and Theo van Leeuwen, along with Karl Marx's theory of commodification. This research aims to explore how religious elements are transformed into commodities on social media platforms, particularly YouTube. The analysis focuses on five multimodal systems: linguistic, visual, audio, gestural, and spatial. Bule Barbie's videos are deliberately presented engagingly and cheerfully to attract viewers, reflected in her friendly persona. The findings reveal that the commodification process can be observed through the use of Islamic expressions such as *Alhamdulillah*, *Bismillahirrahmanirrahim*, and *Allahu Akbar*; the mention of Islamic practices such as fasting, *takjil*, and *Eid al-Fitr*; her use of religious attires such as *gamis* and *hijab*; and her visits to mosques. These elements show how all five multimodal systems are utilized to convey and commodify Islamic values in the content. The implication of this research is to raise awareness about how religious symbols and practices can be commercialized in digital media, prompting further discussion on the ethical boundaries of spiritual representation in online content.

Keywords: *Bule Barbie's YouTube channel, Commodification of Islam, Islamic Practices, Multimodal Discourse Analysis, Religious Symbols.*

Introduction

The evolution of time is a sign of change from everything that was traditional to modern, or from what did not exist to what does, one of which is social media. Social media is a place for people to interact, find entertainment, make content, share things they want to share, or even make money on a global scale. One common way people use social media is by creating content based on their own preferences. One of the content creators who does this is Dasha Gartman, who also owns a YouTube channel. To get more attention from audiences, a content creator usually needs to be smart in choosing topics that people like. In Bule Barbie's case, she often includes Islamic aspects in her videos—such as showing herself fasting, *iftar*, going to the mosque, giving out *takjil*, and

buying Muslim clothing. This shows that her YouTube's content often focuses on the Islamic aspects which caught the writers' attention because it shows how religious themes, especially Islamic aspects, are being used in social media content, which can also gain personal benefits to the creator.

Furthermore, YouTube is not only the media where people enjoy for entertainment purpose only, as YouTube is a media that goes beyond the national confine and this media could be influenced by content creator like Bule Barbie who used this platform to attract people of different backgrounds, and the way Bule Barbie attracts these people could be studied through the lens of multimodal discourse, where different type of modes are used to shape the perspective of the people. Because in our view as the writers, the YouTube channel Bule Barbie is important to study since she is a foreigner from Germany with a beautiful appearance, lives in Indonesia, and often shares her activities related to Islam, as previously mentioned. This is relevant since the majority of Indonesia's population practices Islam, and Bule Barbie uses this aspect as an appeal in her content to attract her target audience — the Indonesian people.

In addition, YouTube has now dominated social media. According to a CNN article in 2022, the number of users accessing YouTube in Indonesia has reached 94%, and based on the University of Massachusetts Amherst's TubeStats random sampling site, the number of published n videos on YouTube in 2024 is 14,760,753,574. The number is not only massive but shows that YouTube is no longer a place to find and share entertainment but has evolved into a place to do business or a platform that is suitable for commodification. Commodification is anything that has a selling value and can be traded. This relates to the monetized content on YouTube. The process of generating a steady stream of revenue using social media applications is known as monetization (Daenara & Bisma, 2023). Therefore, users who want to create profits through YouTube, are encouraged to build channels that have interesting content that can be monetized.

As previously mentioned, one of the YouTube channels is Bule Barbie. It is a YouTube channel by Dasha Gartman, a woman of German descent who has lived in Indonesia for three years. She creates her YouTube content revolving around Indonesia and its culture ranging from different aspects of culture, food, religion, lifestyle, and fashion. She immersed herself in the culture by practicing the Indonesian culture of Bali, and the religious culture of Islam, then wearing the traditional garment of Indonesian culture, and more contents on Indonesian culture. Bule Barbie delivered all of her content in a form of video log or vlog form content, and bringing a sense of reality into her content, as her video log revolves around real life events and encounters in her life. Moreover, the Islamic aspects that consistently appear in Bule Barbie's content seem to be intentionally presented to gain certain benefits, both for her YouTube channel and for herself. With various types of content highlighting Islamic aspects and ads placed in each video, it is undeniable that Bule Barbie is commodifying these Islamic elements in her content.



