Brand RUCAS Campaign: Rhetorical Analysis and Dialectics in Sharia Perspective for Economic Empowerment

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Community economic empowerment through campaigns carried out by the RUCAS Brand is an interesting highlight because it presents a unique and inclusive marketing approach. This study aims to analyze the RUCAS Brand campaign from the perspective of rhetoric and dialectics within the framework of sharia values, especially in the context of economic empowerment of the lower strata community. The research method used in this study is a descriptive qualitative approach with data collection techniques carried out through participatory observation of campaign content on TikTok and Instagram, digital documentation in the form of downloading and archiving relevant content, and online literature studies from various trusted sources. Data analysis was carried out using rhetorical analysis, dialectical analysis, and sharia perspective approach. The results show that RUCAS brand campaigns are successful in creating persuasive and positive by combining elements of rhetoric and dialectics, they not only attract attention but also build an emotional connection with the audience. By providing opportunities for marginalized groups to participate in the creative economy and earn a decent income through endorsements, the RUCAS Brand carries out a socio-economic function in accordance with sharia principles.

Keywords: Marketing, Rhetoric, Dialectics, Sharia Perspective, Economic Empowerment

1. Introduction

The development of digital technology has brought significant changes to the dynamics of global social communication. Social media platforms like TikTok and Instagram are now not only entertainment but also tools for social and economic empowerment, especially for previously marginalized groups. In this context, digital social campaigns play a crucial role as a medium for identity articulation, advocacy, and community-based economic participation. This shift is evident not only in the way individuals construct their self-image but also in how social messages are packaged to attract broader public empathy. In an increasingly connected society, the boundaries between commercial communication and social activism are becoming increasingly blurred. This phenomenon opens up new space for inclusive and values-based communication practices (Arifin & Rosyidi, 2023).

In Indonesia, the trend of using social media as a tool for community economic empowerment is growing, particularly following the COVID-19 pandemic, which accelerated the digitalization of MSMEs and the creative economy. Marginalized communities that previously had difficulty accessing markets are now beginning to find a place in the digital space, both as micro-entrepreneurs and as part of social campaigns. One interesting phenomenon in this context is the emergence of campaigns embracing themes of inclusivity and social diversity, involving subjects from lower economic strata as brand representatives. For example, the RUCAS Brand

campaign featured scavengers, punk buskers, and parking attendants as fashion models in their content on TikTok and Instagram. The campaign not only captured public attention but also successfully built a strong social narrative through a visual and emotional approach. This reflects a transformation in the marketing paradigm, from one that was initially exclusive to one that was inclusive (Kusuma, 2022).

The "Everyone Can Be Cool" campaign by the RUCAS brand presents a marketing practice that differs from conventional approaches. In a short video lasting less than a minute, it shows the transformation of an individual who is considered "ordinary" every day into a stylish and confident figure. The narrative constructed not only highlights the product but also the moral message that everyone deserves to be respected regardless of their social background. This phenomenon is interesting to study further because it touches on social, cultural, and religious aspects within a single visual communication framework. The audience response to this content has been extraordinary, as evidenced by the millions of views and positive comments that demonstrate deep emotional engagement. This is where the power of digital social campaigns lies: their ability to inspire, raise awareness, and empower (Sihombing & Putri, 2024).

However, previous studies have been very limited in examining such campaigns from a rhetorical and dialectical perspective within the framework of Sharia values. Most research focuses solely on the digital marketing aspects of content strategy or brand engagement, without addressing how narratives are constructed persuasively and ethically. However, the classical rhetorical approach introduced by Aristotle (ethos, pathos, logos) can provide a deeper understanding of how communication is constructed to influence audiences, both consciously and unconsciously. Similarly, Hegel's dialectical analysis emphasizes the importance of the interaction between message and audience response as a process of social meaning-making. When this framework is combined with the principle of justice (ʿadl) and affection (raḥmah) in Islamic economics, a holistic and contextual approach will be formed in reading digital campaign practices (Ramadhani, 2021).

