



Religious Commodification through *Hadis* of *Siwak* and its *Halal* Branding: Unity of Sciences Perspective

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Abstract

This research is motivated by the idea that commodification is a process of changing the value of a product which previously only had a use value and then becomes an exchange value where the demand for the product is determined by the price, designed by the manufacturer. The formulation of the research problem is how to commodify the religion of siwak products through halal labels and how to analyze media and advertisements related to the religious commodification of siwak products. The research method is library research. The results showed that currently siwak has turned into toothpaste. Toothpaste has become one of the people's daily needs. The habit of brushing teeth has existed since ancient times and people prefer to use siwak wood. Currently there are several toothpaste products that offer halal products, which contain the siwak content taught by the Prophet Muhammad and have a halal certificate from Indonesian Ulama Council. From the realm of media, technological, media and economic developments play an important role in the religious commodification. This is also one way of advertising by playing with the psychology of viewers by choosing halal products, it will show high faith.

Keywords: Religious Commodification, *Siwak*, Halal Branding, Unity of Sciences

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Abstrak

Penelitian ini dilatarbelakangi oleh pemikiran bahwa komodifikasi adalah suatu proses perubahan nilai suatu produk yang sebelumnya hanya memiliki nilai guna kemudian menjadi nilai tukar dimana nilai permintaan terhadap produk tersebut ditentukan oleh harga, dirancang oleh pabrikan. Komodifikasi agama adalah transformasi nilai guna agama, yang merupakan cara hidup standar dan sumber nilai berdasarkan kepercayaan Tuhan, menjadi nilai tukar, menggunakan fungsi keagamaan sesuai dengan kebutuhan agama manusia. Rumusan masalah penelitian ini adalah bagaimana komodifikasi agama produk siwak melalui label halal dan bagaimana analisis media dan iklan terkait komodifikasi agama produk siwak. Metode penelitian adalah penelitian kepustakaan. Hasil penelitian menunjukkan bahwa saat ini siwak sudah berubah menjadi pasta gigi. Pasta gigi sudah menjadi salah satu kebutuhan sehari-hari masyarakat. Kebiasaan menggosok gigi sudah ada sejak zaman dahulu dan masyarakat lebih memilih menggunakan kayu siwak. Saat ini ada beberapa produk pasta gigi yang menawarkan produk halal, yang memberikan kandungan siwak yang diajarkan oleh Nabi Muhammad SAW dan memiliki sertifikat halal dari MUI (Majelis Ulama Indonesia). Dari ranah media, perkembangan teknologi, media dan ekonomi memainkan peranan penting terhadap komodifikasi agama. Hal ini juga menjadi salah satu cara iklan dengan memainkan psikologi pemirsa dengan memilih produk halal maka akan menunjukkan tingginya keimanan.

Keywords: Komodifikasi Agama, Siwak, Halal Branding, Kesatuan Ilmu

A. INTRODUCTION

At the time of the Apostle, siwak was a natural ingredient used by the Arabs before the arrival of Islam, namely the siwak tree (*Salvadora Persica*). This tree is a small tree that grows in other arid areas such as the Arabian Peninsula and North Africa and West Asia. Siwak has been used by the Babylonians for 7,000 years, then by the Greek and Roman communities, Jews, and Muslims (Resmisari, et al., 2021).

An alternative to brush teeth is to use a siwak. Siwak is a plant from the *Salvadoraceae* family which is commonly used by Muslims to clean teeth. Several researchers have reported the antibacterial effect of against *pathogenic bacteria* and *periodontal pathogens*, especially *Bacterioides* species, and the inhibition of plaque formation. Another study stated that siwak extract has antibacterial activity against *Streptococcus mutans* and *S. faecalis*. The activity of siwak in reducing the growth of *S. mutans* bacteria was due to the content of SCN which when reacted with the sulfhydryl group in the bacterial enzyme caused the death of the bacteria, so that the resulting product did not have acidity and pH of the solution. plaque is not reduced (Khalaf, 2013: 40-44; Bramanti, et al. 2014).