Thus, in order to examine the issue, the writers employ the combination of Multimodal Discourse Analysis theory by Gunther Kress and Theo van Leeuwen and Multimodal theory by Anstey & Bull, also with Karl Marx's theory of commodification. The needs to include all three theories are attributed to the analysis of Bule Barbie videos on Islamic culture, as the use of Anstey and Bull multimodal theory in combination with Kress and van Leeuwen MDA will give us new discovery on how Bule Barbie uses different type of media to manipulate and gain the attention from the people. The use of commodification by Marx will analyze the commodification of religion being used by Bule Barbie in her videos. The first theory, Multimodal Discourse Analysis abbreviated as MDA, is a theory first developed by Kress and Leeuwen. The theory talks about discourse analysis; however, it is more specific on the application of the many modes language can be delivered. Hence, why the name is Multimodal Discourse Analysis (Kress & van Leeuwen, 1996). The theory analyzed language from different ranges of modes starting from linguistics mode to visual aspect like picture, color, symbols, etc (Kress & van Leeuwen, 1996). This research will focus on five analyses of MDA that are linguistic, visual, audio, spatial, and gesture analysis. The second theory, commodification theory is a theory first developed by Karl Marx, and is first discussed in his book *Capital*. The commodification theory talks about how goods and services are commodified and because of this commodification the main use of that goods and service is sidelined and the commodity value is prioritized (Marx, 1867). The commodification theory specifically talks about the process of shift of items or service from its use purpose to commodity purpose. This research will not only use these two theories as there are others that will be used in this research and many more entailing theories used in the analysis. However, these two theories of MDA and commodification theory will serve as the main framework of this research.

Studies related to multimodal discourse analysis have been conducted by many researchers. Ririn Fitri Suryani, Silvana Sinar, and Thyrhaya Zein have conducted research entitled *Multimodal Analysis in Wardah Islamic Beauty Product Advertising* (Suryani et al., 2021). This research has an aim to observe Wardah beauty advertisements manifesting verbal and visual elements by using the theory of Bahasa Halliday Metafunction component and Kress and Van Leeuwen multimodal discourse analysis. Another research entitled *An AQUA Advertisement's Multimodal Discourse Analysis* has been conducted by Dini Ruswardiningsih, and Rita Sutjiati Djohan (Ruswardiningsih & Djohan, 2022). This study analyzes the representation image of AQUA in Raisa's versions by using functional systemic linguistic theory and a combination of Anstey and Bull's multimodal theory and Kress & Van Leeuwen's multimodal analysis. This research shows that this advertisement covers all five aspects of a multimodal semiotic system, and these five aspects are integrated to add to the core of the message, which is to advertise AQUA mineral water. Last research is entitled *The Commodification of Cancer: A Multimodal Discourse Analysis of Cancer Websites in China* which was conducted by Yu Zhang (Zhang, 2021). This research has an



aim to identify five strategies adopted by the cancer website in the commodification process of cancer prevention or management.

However, this study will be different from the previous research. It will focus on several YouTube videos on the Bule Barbie YouTube channel, which contains Islamic religious aspects. This research aims to reveal the religious commodification aspect that appeared on some Bule Barbie YouTube videos. By using the theory of multimodal discourse and the theory of commodification, this research attempts to answer the following research questions: How religious commodification is portrayed on YouTube channel video Bule Barbie through multimodal discourse analysis?

Method

The researchers are using a qualitative method to conduct this study. Qualitative research is used in this study since it aims to interpret and reveal the meaning behind the data (Sugiyono, 2022). This study involves both primary and secondary data sources. The primary data source that is used in this research is taken from the YouTube application, particularly on Bule Barbie YouTube channel. The data chosen are three videos from YouTube channel Bule Barbie which contains religious topics. The videos chosen as the data in this study has different duration, the first video is 21.01 minutes entitled *Bule Barbie 24jam Pake Kerudung 🧕 belajar Sholat Dan Berbagi Makanan*, the second video is 31.40 minutes entitled *Buying the perfect eid dress 🛍️NON muslim fasting and studying about Islam 🌟*, and the third video is 18.34 minutes entitled *Bule Barbie Pake Jilbab Dan Ngereview Sekolah Islam 🇲🇾 🌟 #Bulebarbie #Islam #Sekolah*. The data of this research involve the visual and verbal data from the videos. Meanwhile, the secondary data source, used to complete the primary data, are relevant books and journals. The data is collected by employing data collection methods namely, observation. The researchers do the observation in the videos on YouTube. While doing an observation, the researchers choose, write a note, and analyze the data based on the theory used in this study.

The data will be analyzed with multiple theories, namely: the combination of Anstey & Bull's multimodal theory and Kress & Van Leeuwen's multimodal analysis, and the theory of commodification by Karl Marx. Multiple multimodal aspects, such as linguistic, visual, audio, gesture, and spatial aspects from Anstey and Bull's Multimodal Theory is combined with Kress and Van Leeuwen's multimodal analysis theory. It will be focused on information value that could be found in the Bule Barbie's YouTube videos, such as how Bule Barbie appearance, how she is positioned in the media. The second will be salience focusing on the external aspect of Bule Barbie and the background such as the clothing and the background color used in the video. The third will be framing which means how the participant in this case Bule Barbie acts and reacts in the video.