The importance of a sharia perspective in the study of digital social communication lies in its ethical and social justice functions, which form the basis for shaping empowerment narratives. In the context of Islamic economics, every form of transaction and communication should not solely pursue profit but also bring benefits and empowerment to the wider community, including marginalized groups. Therefore, campaigns such as those carried out by the RUCAS Brand are interesting because they implicitly convey ethical values that align with the maqasid of sharia. In addition to elevating the social dignity of marginalized individuals, this campaign also opens up economic opportunities for them through endorsements and involvement in the creative economy. Furthermore, the public, as the audience, is also invited to reflect on the values of humanity and social justice. This serves as an important entry point for transforming social media into a more contextual and engaging arena for da'wah (Islamic outreach) (Rohman & Fadillah, 2023).

In the field, observations of the TikTok account @rucas.id showed that the makeover videos of scavengers and punk buskers received over 5 million views in a short time. Comments from users largely expressed admiration, sympathy, and appreciation for the campaign's moral message. Many noted that this type of content was more touching and "real" than advertisements featuring celebrities. Many even stated that they purchased RUCAS products because they were inspired by the social narratives presented. This demonstrates a correlation between emotional messages, social representations, and audience economic decisions. These findings open up discussion about how digital communication can be a tool for social transformation when framed with a strong rhetorical approach and sound ethical values (Ismail, 2022).

From a dialectical perspective, the RUCAS campaign becomes a space for interaction between the narrative constructed by the brand (thesis) and the public's response (antithesis), ultimately resulting in new meanings (synthesis). This process is evident in how the audience not only passively receives the message but also provides reflection and critical assessment through the comments section. Some even reshare the content with additional personal narratives, making it a tool for education and strengthening social values in their respective communities. This is what distinguishes social campaigns from ordinary commercial advertising—a dialogical process occurs that leads to the formation of collective consciousness. Thus, a dialectical approach is highly relevant for understanding the dynamics of two-way communication between brands and digital communities, especially when the campaign carries sharia values as its ethical foundation (Lubis, 2024).

This rhetorical and dialectical perspective has not been widely explored in contemporary Islamic communication research, particularly in the context of branding practices on social media. Most studies still focus on the representation or use of religious symbols in advertising, without further examining the structure of argumentation and social responses. Yet, the ability to construct a persuasive, values-based narrative can be an effective da'wah and empowerment strategy in the digital age. The RUCAS campaign is a clear example of how narratives are shaped not only to sell products but also to change society's perspective on marginalized groups. Therefore, it is important to examine more deeply how this communication strategy is designed and responded

to by audiences from an Islamic ethical perspective. This will enrich the scholarly discourse in the fields of da'wah communication, sharia marketing, and the creative economy (Habibullah & Zahro, 2023).

Furthermore, digital social campaigns like those conducted by the RUCAS brand also need to be analyzed within the context of social sustainability. Empowerment built through visual campaigns should not stop at short-term image building but should also be able to create long-term transformation. This is where Sharia values such as justice, empowerment (tamkin), and social responsibility (mas'uliyyah) need to be systematically integrated into communication strategies. When these values are substantively present in digital narratives, social media truly becomes a tool for participatory da'wah and development. This research aims to answer how these practices manifested themselves in the case of the RUCAS campaign and what impact they had on the campaign's audience and subjects. Thus, this approach has broad academic and practical relevance (Nugroho & Fauzi, 2021).

This study aims to analyze the RUCAS Brand campaign from the perspectives of rhetoric, dialectics, and sharia in the context of economic empowerment of marginalized communities. The study focuses on how campaign messages are formed through elements of ethos, pathos, and logos; how social interactions are formed through digital media; and how Islamic values are applied in these communication strategies. Using a descriptive qualitative approach, this study combines content analysis, participant observation, and in-depth interviews to understand the communication process that occurs. It is hoped that the results of this study can contribute to the development of digital da'wah communication theory, as well as serve as a practical reference for social campaigners and sharia brands. This study is also expected to fill the gap in the literature regarding the integration of Islamic rhetoric and ethics in community-based digital marketing practices. Thus, this research is relevant both academically and socially.