Siwak is part of the trunk of the *Salvadora persica* tree. Siwak is a special plant. He was highly respected by the Prophet Muhammad SAW. Siwak looks like a bush but is very rich in pronunciation. In Arabic it is called Arak or Ayurak. Siwak contains *trimethylamine* (TMA). This substance is easily soluble in water and acts as a floating

substance, so it is able to prevent particles and food from sticking in the oral cavity, especially the space between the teeth, besides that it also has antibacterial properties (Al-Sabawi, et.al., 2017; Suryani and Astuti, 2007: 7) .

Arak tree or siwak tree grows in the areas of Mecca, Medina, Yemen and Africa. This type of tree is quite dwarf, the trunk does not exceed the feet, the ends of the branches are intertwined, the leaves are shiny, the body is tortuous and yellow-white in color. The part used for siwak is the inner root. To use it, the roots must be dried first and then stored in a place that is not damp. Before use, the roots of this fig tree must be broken first with a sharp tool, and then used. This siwak bar can be used many times. When the head softens and begins to wear out, the soft part is cut and the other part is used (Taufik, 2013: 241). In laboratory studies, siwak stems have been shown to contain chemical components that can protect teeth from brittleness and decay, and treat gums from inflammation. Other chemicals such as pepper oil (*mustard*) and grape sugar have a pungent aroma and taste. Both of these chemical preparations have an extraordinary ability to kill germs in the oral cavity. Other chemical components found in the stem of the siwak plant are volatile substances, sugar, rubber, minerals, natural hairs from plant fibers containing *sodium carbonate* as toothpaste (An-Najjar, 2016: 163-164).

Some scholars agree that the law of siwak is a *sunnah muakad* (Halim, 2017; Melati, 2019). However, the law of siwak is *sunnah*, not obligatory. The *sunnah* law of shiwak is *Ijma Ulama'* in relation to prayer and other activities (al-Nawawi, 2013: 173). Doing siwak is highly recommended. Siwak is *sunnah* in five activities, namely during prayer, during purification, when reading the Qur'an, when waking up, and when bad breath changes (al-San'any, 1990: 41). In the hadith it is explained that the Prophet specifically recommended the use of siwak before prayer, which reads as follows:

عن ابي هريره يرفعه قال: لَوْلَا اَنْ اَشُقُّ عَلَى اُمَّتِي لَأَمَرْتُهُم بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ

"From Abu Hurairah RA, from the Prophet SAW, he said, "If it wasn't for the burden of my ummah, I would have ordered them to perform siwak every time they pray" (Al-Bukhari, 2016: 286).

The Prophet considered health and oral hygiene important, so he advised his wife to always be prepared for bad things for her for the rest of her life. For the hadith that explains the great benefits of siwak and also its wisdom, it reads:

لِسِوَاكِ مَطْهَرَةٌ لِلْفَمِّ مَرْضَاةٌ لِلرَّبِّ (سنن النسائي)

"Siwak makes the mouth clean and makes Allah pleased" (An-Nasa'i in Al-Nawawi, 2013: 155).

In another hadith, the Prophet also recommended the use of siwak when waking up.

وعن عائشه رضى الله عنها قال: كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سِوَاكَهُ وَطَهْرَهُ فَيَبْعَثُهُ اللَّهُ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ، وَيَتَوَضَّأُ وَيُصَلِّي (رواه مسلم)

Aisha ra. said, "We always provide siwak and water for ablution for Rasulullah saw. Allah wakes him up any time during the night, then performs waking and performs ablution and then prays." (Muslim, in al-Nawawi, 2013: 124).



Modern science has proven the effectiveness of siwak wood in protecting teeth from the elements that cause brittle and porous teeth and even tooth decay (Halim&Ayulia Salsabila, 2020; Putra, 2021). The most common oral disease in the community is tooth decay. This disease can occur at all levels of Indonesian society and can occur in adult men, women, and children (Sabir, 2005). The results of the 2014 Household Health Survey (SKRT) conducted by the Ministry of Health of the Republic of Indonesia showed that the prevalence of dental caries reached 90.05, ranking 6th among the most common diseases (Sabir, 2009). Dental caries is defined as a localized lesion on the hard tissues of the teeth caused by the activity of bacteria capable of fermenting carbohydrates (Samarayanake, 2016). From the results of research conducted, it is known that the main bacteria causing tooth decay is *Streptococcus mutans* (*S. mutans*) (Soesilo D, Santoso RE 2005; Fejerskov O 2013).