The combination of both Multimodal theories will be applied with Marx's theory of commodification to find out how the Islamic's aspect is utilized as a beneficial element to attract viewers and gain certain profit will be used to analyze the data. Last, the data analysis that will be used in this research is based on Miles and Huberman's model



namely, data reduction, data display, and conclusion drawing. In data reduction, the researcher focuses on the important data, choosing and arranging the data into categories and classification. Then, in the data display, the researchers present some pictures and analyze the data using the theory mentioned. Last, the researchers draw a conclusion based on the objectives of the research.

Results and Discussions

Referring to the introduction, this research focuses on three vlog contents from Bule Barbie's YouTube channel which are then analyzed using Anstey and Bull's 2010 five multimodal analysis system. These three videos were chosen because the content creator, Bule Barbie, wears Islamic religious attributes such as veil and *gamis*. In addition, Bule Barbie also likes to visit religious places such as mosques and then practice the teachings of prayer and often fasting. For the record, Bule Barbie is a non-Muslim, which means that if she only wants to try and learn about another religion, there is no need for content and monetization. This is the concern of the researchers, which can be seen from the analysis of the three videos.

The First Video Analysis

The title of the first video is *Bule Barbie 24jam Pake Kerudung 🧕 belajar Sholat Dan Berbagi Makanan* (Bule Barbie 24 Hours Wearing Hijab 🧕, Learning Salat And Sharing Meals).

Linguistic Analysis

Below are the original speech and its translation from the first video of Bule Barbie.

Original Speech

*Satu hari full pakai kerudung dari kepala sampai kaki
Kita mau pakai kerudung dan semuanya baju tertutup satu hari
Karena sebentar lagi lebaran, aku jadi memutuskan untuk pakai kerudung satu hari
Satu hari cuma buat konten-konten gitu
Masya Allah Tabarakallah
Masya Allah ini indah banget tuh lihat*

Translation Speech

One full day wearing a hijab from head to toe
We want to wear a hijab and all cover up for one day
Because Eid is coming up soon, I decided to wear a hijab one day
One day for just creating content
Masha Allah Tabarakallah
Masha Allah, this is so pretty

In this video, Bule Barbie created the content of wearing hijab in a day, learning salat, and sharing meals. This content is created to coincide with the month of Ramadan. Ramadan is regarded as a special month among Muslim since there is a specific prayer that is mandatory to do. In Ramadan, Muslims are obligated to fast for a month and suggested to pray more than in the usual month, particularly salat tarawih, since



Ramadan is regarded as a holy month in praying. Indonesia is a country which has a majority population of Muslim. According to The Royal Islamic Strategic Studies Centre (RISSC) 2023, the amount of Muslim population in Indonesia reached 240,62 million people. Muslims in Indonesia highly rejoice in welcoming and celebrating the month of Ramadan. For this reason, there are significant differences between the month of Ramadan and other months. Such differences include the improvement of praying activities among Muslims, such as praying, reciting the Al-Quran, doing charity, sharing iftar meals, and others.

From the verbal words that were used by Bule Barbie above, it clearly shows that Ramadan is an opportunity to be utilized by her to create religious content. In her content video, Bule Barbie stated that she attempts to wear hijab in a day since it coincides with celebrating Eid. Hijab is a cloth covering the head to the chest that must be worn by every Muslim woman. The obligation to wear a hijab is based on the command of Allah SWT as stated in the Qur'an and Hadith. By using a hijab, Muslim women can clearly show their Islamic identity.

The hijab that Bule Barbie wore is not proposed to show her identity as a Muslim since she is not a Muslim. In Indonesia, the practice of wearing a hijab for Muslim women has become commonplace and familiar. It is often found in Indonesian society that wearing a hijab reflects someone who has kind manners. Indirectly, it can be seen that Bule Barbie takes the opportunities that exist, both through the use of the hijab and the assessment of someone who wears the hijab. Therefore, in creating this content, Bule Barbie will benefit in the form of positive assessments or views that she acquires from the society. In addition, she will get more attention since she is a white person from Germany. Most Indonesians are filled with feelings of admiration and superiority towards white people. Therefore, Bule Barbie content that contains Islamic religious attributes or practices is likely to be very popular in the majority Muslim Indonesian people.

Apart from that, within this video, Bule Barbie said the Islamic phrase, namely *Masya Allah Tabarakallah* and repeated it twice. *Masha Allah Tabarakallah* means "What Allah wills, that is what will happen, Glory be to Allah". This Islamic expression is usually used to praise the greatness of Allah. In the video, Bule Barbie says this phrase to praise the Al-Jabbar Mosque. This indicates that Bule Barbie has adapted and imitated Islamic practices using Islamic expressions. Then, through the praise given by Bule Barbie to the Al-Jabbar Mosque, the audience will see Bule Barbie as someone who is positive and has respect toward Islam. Therefore, Bule Barbie will gain benefits, such as popularity and financial benefits from the audience who loves watching her YouTube video.





Figure 1. The written sentence
Source: Bule Barbie YouTube Channel

Translation

Guys, I'm sorry I still learning to perform ablution correctly.