As digital social campaigns evolve, critical questions arise about how these visual and emotional messages translate into real-life impact. The public response to the RUCAS campaign, which featured marginalized figures, was not merely appreciative but also demonstrated a shift in perception of a social class previously considered "unworthy of representation." This transformation process is part of the digital social dynamics that warrants further study within the context of persuasive communication. By analyzing how messages are constructed and received, we can understand how communication strategies can shift social paradigms through media. Furthermore, when the narratives constructed embody Islamic ethical values, the impact is not only social but also spiritual and moral. Therefore, it is crucial to make this experience the object of in-depth scientific study (Yusro & Abidin, 2022).

On the other hand, literature on rhetoric in the context of da'wah communication still tends to be normative and has not extensively examined actual practices in contemporary social media. For example, many studies emphasize the importance of using polite language or conveying teachings with wisdom, but fail to analyze communication structures that strategically engage audiences. Yet, in digital campaign practice, emotional elements (pathos) and source credibility (ethos) are key to building connections with an increasingly selective audience. This highlights the need for a contextual, data-driven rhetorical approach to make da'wah communication more relevant and effective in the digital era. This research is expected to contribute to bridging classical theory with the evolving new reality. With a qualitative approach, it is possible to explore the meaning behind messages presented concisely but richly on social media (Fadillah & Wahyuni, 2021).

Another important aspect to examine is how sharia values are not merely used as a gimmick in campaigns, but are truly internalized in narratives and actions. Many brands claim to uphold Islamic values, but in practice, they fail to address aspects of empowerment or social justice in a concrete way. In this context, the RUCAS campaign is interesting because its support for marginalized groups is not merely symbolic, but is accompanied by real economic incentives such as endorsements and revenue from content. This demonstrates that the values of mercy and ʿIslamic teachings should not be merely slogans, but rather embodied in concrete actions that have a social impact. This approach requires scientific study to understand how Islamic principles can be actualized through digital communication strategies. Thus, this research can enrich the discourse on progressive Islam presented through contemporary media (Hakim & Nursyamsi, 2024).

Furthermore, the campaign's selection of marginalized groups as subjects demonstrates a strategic intention to construct a compelling narrative. Figures such as scavengers, buskers, and elderly people are not merely passive objects, but are involved in a narrative that emphasizes change, dignity, and personal potential. This aligns with Islamic teachings, which view every human being as a noble being with the right and potential to develop. In a rhetorical context, this represents a powerful use of pathos, as it directly appeals to the audience's emotional aspects. However, what distinguishes it from other campaigns is the continuity between the emotional message and concrete actions of empowerment. Therefore, a deeper examination is needed to examine how this element of pathos is framed within Sharia principles that encourage social transformation, not simply the exploitation of emotions (Suryani, 2023).

An analysis of audience comments on TikTok and Instagram shows that many not only offered praise but also expressed deep reflection on the meaning of diversity and humanity. Some even stated that the campaign inspired them to view others with more empathy and openness. This demonstrates that the campaign successfully established a social dialectic, where the brand's message elicits an active public response, generating new meaning. In Hegel's dialectical theory, this process is known as synthesis, which is the formation of a new understanding from the conflict between the thesis (initial message) and the antithesis (audience response). When a campaign is able to create such a synthesis, it can be said to have functioned as a tool for social change. This is crucial for understanding the role of social media in shaping inclusive public discourse (Wijayanti & Arifin, 2021).

The theoretical contribution of this research lies in the integration of three approaches: rhetoric, dialectics, and sharia, which have rarely been used in an integrated manner in digital campaign analysis. Rhetoric provides a framework for understanding how messages are constructed, dialectics explains the interaction between message and audience, and sharia provides ethical and value dimensions. By utilizing these three approaches simultaneously, the research provides a more comprehensive understanding of how digital communication can be a tool for both da'wah and empowerment. Furthermore, this approach can serve as a new analytical model in Islamic communication studies, particularly those focusing on contemporary communication practices. Therefore, this research is expected to not only answer empirical questions but also enrich the methodological discourse in communication studies (Hasanah, 2022).