Many efforts have been made to prevent tooth decay, one of which is the recommendation to brush your teeth regularly with toothpaste (Koo, 2018). In the market, there are many herbal toothpastes that prevent tooth decay and provide appropriate benefits (Chismirina, Santi, 2010). Currently, there are many toothpastes containing fluoride in circulation with the addition of other anti-cavity ingredients from herbal medicines such as xylitol, betel leaf and siwak. The purpose of this combination is to ensure that the effects of each of these ingredients complement each other, to prevent tooth decay (Koo, 2018).

The results showed that fluoride can affect the activity of cariogenic streptococci by inhibiting the production of acid and glucosyltransferase (Gtf), while xylitol can reduce the adhesion ability of *S.mutans* and facilitate plaque exfoliation. Meanwhile, from the results of research on the effect of herbal medicine on tooth decay, it is known that betel leaf extract can inhibit the growth and attachment of *S. mutans* bacteria on the tooth surface (Pratiwi, 2015). Likewise with research findings on the antibacterial effect of siwak against pathogenic bacteria that can inhibit plaque formation (Simon, 2017).

This strengthens the truth of the Prophet's hadith which recommends always maintaining the habit of siwak (Halim, 2017: 23). Siwak remains the best natural toothbrush created and determined by God. Siwak contains purifying and cleansing agents. Its content exceeds the essential ingredients found in synthetic toothpaste. Its benefits go beyond those found in toothpaste. One of the most important advantages is that the toothpaste effect lasts more than twenty minutes. After that, the condition of the mouth will return to normal. During siwak, the teeth will not return to their original state except after being used for at least two hours (Halim, 2017: 26).

Commodities are products of human labor, or commodities of all forms of value created by humans. Objects, qualities and marks that are turned into commodities are the main goal of selling in the market. Commodities can be seen as a symptom of capitalism to expand markets, increase profits significantly by producing products or services that consumers like. Commodities are products of human labor, or commodities of all forms of value created by humans. Objects, qualities and marks that are turned into commodities are the main goal of selling in the market. Commodities can be seen as a symptom of

capitalism to expand markets, increase profits significantly by producing products or services that consumers like. Commodities are products of human labor, or commodities of all forms of value created by humans. Objects, qualities and marks that are turned into commodities are the main goal of selling in the market. Commodities can be seen as a symptom of capitalism to expand markets, increase profits significantly by producing products or services that consumers like (Yustati, 2017). Commodities are packaged and shaped in such a way that consumers like them, or goods are a transformation of use value into exchange value (Adam, 2019).

Commodities can be considered as the process of changing goods and services from use value to exchange value, because exchange rates are related to markets and consumers, or changes in goods, goods or services to satisfy consumer wants and needs (Fakhruroji, 2012). Commodity is a new term that appears and is familiar to social scientists. Commodities are the unavoidable core of capitalism (Al Chukwuma, 2014: 77). The concept of commodity comes from the notion of "commodity". What we mean by commodity is anything that is created primarily for exchange rather than for use, and therefore subject to market relations (Al Chukuwa and Clement, 2014: 597-598).

Etymologically, commodity is used in English, namely, commodity comes from the root word commodity which means something that is produced for sale. Abdul Malik and Ariyandi Batubara (2014: 101) argue that goods come from the word "commodity" which means goods or services of economic value and "modification" which means a change in function or a form of awareness of something. So, a commodity is a change in the value and function of an item or service into a commodity (goods with economic value). Transformation is defined as the process of changing the values of life used by humans into exchangeable values (Jham et al., 2008).