In addition, in minute 1:54, there is a written sentence showing that she apologizes because she has not been able to perform ablution or wudhu properly and correctly. Her apology can indicate how she wants to show herself as someone who has an attitude of respect, is careful, and intends to improve her ability to perform ablution. Thus, her apology will be well received by the audience who think that Bule Barbie has good intentions towards the Islamic religion.

Through several words, both spoken and written, contained in this video, it shows Bule Barbie as someone who loves Islam and has an interest in Islam. As a consequence, the audience, particularly Muslim, will pay attention and find pleasure in the existence of Bule Barbie. This moment can easily be exploited by Bule Barbie to gain profit and popularity through the attention she gains.

Visual Analysis

The Bule Barbie's video entitled *Bule Barbie 24jam Pake Kerudung* belajar Sholat Dan Berbagi Makanan is a video that is produced by simple editing.



Figure 2. Bule Barbie wearing long hijab and long dress
Source: Bule Barbie YouTube Channel



This video is based on real situations or objects. Then, Bule Barbie, who is the creator of this video content, consistently wears Muslim clothing, especially long dresses and long hijabs. By wearing bright colors in her clothes and hijab, it shows how Bule Barbie intends to look fresh and attractive. This is also related to the colors often associated with Islam, namely white and green, which symbolize purity, calm, and cleanliness. Bule Barbie basically uses these clothes to produce content. As she wears Muslim women's clothes, she will gain audience attention and financial benefits.

Spatial Analysis

In this video, Bule Barbie visits Al-Jabbar Mosque which is located in Bandung, West Java. Al-Jabbar Mosque can be considered as a popular mosque even though it was just inaugurated on December, 30 2022. Mosques are places of worship for Muslims to perform prayers, recite recitations, and others. The Al-Jabbar Mosque has a large space, a magnificent building and a special museum, making the mosque not only used as a place of worship, but also often used as a religious tourism location.



Figure 3. Al-Jabbar Mosque
Source: Bule Barbie YouTube Channel

Therefore, many people, including Bule Barbie, are interested in visiting the Al-Jabbar Mosque. Bule Barbie's visit to the Al-Jabbar Mosque was not specifically for worship as she is not a Muslim. Through her statement in the video, she said that this was the fourth time she had visited the Al-Jabbar Mosque. Apart from that, she also said that she really liked the beauty of the mosque. Even though she is not a Muslim, her visit to the Al-Jabbar Mosque received a positive response from the Indonesian Muslim audience. By showing the Al-Jabbar Mosque in her content, it contributes to add an impression regarding how she wants to show the closeness and familiarity that Bule Barbie has with the Islamic religion. The placement of the camera follows every movement of Bule Barbie and her sister, as the main actors in the vlog. However, the shoot is more focused on Bule Barbie because she owns the YouTube channel.

Audio Analysis

Some of the audio used in this video, which is around 21 minutes long, are sound effects, background, and Bule Barbie's speech. At minutes 2.39 - 2.47, this video shows the sound



of the call to prayer that is being heard in the mosque. The call to prayer is a call for Muslims to pray. Through the existence of the real sound of the call to prayer, it contributes to the religious atmosphere that Bule Barbie wants to display in her video.

Gestural Analysis

The movements done by Bule Barbie, particularly when she was learning to salat in minutes 5:07 and perform ablution in minutes 1:54, show how she already has some knowledge regarding the Muslim way of worship, namely salat and ablution.



Figure 4. Bule Barbie attempt to perform ablution movement
Source: Bule Barbie YouTube Channel



Figure 5. Bule Barbie learning salat
Source: Bule Barbie YouTube Channel





Figure 6. Bule Barbie sharing iftar meals
Source: Bule Barbie YouTube Channel

In addition, Bule Barbie also showed a friendly and caring impression towards the local community which was seen when she met people in the mosque and distributed iftar meals to local society. Thus, it displays how the local society accepts and is fond of the existence of Bule Barbie. By having a slight knowledge of Islamic practice and behaving well towards the surrounding community, this video shows how Bule Barbie is interested in studying the Islamic religion and is interested in adapting to the Islamic society in Indonesia.

The Second Video Analysis

The title of the second video is *Buying the Perfect Eid Dress* 🏠 *NON Muslim Fasting and Studying About Islam* 🌐 (*Beli Gamis untuk Hari Raya Idul Fitri* 🏠 *seorang non-Muslim yang Berpuasa dan Belajar Tentang Agama Islam Islam* 🌐).

Linguistic Analysis

In this Bule Barbie's vlog content, she still uses English because she is originally from Germany, but has lived in Indonesia for several years. Therefore, the target audience is Indonesian, so Indonesian subtitles are still given, in order for the audience to understand what is conveyed.