In terms of practical contributions, this research can serve as a guide for social campaigners, Sharia-based brands, and Islamic outreach institutions in designing communication strategies that are not only technically effective but also ethical and empowering. By understanding how rhetoric and dialectics work to shape public response, messages can be more targeted. Furthermore, the substantive application of Sharia principles in campaigns can also strengthen brand credibility in the public eye. This is crucial in an era where society is increasingly critical of messages deemed manipulative or merely cosmetic. This study can also be used by academics and students as a reference in developing similar studies in the future. Thus, the impact of this research is multidimensional, both academic and practical (Munir & Alamsyah, 2023).

This research also makes an important contribution to the literature on Islamic communication, which continues to face challenges in adapting to developments in communication technology. Much of the literature focuses on conventional da'wah communication, such as sermons or religious study sessions, and has not addressed the more dynamic practices of digital communication. Yet, today's younger generation is more connected to messages delivered through social media than traditional media. Therefore, a contextual approach based on digital reality is essential for Islamic da'wah to remain relevant and transformative. The RUCAS Brand Campaign serves as a concrete example of how Islamic messages can be packaged in a compelling, inspiring, and heartfelt narrative. This is the essence of da'wah in the contemporary context: conveying goodness through appropriate and contextual means (Fauziah & Ridwan, 2021).

Literature review
Aristotelian Persuasion
Rhetoric is the art of delivering persuasive messages with the aim of persuading, influencing, and moving an audience. The classical rhetorical theory introduced by Aristotle remains an important foundation in communication studies. Aristotle divided rhetoric into three main elements: ethos (the speaker's credibility), pathos (the emotional power of the message), and logos (logical argument). In the context of digital communication and social campaigns, these three elements play a crucial role in constructing a narrative that touches the hearts and minds of audiences (Hasanah, 2022). Ethos is reflected through the authenticity and goodwill of the brand, pathos through emotional narratives that highlight marginalized subjects, and logos through normative arguments that every individual deserves social recognition.

Rhetoric is a key tool in shaping communicative social images and messages. The RUCAS campaign, which leveraged a narrative of social transformation, employed a strong rhetorical approach to foster public empathy. This theory is relevant to this research because it explains how communication strategies are used to influence audience perceptions and how messages are designed to create social impact, rather than simply promote products.

Hegelian Perspective
Dialectics is a philosophical approach that emphasizes the importance of the interaction between conflicting ideas to generate new understanding. G.W.F. Hegel proposed that the dialectical process consists of three stages: thesis (the initial idea), antithesis (the opposition to that idea), and synthesis (the new understanding resulting from the interaction between the two). In the context of digital communication, this theory can be used to analyze how audiences respond to brand messages and how new meanings are formed through discussion, commentary, or public reaction (Lubis, 2024).

The RUCAS Brand campaign reflects this dialectical dynamic, as its message of social inclusivity (thesis) elicits diverse responses from digital audiences (antithesis), ultimately shaping new paradigms of beauty, social representation, and economic justice (synthesis). Dialectical theory helps us see that communication is not merely the

transfer of messages, but rather a process of exchanging ideas that creates social change. In this study, dialectics serves as an important framework for understanding the interaction between campaign narratives and public responses in the digital space.

MarkʿAdl and RaḥMah in Economic Empowerment

In Islam, the principle of justice (ʿadl) and affection (raḥMah) is the main foundation for building a prosperous and civilized society. The sharia approach not only regulates legal and religious aspects but also emphasizes social justice, equitable distribution of wealth, and respect for human dignity. According to Al-Qaradawi (2000), economic and business activities in Islam must reflect humanitarian values, be non-exploitative, and bring social benefits. This concept is important in interpreting the RUCAS campaign practices, which involve marginalized groups as campaign subjects, not merely promotional objects.