According to Agus Maladi Irianto (2016: 216), commodification is the process of changing an item or service that was previously subject to non-market social norms to become subject to market law. Commodities are a form of global capital to accumulate capital, goods that have transformed use value into exchange value in the market. According to Fakhruroji (2020: 12), commodity is a process carried out by capitalists by transforming objects, qualities, and signs into a commodity where the commodity is an element that can be exchanged in the market.

Based on the above definition, it can be concluded that commoditization is a process of changing the value of a product, which was previously only a use value, then becomes an exchange value (selling value) where the demand for the product is determined by the price that has been designed by the manufacturer. The higher the price of a product, the greater the demand for individuals and society for the product. This commodification occurs not primarily on the basis of use value, but on the basis of exchange rates. It means something that is produced not only because it is useful for society but also as something that can be exchanged in the market (Amna, 2019; Fakhruroji, 2020).

Regarding the meaning of the word religion, *the Oxford Advanced Learner's Dictionary of Current English*, says "Religion: believe in the existed of God or gods,



Who has/have created the universe and given man a spiritual nature which continuous to exist after the dead of the body" (Hornby, 2014: 725; Kurnia; Muhajarah et al., 2022). Thus, religious commodities are a transformation of religious use values that become life guidelines and sources of normative values based on divine beliefs (Fakhruroji, 2020). Fealy in Malik and Batubara (2014) explains that the term Islamic commercialization is defined as a form of Islamic commercialization, where faith and syiar become something that can be traded for profit. Baker argues that the religious commodification provides an opportunity to redefine religion as a commodity that can be traded.

Azyumardi Azra, in his article published in Coran Republika, quoted Greg Fealy's comments in the article *Consuming Islam: Commodified Religion and Aspirational Pietism in Contemporary Indonesia*, that the term commodity comes from goods which, among other things, mean trade or the object of trade. Therefore, commodities in terms of religion are attempts to commercialize religion, or to change faith and its symbols into commodities that can be traded for profit (Saudi, 2018).

The growth and development of religious goods is actually only part of the strategy of using religious tools, in the form of teachings, different symbols, group unity (*ukhuwah Islamiyah*) and religious sentiments, because religious affairs become a fully functioning commodity. when used as merchandise in advertising space. When religion is commoditized, it can devalue religion itself, so that religion is trapped in a mere formal-symbolic framework, which in turn can become an image and camouflage. The spread of religion in the public sphere will ultimately reduce the sanctity of authentic religious values.

Based on the description above, it can be understood that the religiosity of goods is a discourse about the exchange of benefits. Where religion and the symbols associated with it can be used as commodities that can be traded to benefit the perpetrators. When it comes to the commodity of siwak, there has been a transformation of siwak from the time of the Prophet until now, which was considered at the time of the Prophet only for his interests, not into a commodity that has high value and has a selling value (Syafuddin & Andreas, 2018). This is different from the current era where, together with the sunnah, siwak is actually commodified to produce rupiah, especially in the territory of Indonesia (Kholqiana et al., 2020; Ramadhan et al., 2021; Haryanto, 2018).

Muslims should (*das sollen*) promote siwak because it is actually healthier, does not contain chemicals that are harmful to health, but in fact (*das sein*), in modern times, Muslims are still rarely socializing about siwak.

This research is a literature study with a qualitative type. Creswell (2018: 15) emphasizes a holistic and complex picture, a reference to a complex story that invites the reader into various dimensions of an issue or problem and presents it in all its complexity. Meanwhile, according to Lodico in Koo (2018)s, qualitative research uses inductive reasoning and strongly believes that multiple views can be expressed. Data collection techniques using documentation techniques. Data analysis used qualitative data analysis and descriptive analysis (Moleong, 2017).

B. DISCUSSIONS

1. Religious Commodification through Halal Branding

Some toothpaste products made from siwak are *Sasha Toothpaste*. *Sasha Toothpaste* is a halal product and offers genuine siwak powder, which was taught by the Prophet Muhammad. and also received a halal certificate from the MUI (Indonesian Ulama Council). This is due to the large number of hijaber communities and public awareness of the use of halal products.