Figure 7. Bule Barbie's Opening Video
Source: Bule Barbie YouTube Channel



The choice of words spoken by Bule Barbie, shows that she commodifies Islam, because it strongly includes Islam and the people who adhere to it, can be seen from the sentence "Hello my Muslim friends". By speaking like that, it will certainly attract her target audience, which is Muslims, and because she knows that the majority religion in Indonesia is Islam. In addition, she was confused because she did not know what exactly the name for a dress that Muslims like to wear, seen from the sentence "Is it Muslim? Muslim? Muslim dress?" She did not really know and should have looked it up first considering she was going to make a video that many people would watch. Not only that, at minute 7.24 she mentioned *takjil* "There is *takjil*" "It's like some street food you can get for really cheap." Based on the Ahmad Dahlan University article, *takjil* is food served to break the fast. Bule Barbie gives a wrong understanding because *takjil* is not merely a cheap snack, but a tradition that exists in the month of Ramadan. At the 17.57 minute mark, it can also be seen from her words "We have a lot of hijab at home, but still we cannot do hijab properly." which means that Bule Barbie wears hijab only as a prop to gain her popularity on the YouTube platform. When she breaks her fast at 23.41 minutes, she only says "Alhamdulillah, Bismillahirrahmanirrahim." and does not recite the iftar prayer. However, since she is only using Islam to commodify it, she does not really care to understand it. Furthermore, the sentences conveyed also indicate that this vlog is indeed aimed at Muslim and commodified Indonesians, because although she speaks English, it is still given Indonesian subtitles, and many mention things related to Islam, such as:

It's Ramadhan
I'm fasting already for three years and I'm study about Islam
So today I decided to buy a wonderful Muslim dress to celebrate in two weeks, Eid Mubarak
We gonna buy a hijab and also a Muslim dress
So from me, being a good muslimah you should learn how to wear a hijab properly

Visual Analysis

In the opening video, Bule Barbie is wearing a long white t-shirt. It shows that, in her daily life, she does not wear Muslim clothes.



Figure 8. Bule Barbie trying Gamis
Source: Bule Barbie YouTube Channel



However, in figures 8, Bule Barbie wears a gown and veil which shows that she commodifies Islam, especially through Muslim women's clothing. She is a non-Muslim but yet still wants to buy a gamis to celebrate Eid al-Fitr. Besides, her initial intention was only to buy a gamis but then she tried to wear a veil too. These will give an impression to the audience as if she really likes wearing Muslim clothes and wants to be accepted in Muslim society. In fact, there are many religions in Indonesia, but she chose to make Islam the center of the content of her YouTube channel, because she knows the majority of religions are Islam and plus Indonesians like anything related to foreigners. Therefore, she chose to stay in Indonesia and become a content creator because she sees commodity opportunities in this country.

Gestural Analysis

Given that this video is a vlog, Bule Barbie's body movement looks natural and cheerful. By behaving like that, or showing an image as a fun content creator, it will certainly attract many viewers who are then commodified.



Figure 9. Bule Barbie's sister reaction
Source: Bule Barbie YouTube Channel

In addition, her facial expression is always smiling, friendly, and making conversation with her sister, showing the intention of building exclusive personal interactions as if she is communicating with her audience. However, her sister shows a different attitude and character from her sibling. When Bule Barbie said "Do you want to have a Muslim dress?" then her sister named Dina said "No I do not want to have a Muslim dress" with a slightly rude voice. Not only that, when Bule Barbie said that she wanted the dress on display at the exhibition, her sister said "Ew" twice with a very unpleasant facial expression. These two things show that it is not only Bule Barbie who commodifies Islam through religious attributes, but also her sister for being involved in making Bule Barbie's vlog content, especially by showing her dislike for the Islamic religion.



Audio Analysis

Since this video is a vlog, which is a video that typically consists of daily activities, stories, or opinions that are typically being posted on a blog which again shows the presence of Islamic elements brought by Bule Barbie. This illustrates the closeness between Bule Barbie and Islam, even though she is actually a non-Muslim. (David et al., 2017), the audio mostly contains Bule Barbie's monologue, and conversations between herself, her sister and her mother. At 10.40 - 10.44 minutes, there is audio in the form of middle-eastern-themed music background in the Mall, then Bule Barbie says "also i like the vibes here, so Arabic, you can listen to the song" which again shows the presence of Islamic elements brought by Bule Barbie. This illustrates the closeness between Bule Barbie and Islam, even though she is actually a non-Muslim.

Spatial Analysis

The location of the shooting is at the Mall, specifically in Gamis' shop.