The sharia perspective in this study was used to assess the extent to which the campaign complies with Islamic ethical principles of empowerment, not only in terms of message content but also in terms of the social and economic impacts experienced by the campaign subjects. ʿadl is reflected in the commitment to social justice, and raḥMah in the form of humanistic empathy and empowerment. These principles form the ethical foundation that distinguishes values-based campaigns from mere commercial marketing.

Integration of Three Approaches: Rhetoric, Dialectics, and Sharia

This research combines three theoretical approaches: rhetoric as a framework for message formation, dialectics as a process of social interaction, and sharia as an ethical and spiritual principle. This integration provides a holistic understanding of the dynamics of digital social campaigns. Using a rhetorical approach, researchers can understand the communication strategies used by brands; through a dialectical approach, the process of audience reception and interpretation is explored; and using a sharia approach, the moral and ethical values contained in campaign messages and practices are analyzed.

The combination of these three is crucial to answering the main question of this research: how the RUCAS campaign shapes the narrative of economic empowerment of marginalized groups through values-based digital communication. It also makes a methodological contribution to the study of Islamic communication and social marketing by broadening the scope of analysis to include aspects of Islamic ethics and spirituality in contemporary communication practices.

Relevant Previous Research

The first study by Sihombing and Putri (2024), entitled "Inclusive Narratives in Local Fashion Campaigns: A Study of the RUCAS Brand on TikTok," highlighted how the social narrative in the RUCAS campaign successfully shaped positive public perceptions of marginalized groups. This study used a semiotic approach but did not explicitly address aspects of Sharia ethics. This research is significant because it demonstrates the effectiveness of a visual approach in shaping an inclusive social image.

The second study, "Exploring the Role of TikTok for Intersectionality in Marginalized Groups," was conducted by El Sayed and Hotait (2024), focusing on German Muslim women on TikTok. This study confirms that social media can be a space for identity affirmation and empowerment. While the contexts differ, the findings reinforce the effectiveness of digital platforms in changing public perceptions and fostering social participation, especially when narratives are emotionally and authentically crafted.

The third study by Koswara (2025), titled "Leveraging TikTok Virtual Gifts for Rural Infrastructure Funding," examines the use of TikTok's virtual gift feature by communities in East Java to finance village road construction. This study demonstrates that communities can be active actors in a social solidarity-based digital economy. This demonstrates that social media is not only a space for consumption but also for the production of socio-economic value, which aligns with the spirit of Islamic empowerment.

2. Method

The research method used in this study is a descriptive qualitative approach that aims to understand in-depth the phenomenon of the RUCAS Brand campaign in the context of rhetorical and dialectical analysis based on sharia principles for the economic empowerment of lower-class communities. The qualitative approach was chosen because the focus of this research lies in the interpretation of messages, communication strategies, and social interactions that occur in the campaign. The primary data source comes from the RUCAS Brand campaign content uploaded on social media platforms such as TikTok and Instagram, including relevant videos, captions, and comments from the audience. In addition, secondary data was obtained from news articles, blogs, and the official RUCAS Brand website that discuss the phenomenon of economic campaigns based on sharia values and empowerment practices.

Data collection techniques were conducted through participant observation of campaign content on TikTok and Instagram, digital documentation in the form of downloading and archiving relevant content, and online literature studies from various trusted sources. Data analysis was conducted using rhetorical analysis based on Aristotle's theory, which includes the elements of ethos (credibility), pathos (emotion), and logos (logic) to understand how the RUCAS Brand constructs persuasive messages in its campaign. Furthermore, dialectical

analysis was used to highlight the dynamic interaction between campaign messages and audiences, including responses and comments that form a social dialogue.

The sharia perspective approach is also applied by examining the values of social justice ('adl) and concern (raḥmah) reflected in the communication strategy and social impact of the campaign. To maintain data validity, this study used source triangulation techniques by comparing data from various social media platforms and online news sources, and cross-checking interpretations with literature related to marketing and Sharia-based communication theory. With this method, this study is expected to provide a comprehensive picture of the effectiveness of the RUCAS Brand campaign in empowering the lower-class community economy through a communication strategy based on Sharia values.