Many people use *Sasha Toothpaste*. They use the paste because of the siwak in it, and other ingredients are added to make the toothpaste more useful. Everyone likes this product because it is rich in benefits, of course it is more comfortable and does not come out of the Sunnah of the Prophet. Currently Sasha toothpaste has 2 variants, namely:

First, *Sasha's Antibacterial Herbal Toothpaste* (Figure 1).



Figure 1. *Sasha Toothpaste Antibacterial*

The color of the *Sasha Toothpaste Antibacterial* box is gold. The tube packaging is also yellow, the color of this toothpaste cream is white and brown, the *Sasha* variant here contains siwak and also contains betel leaf. Both of these ingredients are very effective at killing germs and removing dental plaque and bad breath. The taste of this toothpaste is not too spicy, after using it the mouth is less rough, the breath smells like traditional medicine.

Second, *Sasha Toothpaste Whitening* (Picture 2)



Figure 2. *Sasha Toothpaste Whitening*

The color of the *Sasha Whitening Toothpaste* box is white. The tube and cap are also white, the color of this toothpaste is white. This variation of *Sasha* contains real siwak, salt and lemon. This toothpaste has a double benefit, a layer of glue can protect teeth and mouth from bacteria, while salt and lemon are useful for whitening teeth. Lemon

contains a lot of vitamin C, one of the benefits of vitamin C is the effect of brightening the skin. The taste of this toothpaste has the same taste, not too spicy but only the teeth are rough, fresh and whiter (process).

Third, a mouth freshener made from siwak flakes, namely *Listerine Siwak*. *Listerine Siwak* has a lighter and fresher taste, contains natural siwak extract that helps clean the oral cavity 5 times more than just using a toothbrush. *Listerine Siwak* provides a cleaner oral cavity for up to 12 hours.



Figure 3. *Listerine Siwak*

So the mouth cleanser is now complete with toothpaste and listerine bacteria that contain flakes. These three products show that until now people still pay attention to the teachings of the Prophet, although in different packaging.

From the explanation above, it shows that the law of siwak is sunnah. Sunnah if it is done consistently as was done by the Prophet, it will bring goodness (Muhajarah, 2016; Muhajarah, 2018) . Using the siwak before performing the prayer will make the angels approach and if we face Allah in a clean and fragrant state it will make our worship more special and comfortable. Along with the development of the times, now siwak is in more practical packaging. The occurrence of commodification of siwak makes everyone benefit. The commodification of the siwak is *Sasha Thoothpaste*. With this paste, people are now enthusiastic about using this product. Because of the benefits of the siwak itself and the packaging is more practical, it is not afraid of getting dirty (not sterile), it is easier to find and does not leave the existing sunnah. In addition, there is a mouthwash, namely listerine, which contains the same original siwak. Now more and more people are interested in living a healthy life like the Messenger of Allah.

Viewed from the Scientific dimension, Islam emphasizes the cleanliness of the body, clothing and environment (Muhajarah & Bariklana, 2021). Therefore, in order to perform the five daily prayers, Islam makes ablution obligatory and recommends siwak (brushing the teeth) before ablution, as well as every time you wake up and after eating, especially when reading the Qur'an. The Prophet has seen. emphasizing its implementation brings many teeth cleaning benefits (Fabriar & Muhajarah, 2020).

Sunnah items that can clean the mouth and clean teeth such as toothbrushes and wine sticks which the Prophet said were good to carry. This arak wood is definitely better than other items such as toothbrushes, toothpaste, mouthwash, etc. It has properties in problems of the mouth, teeth and gums. Even though at that time the siwak was no longer commonly used, the benefits brought by the siwak were numerous and could almost beat all the tools created today in terms of dental and oral hygiene and health. Mention its characteristics, including its ability to strengthen gums and teeth, and even protect the tongue from various diseases that always threaten it. Professor Raudat, Director of the Institute of Bacterial and Disease Sciences at Roustek College in Germany, explains that the siwak device used by Arabs for hundreds of years is a high-quality tool because it contains very effective elements. which can exceed the superiority and ability to kill penicillin (bacteria) (Khalaf, 2013: 40-44).