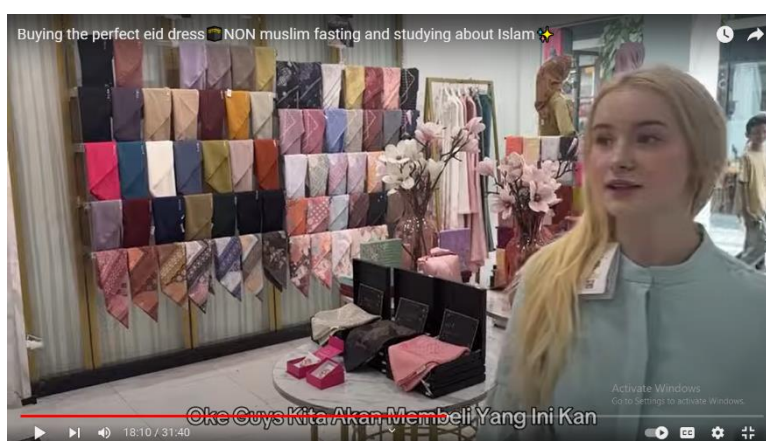


Figure 10. The gamis' shop

Source: Bule Barbie YouTube Channel

The placement of the camera follows every movement of Bule Barbie and her sister, as the main actors in the vlog. However, the shoot is more focused on Bule Barbie because she owns the YouTube channel.

The Third Video Analysis

The title of the third video is *Bule Barbie Pake Jilbab Dan Ngereview Sekolah Islam* 🇮🇩🇲🇵🇳🇲🇵🇳🇲🇵🇳 #Bulebarbie #Islam #Sekolah (Bule Barbie wears and reviews Islamic School 🇮🇩🇲🇵🇳🇲🇵🇳🇲🇵🇳 #Bulebarbie #Islam #Sekolah).

Linguistic Analysis

In this video, Bule Barbie was doing a review of an Islamic school named Manbaul Huda in Bandung owned by Ustad Fahmi Rosihan. Throughout the review, Bule Barbie wore a white head scarf, also called hijab, in her video.





Figure 11. The thumbnail of the video
Source: Bule Barbie YouTube Channel

The video tells about Bule Barbie's review on the Islamic school Manbaul Huda, where she explored the school complex such as the library and classrooms, and the development of the school since the last time she was there, as she studied in Manbaul Huda before. She also interviewed several people in the school such as the owner Ustad Fahmi Rosihan and several students in the school. The language found in the video contained religious commodification. This could be seen from the choice of word used in the video such as the word Alhamdulillah at the duration 4:43 - 4:45. The use of the word Alhamdulillah in the video does not seem to represent its original purpose as a religious word which is used to express gratitude in Islam. Bule Barbie used the word Alhamdulillah as an expression of gratitude; however, the use of the word Alhamdulillah by Bule Barbie went beyond just expressing gratitude and has a religious commodification meaning. The reason why the word Alhamdulillah seems to be commodified by Bule Barbie is the fact that she is non-Muslim by background; although saying the word Alhamdulillah is not prohibited to non-Muslim, it is not common, even in the majority Muslim country like Indonesia, most of its non-Muslim does not say Alhamdulillah. It should also be noted that Bule Barbie knew about Islam and said that she learned Islam in Manbaul Huda, and it is likely that she said it out of oblivion. However, it still could be argued that the use of the word Alhamdulillah is more commodified; this is because Bule Barbie herself is a non-Muslim, and its use is more towards gaining the attention of Muslim audience in order to get profit from Muslim audience.

Visual Analysis

The visual of the video, especially Bule Barbie herself, can be seen wearing a hijab from the minute 0:16 - 18:34. As it is seen in the video, she wore a white-color hijab, when she reviewed the school. The white-color hijab in the video comes to represent her as a modest and pure woman, as the color white symbolizes modesty, sanctity, and peace in Islam.





Figure 12. Bule Barbie interviewed the school owner
Source: Bule Barbie YouTube Channel

Therefore, her utilization of white-color hijab made her more acceptable to the people in her video and appeals to her audience. Her use of hijab in the video can be interpreted as a way for her to assimilate into the school's environment. However, her use of hijab seems to be commodified for her content, and there is a contextual reason behind it. The context itself revolves around her being a non-Muslim. Although non-Muslim wearing Islamic attire is allowed, it is not prevalent in most places, and usually, non-Muslim uses Islamic attire like hijab, only when entering sacred places like mosques. Hence, why her use of hijab in the video seems to be more commodified than to assimilate. This is because she is a non-Muslim, and she did not have to wear a hijab in a place like school. However, it should be noted that she did not explicitly say in the video whether she has to abide by the school rule, which is an Islamic school where every female outsider should wear a hijab when entering the school complex. However, it can still be argued that she commodified hijab in the video, as she used words like *Alhamdulillah*, which is a word unusual to be said by non-Muslim and seemingly used not as a genuine Islamic word in the conversation but rather to attract Muslim audience. By commodifying hijab in her content, she might be able to get the attention of her Muslim audience, and in doing so she will be able to increase her engagement on her YouTube channel, and make more profit through this religious commodification in her content.