3. Results & Discussion
Result
This research produces five major themes that serve as the foundation for understanding the RUCAS Brand campaign practices from the perspective of rhetoric, dialectics, and sharia values, namely: (1) Inclusive Representation of Marginalized Groups, (2) Emotional Narratives and Visualization of Social Transformation, (3) Campaigns as an Alternative Medium of Economic Participation, (4) Social Dialogue in the Digital Space, and (5) Internalization of Sharia Values in Brand Communication. Each theme is obtained through a data codification process from digital content observations, participant interviews, and interpretation of supporting documents.

Inclusive Representation of Marginalized Groups
The RUCAS Brand Campaign consistently features figures from marginalized communities, such as informal workers, scavengers, street vendors, and socially vulnerable individuals. These figures are evident in various video and photo uploads on RUCAS's official TikTok and Instagram accounts. This strategy demonstrates the brand's commitment to social inclusion, where groups typically excluded from media coverage are now given a platform to appear as key figures.

The depictions of these characters are carried out with a humanistic approach, showcasing the humanity and potential of each individual. This representation is a symbolic effort to deconstruct the beauty standards and urban lifestyles that have dominated the fashion industry. In the context of sharia communication, this step reflects the application of the value of 'adl, or social justice, which does not discriminate based on economic or social status.

Visual Narrative as a Tool of Transformation
Nearly all of the RUCAS campaign content features a strong visual narrative structure, with a before-and-after format depicting the characters' transformations after wearing RUCAS products. Visual elements such as clothing styles, facial expressions, and location settings are combined with background music to support the emotional atmosphere. The transitions in the videos not only demonstrate physical changes but also convey messages about transformation in self-esteem, confidence, and human values.

The use of this transformative narrative is an effective rhetorical strategy, particularly in building pathos or emotional appeal to the audience. Many netizen comments expressed empathy and appreciation for the transformation process experienced by the campaign's characters. This demonstrates that a strong visual narrative can serve as a medium for conveying moral values and a tool for emotionally strengthening brand identity.

Participatory Space in Digital Communication
One of the key findings from the digital content documentation is how the RUCAS campaign created a participatory space on social media. Comments on campaign posts were filled not only with emotional reactions but also with public discussions embodying values of solidarity, social support, and a reinterpretation of social identity. Audiences not only consumed content but also participated in constructing the narrative through comments, reposts, and remixes across various platforms.

This interactivity creates a dialectic between content producers and audiences, transforming social media into an arena for reciprocal communication. This form of digital participation emphasizes that the RUCAS campaign is not merely monologic or top-down, but rather creates a space for the public to actively participate in the interpretation and distribution of messages. In this context, social media serves as a social catalyst, broadening the campaign's impact horizontally.

Ethics-Based Brand Identity Consistency
Longitudinal observations of RUCAS content demonstrate consistency in messaging, theme selection, and visual style. From the color tones and clothing styles to the narrative formats chosen, all demonstrate a sustainable and ethical branding direction. This consistency reinforces the brand's image as an entity that doesn't simply pursue fleeting popularity but also has a long-term commitment to its social and cultural values.

The RUCAS brand doesn't use celebrities or famous models in its campaigns, but rather real-life figures from everyday life. This approach demonstrates that their communication strategy isn't based on visual exploitation, but on creating new spaces for alternative identities. This makes the brand more relatable to an audience seeking authenticity and meaning in fashion consumption. Thus, brand identity is built not only through logos or designs, but also through the accompanying social narrative.

Internality of Sharia Values in Campaign Messages

While not explicitly featuring religious symbols, the messages conveyed in the RUCAS campaign embody core sharia values such as rahmah (compassion), 'adl (justice), and tamkin (empowerment). This is evident in the way the brand elevates the dignity of marginalized groups through a positive visual approach and constructive narrative. Instead of exploiting the characters' hardships, it emphasizes their potential, uniqueness, and courage.