2. Media Analysis and Studies on Advertising and Religious Commodifications with Halal Branding

Religion is a system or principle of belief in God or in other words, religion contains three concepts of mastery, obedience and reciprocity, or in other words, religion is a collection of beliefs, laws, standards or ways of life and relationships between humans and God or others to guide humans towards the happiness of life, both in this world and in the hereafter (Muhajarah, 2019; Soebahar et al., 2020).

The author uses the theory that communication is a cultural industry and the media is an economic industry as proposed by McQuail. The mass media market consists of three constituent elements, namely producers or advertisers, broadcasters and viewers (Muhajarah & Hakim, 2021; Fitri, and Muhajarah, 2021) . Therefore, the media market is divided into two, namely the market that serves the interests of producers or advertisers (the *advertiser's market*) and the second market that serves the interests of the media audience (the *audience market*).

Merchandise is like the act of changing or disposing of something only for market purposes, be it marketing activities or non-commercial events. The religious commodification means turning religion into goods that can be sold and exposed to various sizes of markets and transactions, so that religion becomes a commodity that can be traded. This may be influenced by technological changes or socioeconomic conditions that encourage the pursuit of morality, spiritual wealth, and false identities. In addition, it can also be influenced by market orientation and religion is no longer a source of value in determining the source of value for lifestyle formation, but turns itself into a lifestyle tool (Soebahar, Ghoni, and Muhajarah 2020) .

There are three forms of religious goods in advertisements labeled halal, *firstly* the use of Islamic imagery (illustration of identity) which is used to market certain products to consumers. The *second*, using influential figures, in this case the majority of the Indonesian population is Muslim, so *ustadz/ustadzah* or Islamic bright stars are used. These figures are chosen to support the market and product brand image to attract consumers. *Third*, the use of text or promotional content with Islamic messages is far from its intended use.



The development of technology, information, urbanization and the economy at least plays a certain role in the commodification of this religion (Syafuddin & Andreas, 2018; Muhajarah, 2011). This is one of the new ways for someone to show their faith through various halal-labeled products shown on TV. For example, how to dress according to the latest Muslim clothing trends, save in Islamic banks, buy products that must have Muslim writings on them, increase in people flocking to Umrah not because of worship because they want to join the free 5 pay 1 promo, and the like. This image arises because of the presence of Islam which is accepted to get a grinding stone and is also associated with the identity of each individual as a Muslim. A person likes what is right for him and his religion. Thus, what does not fit will not be considered as an individual identity. Then there is the destabilization of identity (*destabilized identity*), namely religion is used as a substitute to create a new identity. A simple example is the appearance of celebrities who wear the niqab (veil) but are fashionistas who often post photos of themselves wearing Muslim clothes and wearing the niqab. These markers give rise to the concept of symbolic capital, namely the position where identity can shape an individual's place in his social class. That is, people who do the above will be called Muslims, will definitely go to heaven, thus showing the highest degree as a religious person (Muhajarah and Sulthon, 2020).

C. CONCLUSION

The siwak phenomenon is implemented in toothpaste. Toothpaste has become one of the people's daily needs. Almost everyone uses toothpaste at least twice a day. The habit of brushing teeth has existed since ancient times, but in ancient times people preferred to use sapwood because it is one of the trees that has many benefits, especially in maintaining healthy teeth and mouth. Several toothpaste products that use siwak ingredients that contain the original siwak powder have been taught by the Prophet SAW and have received Halal certification from MUI (Indonesian Ulema Council). This is due to the large number of hijaber communities and the increasing public awareness of the use of halal products. This behavior is also supported by various modern laboratory studies confirming that the siwak made from the Arak tree, which contains *tannins with antiseptic* properties, cleanses and prevents bleeding gums and strengthens them. Siwak wood also contains ingredients such as pepper, especially *sinnigrin*, which has a pungent odor and pungent taste, so it has a *bactericidal effect*. *Microscopic* analysis of siwak wood chips also confirmed the finding that *silica* and *calcium carbonate* function to clean teeth and remove dirt and tartar from teeth. Suggestions from the research are for people who have used original siwak stems or toothpaste, try to be *istiqamah*, because all of these things are worth worship.

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