Gestural Analysis

There was not much gestural movement that indicated a religious commodification in the video. However, there was a subtle gestural movement that could be considered as a commodification of religion. This gesture could be found at the duration 10:52 - 10:59, where Bule Barbie did a hand gesture similar to Islamic prayer hand gesture that is raising both hands when praying.





Figure 13. Bule Barbie gesturing her hand prayer
Source: Bule Barbie YouTube Channel

The gestural movement itself is subtle and it is not quickly recognizable, as she only raised a bit of her hand when she did the hand gesture. However, looking at the word used by Bule Barbie at this video duration, where she gave her thanks and hoped for the betterment of the school to the school owner, when she did the hand gesture, it is soon realized that she used this hand gesture as a hand prayer gesture. The use of hand prayer gesture by Bule Barbie in the video is the gestural commodification of religion in the video, as the use of it went beyond its original religious meaning in Islam, where hand prayer gesture is a way of communicating with God, and the use of hand prayer gesture in the video seemed to be used more than just that. This is evident with Bule Barbie being a non-Muslim. Although it could be argued that she did the hand gesture in oblivion, due to her environment, it should be noted that in the beginning of the video she said that she learned Islam from the school she reviewed in the video. Hence, she has the knowledge around Islam and knew about the hand gesture, and it is strange to do such gesture, when using it for praying a hope of the betterment to the school. It is more likely that the hand gesture in the video is used as a way to attract her Muslim audience, as she could get benefit from gesturing the hand prayer gesture; therefore, it is a religious commodification.

Audio Analysis

There is not much commodification of religion in the audio of the video, as Bule Barbie used a more casual background throughout the video. However, there is an audio used in the video that seems to be related to the commodification of religion in the video. The part in the video where the use of audio seemed to commodify religion could be found at duration 0:54-1:33, and the audio used in the video sounds melancholic and hymnic. The use of melancholic and hymnic audio gives a nuance to the video, as it gives a sense of respect, comfort, and sadness in the video. This melancholic and hymnic audio is used in conjunction with the video of the school library, which is full of Islamic books like the Quran and other books, and it gives a more nuanced setting and also brings a respectful and comfortable mood in the video. The use of this audio is a commodification by Bule Barbie; this is because she used it not for musical reasons but rather to give the aforementioned feeling to her video in order to obtain profit in her



content, hence a commodification, and she also used this type of audio to portray the video on the school library in a positive mood so that she can get her audience's sentiment.

There is also another part in the video where the audio is different from the entire backsound used by Bule Barbie at duration 12:46 - 13:22; however, there is not much religious commodification found in the audio used in this duration of time in the video, and the audio used at this part does not seem to be much different to the casual backsound of the entire video. Therefore, there is not much religious commodification portrayed using the audio around this duration.

Spatial Analysis

The spatial commodification of religion in the video could be noted from the recording of the school library at the duration 0:32 - 1:33. The video at this time duration show that Bule Barbie was entering the school's library and started exploring around the library, where she interacted with the people in the library, and at around the duration of 0:58 - 1:33 the video started to show a cinematic of the school library showing library shelves that have Quran and other Islamic book and showing the overall environment in the library like the tables and chairs used for reading book and windows that give natural light to the library.

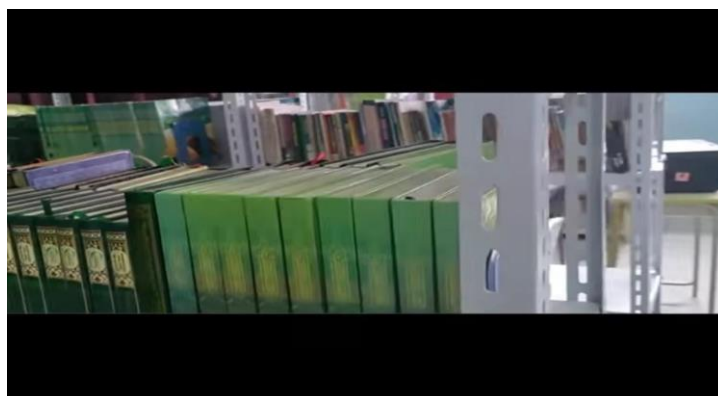


Figure 14. The cinematic recording of the school's library
Source: Bule Barbie YouTube Channel

The spatial commodification of religion came with how Bule Barbie used the school's library as the place to commodify religion in her content. Library itself is a place of knowledge, and the video specifically showed an Islamic school; therefore, it is safe to say that the school's library in the video also put a heavy emphasis on Islamic knowledge. When Bule Barbie used the Islamic school's library as one of the backgrounds she used in the video, she used the aforementioned purpose of the library as a place of knowledge, especially Islamic knowledge, as she was reviewing Islamic school, in order to capitalize from it, and by doing so she would get the profit from the religious commodification of that spatial use of the Islamic school's library. This capitalization of the background could be noted from the use of cinematic video employed at duration 0:58 - 1:33, where the cinematic video tried to glorify the school's



library; however, in reality it is used as a tool to gain the attention of the Muslim audience who saw the cinematic video by Bule Barbie, as the glorification of the library.