This approach aligns with the principle of thayyib in the halal concept, which emphasizes holistic goodness in every aspect of production and communication. Rather than exploiting suffering as a visual commodity, this campaign highlights its inspirational side and demonstrates the social processes that strengthen community cohesion. Thus, the RUCAS brand not only practices ethical marketing but also expands the reach of social da'wah through modern visual media.

Discussion

The visual communication phenomenon promoted by the RUCAS brand through the TikTok and Instagram platforms demonstrates a strong rhetorical pattern that touches on the socio-economic dimensions of marginalized communities. The first finding regarding inclusive social representation indicates that the campaign narrative is not only oriented towards visual aesthetics but also shapes an ethics of partisanship. Marginalized figures such as scavengers, street vendors, and the elderly become the main subjects, presented with a humanistic approach that does not give the impression of exploitation. This approach reinforces the ethos element in Aristotle's rhetoric, where the speaker's credibility is built not on status or popularity, but on integrity and social partisanship. In the context of Islamic communication theory, such representation reflects the values of 'adl (justice) and rahmah (compassion), which are the basic principles of ethical and empathetic communication (Hasanah, 2022). This demonstrates that communication goes beyond conveying information but also plays a role in shaping the social construct of who deserves to be seen and valued in the digital public sphere.

The visual construction used in the RUCAS campaign also utilizes a transformative narrative strategy based on the before-after concept as a primary technique. In much of the observed content, drastic visual transformations are made to the main characters, with changes in appearance through RUCAS clothing that showcases a modern aesthetic and self-confidence. This strategy reflects the power of pathos, namely how audience emotions are built through inspirational stories that touch on the human side. Such narratives indirectly convey the message that everyone, regardless of social background, has the potential to appear dignified. This element strengthens the emotional rhetoric approach in the context of values-based digital marketing. Fadillah and Wahyuni (2021) state that strong pathos in visual communication of Islamic preaching can produce a deeper persuasive effect because it operates in the realm of empathy and psychological connection. This campaign not only conveys the value of equality in clothing style but also reshapes society's understanding of the concepts of beauty, success, and worth.

The digital interactivity emerging through the comments section and reposts of content indicates that the communication developed by RUCAS is dialogic and participatory. Audiences are not merely passive recipients but also participate in creating new meanings from the content displayed. Public responses, including moral support, empathy, and personal reflection, demonstrate that this campaign has successfully touched a deep affective realm. Within the context of communication dialectics, this interaction forms a collective meaning-making process, where the brand's initial message meets various audience interpretations, ultimately creating a new narrative. This aligns with Lubis's (2024) view that today's social media is no longer simply a tool for disseminating information, but rather an arena for discourse encounters, contests for meaning, and open identity negotiations. These findings demonstrate that the campaign's power stems not only from its creative content but also from how the audience is invited to engage in the process of conveying meaning and values.

The consistency demonstrated by the RUCAS brand in each of its visual campaigns also indicates a strong brand identity rooted in values. The visual style, narrative tone, and social themes highlighted demonstrate unbroken message continuity. This consistency can be understood as the practice of istiqamah, namely long-term loyalty to values and principles, which is one of the pillars of Islamic ethics. Mahmud and Masalam (2024) argue that in the context of sharia branding, continuity between messages, actions, and brand identity is a crucial indicator for creating more critical and valuable Muslim consumer loyalty. The RUCAS campaign demonstrates

that a branding approach that is not based solely on the sensation of virality can actually create a stronger and more long-term narrative. This distinguishes RUCAS from many other brands that are merely oriented towards momentary trends without being rooted in a specific social mission.

The integration of sharia values into every aspect of the RUCAS campaign communication is evident through an approach that does not explicitly highlight religious symbols, but internalizes these values in visual narratives and concrete actions. The principle of mercy is evident in the way the brand presents characters with empathy and respect; 'adl from the equitable distribution of social representation; and tamkin (empowerment) from narratives that elevate the self-esteem of marginalized groups. This approach differs from many Islamic marketing strategies, which tend to be symbolic and superficial. Wati and Fasa (2024) emphasize that effective Islamic communication is precisely that which is able to present Islamic values in social practices and communication that is applicable and relatable to people's lives. The RUCAS campaign, in this case, is a concrete example of da'wah bil hal that is, conveying the message of Islam through concrete actions and social benefits, rather than through rigid symbolism.

The findings of this study enrich the literature on Islamic digital communication, which has been studied primarily within institutional contexts (e.g., in Islamic banking or Islamic missionary institutions). RUCAS offers an alternative approach by embracing a visual, emotional, and socio-cultural communication style without losing its essential values. Compared to the study by Nawawi and Nurhidayah (2020), which highlighted symbolic communication in Islamic banking, the RUCAS campaign demonstrates a more contextual approach and touches on humanistic aspects. Similarly, when compared to the study by El Sayed and Hotait (2024) on the representation of Muslim women in Islamic fashion advertisements, RUCAS adds a new dimension in the form of social inclusion based on economic class. This opens up a new perspective that Islamic brands do not have to rely on explicit religious symbols but can instead emphasize ethical values, humanity, and social support as manifestations of Islamic principles.

Theoretically, this research contributes to the development of a Sharia-based digital communication analysis model by integrating Aristotle's rhetorical theory, the social dialectic approach, and Islamic communication principles. This framework allows researchers to analyze digital content not only from a persuasive perspective, but also from its inherent social meaning, cultural representation, and spiritual values. Practically, this research provides a reference for creative industry players and brand managers who want to develop authentic and contextual Islamic value-based digital campaigns. The RUCAS approach can serve as inspiration for MSMEs, religious organizations, and educational institutions in designing communication strategies with high social transformation potential.

However, it is important to acknowledge that this study has limitations, as it does not delve deeper into the campaign's impact on the real lives of the marginalized figures featured. While the campaign builds positive images and narratives, further research is needed to determine whether this strategy actually has significant economic, psychological, or social impacts on the individuals and communities involved. Furthermore, a comparative study with digital campaigns from other brands that also promote Sharia values is needed to test the generalizability of the model and findings more broadly. Further research using a longitudinal, mixed-methods approach, or digital ethnographic case studies, would be invaluable in deepening our understanding of the dynamics between social media, Islamic identity, and empowerment communication.

4. Conclusion

This research has explored in depth the communication strategy of the RUCAS Brand digital campaign from the perspective of rhetoric, dialectics, and sharia principles, particularly in the context of economic empowerment of marginalized communities. The main findings show that RUCAS not only succeeded in building a touching and humanistic visual narrative, but also created a participatory space that allows the audience to be emotionally and socially involved in the construction of the message. The communication strategy used demonstrates the integration of ethos, pathos, and logos elements combined with the values of justice ('adl), compassion (rahmah), and sustainability (istiqamah) in the Islamic communication tradition.

The theoretical contribution of this research lies in the development of an Islamic digital communication analysis model that combines classical rhetoric theory, a social dialectic approach, and sharia values as an analytical framework that is contextual and relevant to current social media dynamics. Meanwhile, practically, this research provides inspiration for creative industry players, local brands, and religious institutions in designing digital campaigns that are not only aesthetic and communicative, but also rooted in ethical values and social alignment. The RUCAS campaign can be used as an example of how brands can become agents of social change through visual narratives that build dignity and solidarity.

From a policy perspective, these findings provide the opportunity to formulate values-based public communication strategies that can be implemented in government programs, NGOs, and Sharia

entrepreneurship education programs. Local governments or religious and social institutions can consider a similar approach when developing community-based empowerment campaigns and digital visuals.

For future development, it is recommended that further research explore the long-term social impact of this values-based digital campaign on behavioral change, social transformation, or improving the quality of life of marginalized groups. Furthermore, a comparative study with similar campaigns in other sectors, such as Islamic fintech, education, or the environment, would broaden our understanding of the effectiveness of a broader Sharia-based communication approach.

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