Conclusion

Bule Barbie's YouTube channel definitely contained religious commodification in her videos, and it could be seen through the use of Multimodal Discourse Analysis of her three videos respectively titled *Bule Barbie 24jam Pake Kerudung 🧕 belajar Sholat Dan Berbagi Makanan* (Bule Barbie 24 Hours Wearing Hijab 🧕, Learning Salat And Sharing Meals), for the first video, *Buying the Perfect Eid Dress 🏠NON Muslim Fasting and Studying About Islam 🌐* (Beli Gamis untuk Hari Raya Idul Fitri 🏠seorang non-Muslim yang Berpuasa dan Belajar Tentang Agama Islam Islam 🌐) for the second video, and *Bule Barbie Pake Jilbab Dan Ngereview Sekolah Islam 🇲🇵🌟#Bulebarbie #Islam #Sekolah* (Bule Barbie wears and reviews Islamic School 🇲🇵🌟#Bulebarbie #Islam #Sekolah) for the third video. The analysis of religious commodification through Multimodal Discourse Analysis with the focus on five analysis mode: linguistic, visual, gestural, audio, and spatial mode, has given the result of some religious aspects that went beyond just the original religious meaning used by Muslim people, as the video put heavy emphasis on the religion of Islam. This expansion of religious aspects meaning could be found in the word used in the videos, the visual of the videos, the Bule Barbie's gesture, the audio used in the videos, and the place used in the videos. In addition, the expansion of this religious aspect goes with the commodity meaning, where this religious aspect is used not for its original purpose in religion, but rather as a commodity to sell the videos as in attracting viewers to gain certain profit for Bule Barbie's YouTube channel and its sponsors.

Works Cited

- Anstey, M., & Bull, G. *Elaborating Multiliteracies through Multimodal Texts: Changing Classroom Practices and Developing Teacher*. Routledge. 2018.
- Barbie, B. *Bule Barbie Pake Jilbab Dan Ngereview Sekolah Islam 🇲🇵🌟#Bulebarbie #Islam #Sekolah*. 2023. from <https://youtu.be/RS5DmUhvU?si=LfA5Z4AfVfx2TG>. Retrieved June 2024.
- Barbie, B. *Bule Barbie 24jam Pake Kerudung 🧕 belajar Sholat Dan Berbagi Makanan*. 2024. from <https://youtu.be/20nxVtzoZvM?si=tk4XFrJrB5dufzT>. Retrieved June 2024.
- Barbie, B. *Buying the Perfect Eid Dress 🏠NON Muslim Fasting and Studying About Islam 🌐*. 2024. from https://youtu.be/TmtKPj_AtIc?si=onW1SArBCn4V8wBF. Retrieved June 2024.
- CNN Indonesia. *Youtube Jadi Raja Media Sosial di Indonesia, Diakses 94 Persen Warga*. CNN Indonesia. 11 June 2022. <https://www.cnnindonesia.com/teknologi/20220610164924-192-807472/youtube-jadi-raja-media-sosial-di-indonesia-diakses-94-persen-warga>.



- David, E. R., Sondakh, M., & Harilama, S. "Pengaruh Konten Vlog dalam Youtube terhadap Pembentukan Sikap Mahasiswa Ilmu Komunikasi Fakultas Ilmu Sosial dan Politik Universitas Sam Ratulangi". vol. VI, no. 1, 2017.
- Kress, G., & van Leeuwen, T. *Reading Images: The Grammar of Visual Design* (2nd ed.). Routledge. 1996.
- Marx, K. *Capital* (Vol. 1). Penguin Books. 1867.
- Ruswardiningsih, D., & Djohan, R. S. "An AQUA Advertisement's Multimodal Discourse Analysis". *International Journal of Linguistics, Literature and Translation*, vol. 5 no. 1, 2022, pp. 230-237. <https://doi.org/10.32996/ijllt>
- Sugiyono. *Metode Penelitian Kuantitatif*. Bandung: Alfabeta. 2022.
- Suryani, R. F., Sinar, S., & Zein, T. "Multimodal Analysis in Wardah Islamic Beauty Product Advertising". *International Journal of Educational Research & Social Sciences*, vol. 2, no. 6, 2021. pp. 1577–1584. <https://doi.org/10.51601/ijersc.v2i6.238>.
- Zhang, Y. "The Commodification of Cancer: A Multimodal Discourse Analysis of Cancer Websites". *Open Journal of Social Sciences*, vol. 09, no. 10, 2021, pp. 472-489. <https://doi.org/10.4236/jss.2021.910034>.
- Zheng, K. (n.d.). TubeStats. from <https://tubestats.org/> Retrieved June 8, 2024.

